HE SENDETH HIS WORD



AND HEALETH THEM

LEAVES OF HEALING

VOLUME THIRTEEN

FROM APRIL 25, 1903
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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 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 XIII. No. 1. *CHICAGO, SATURDAY, APRIL 25, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF SEVERE HERNIA IN ANSWER TO PRAYER.

HE SENDETH HIS WORD, AND HEALETH THEM

God sent His Word to this Witness, on the pages of LEAVES OF HEALING.

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

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

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

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

Some of these were indescribably painful.

He dreaded the time when they must be given.

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

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

He had only grown worse.

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

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



GEORGIE LEROY RUDOLPH.

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

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

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

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

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

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

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inspired writer of the Epistle
ebrews, the Early Christian
[artin Luther, John Wesley, and
others of the prophetic and
nen of God following Moses,
led the Wonderful Truth of this
Covenant.

They had written the stories of multitudes of those healed by the Power of God, through the blood of Jesus, the Christ, His Son, in fulfilment of His Everlasting Covenant.

Jesus, the Christ, Himself, not only taught that God, His Father, was the Healer of His people, but proved it by healing all that were oppressed by the Devil.

All these wonderful, glorious Truths the sorrowing mother found in the pages of LEAVES OF HEALING.

Her heart was filled with wonder and joy.

Was it indeed true that God, instead of so cruelly afflicting her son, as those who profess to be His servants had taught her, was his Father, and loved him with a more tender and compassionate love even than she herself?

Was it indeed true that Jesus was with her, according to His promise, "Lo, I am with you All the Days, even unto the Consummation of the Age?"

Was that Jesus who had healed the nobleman's son and raised Jairus' little daughter to life, indeed, "the same yesterday, and today, yea, and forever?"

Could it be true, then, that since He was with her, and since He had not changed, His Love and Power and Willingness to heal were the same?

It must be true.

Her daughter had believed, and, in answer to prayer, had been wonderfully healed after eight months' sickness.

Yes, it must be true.

She decided to trust God only and fully.

She threw aside all the worse than useless treatments; for God had not covenanted to heal His children through man's devices; Jesus had never used drugs or surgical instruments in the healing of the sick.

She went with her son to Central Zion Tabernacle.

There God's Messenger laid hands upon him, and prayed for his 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."

Instantly, God fulfilled His Promise!

A Miracle of Healing was wrought!

The hernia which for nine years had caused such suffering was healed in the twinkling of an eye!

God had sent His Word and healed him.

He is sending His Word to all those who read this wonderful testimony.

Through that Word, they may be healed, if they will but fulfil His conditions and trust only in Him. A. W. N.

WRITTEN TESTIMONY OF GEORGIE LEROY RUDOLPH.

LOWELL, INDIANA, April 12, 1903.

DEAR GENERAL OVERSEER:—I praise and thank God for what He has done for me.

I never had known what it was to be free from bandages and trusses; for from birth I had a rupture, and until four years ago, when I was healed, I was never, for more than a few minutes, without a truss.

I was nine years old when I was healed, and had worn six different kinds of trusses.

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

In 1896, she wrote to a specialist in New York, Dr. Rice, and took up his treatment for the next year.

I did not get any better.

As I grew older, I got worse.

In 1897 my parents decided to take me to a doctor in Crown Point, Indiana, Dr. John Blackstone, who said that he could surely cure me.

He gave me treatments once a week for six months, by injecting medicine.

I was always very sorry when the time came when I had to go to the doctor; two men had to hold me while the doctor injected the medicine.

I kept getting worse and worse, and at last mother said: "We will just quit going; for there is no use in suffering such terrible pain and not getting any better."

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

I had to lie down a great deal of the time in hot weather.

I could not run and jump and climb like other boys.

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

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

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

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

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

In October, 1898, mother took me to Chicago. We went to the Divine Healing meetings, at Central Zion Tabernacle.

You prayed for me and when you laid hands on me you felt the truss.

You said to mother, "You must remove the truss and trust God alone."

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

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

I have neither worn or seen the truss since.

It now is on the wall of Shiloh Tabernacle, among the other "Trophies Captured from the Enemy."

I thank you for your prayers.

I love Zion and Zion teaching.

I want to grow up to be a good Zion man, and be able to do something for God, for He has done so much for me.

I am thirteen years old now, and have been healed nearly four years.

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

May God bless and keep you and Mrs. Dowie.

GEORGIE LEROY RUDOLPH.

CONFIRMATION BY SISTER OF WITNESS, MRS. LYDIA JENSEN.

1902 HERMON AVENUE,
ZION CITY, ILLINOIS, April 12, 1903.

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

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

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

By proper care and precaution this was soon healed.

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

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

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

After six months' treatments we gave it up.

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

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

It was a running sore for some time.

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

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

He was instantly healed when you prayed for him.

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

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

Praying God to bless, strengthen and keep you and Overseer Jane Dowie, and your son, Deacon Gladstone Dowie, "Till He come," I am yours in the Christ, (MRS.) LYDIA A. JENSEN.

Publisher's Notice.

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 13th or 14th.

The Interesting Paradise of God.

1. *It is only by grace we shall attain it.*—Luke 23:39-43.
The Christ is the Door of Hope.
We shall be saved, for He died for us.
He it is who reconciles us to God.
2. *Those who are there take no credit.*—Revelation 5:8-14.
They sing the Song of the Lamb.
They praise Him for redemption.
The Christ is given all the glory.
3. *The Christ is the Door to that life of no want.*—John 10:7-15.
He has life for us now.
He has light to enjoy it.
He gives life even more abundant.
4. *All who enter do His pleasure and serve Him.*—Hebrews 12:22-26.
Our spirits must become perfect.
There are better things beyond this life.
All who are in heaven serve and follow Him.
5. *The work of God goes on unto perfection.*—Hebrews 9:24-28.
The Christ was our Sin-bearer.
The Christ now is our Advocate.
Soon He will be our King.
6. *The Devil is there to be the accuser of failings.*—Revelation 12:7-12.
The Devil would alarm us, but the Lord gives peace.
The Devil tries to dishearten by his charges.
The Christ appears now in heaven to defend us.
7. *The Christ is there as the Victorious High Priest.*—1 John 2:1-4.
He is risen, and we hope not in vain.
We obey Him and we get power.
The truth sets us free from sins that weight us.
8. *We are to make ourselves meet for the saints' inheritance.*—Colossians 1:10-18.
The bride must make herself ready.
We must cleanse ourselves.
His power within will transform us.

The Lord our God is a Heaven-revealing God.

SUNDAY BIBLE CLASS LESSON, MAY 17th.

Realities of the Heavenly World.

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

God's Holy People are a Heaven-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.

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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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, APRIL 25, 1903.

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EDITORIAL NOTES.

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

WE HAVE NOW WRITTEN Twelve Volumes of a "Book of Remembrance" of what God has wrought in Zion during the last few years.

OUR LAST ISSUE of LEAVES OF HEALING closed the Twelfth Volume.

THE FIRST FIVE VOLUMES contained fifty-two weekly issues in each volume, comprising in all 4,531 pages.

THE LAST SEVEN VOLUMES contained only twenty-six weekly issues each, but cover 6,184 pages.

THE PAPER was started as a sixteen page Weekly, but is now a regular thirty-two page Weekly; and it has reached as high as eighty-eight pages in one week.

IT IS ESTIMATED that copies aggregating 200,000,000 pages of LEAVES OF HEALING have gone forth, in addition to hundreds of millions of pages of Sermons and Messages contained therein, which have been sent forth in pamphlet and tract form.

WHY SHOULD the Wonders God hath wrought
Be lost in Silence and forgot.

IT IS DELIGHTFUL to know that a "Book of Remembrance" is being written before God in Heaven.

THEN THEY that feared Jehovah spake one with another;
And Jehovah hearkened, and heard,
And a Book of Remembrance was written before Him,
For them that feared Jehovah,
And that thought upon His Name.

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NOT A THOUSANDTH PART of the details of the work which God hath wrought in Zion, has been recorded, either in Testimony or Teaching, since we began to write our first volume of LEAVES OF HEALING.

WE HAVE WRITTEN as a Commanding Officer might write from the Battle-field.

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

TO GOD ALONE BE ALL THE GLORY.

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

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

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

THIS IS THE GOSPEL of the Kingdom of God.

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

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

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

THE WEEK now closing has been one of much Blessing.

VERY LARGE AUDIENCES have assembled in Shiloh Tabernacle, Zion City, and in the Auditorium, Chicago.

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

WE MADE OUR CHARGES public on the Platform of the Auditorium on Lord's Day, April 12th, a full Report of which appeared in our last Issue, pages 812 to 815.

THE FOLLOWING MORNING the Press of every City and Town, of any considerable importance in the United States, gave more or less full reports of what we had said.

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

WE DO NOT THINK that the Confusion which appeared the next day could be better expressed than in Hearst's Chicago *American* of that Evening, which Paper has been Mayor Harrison's continuous, and almost solitary Supporter, in the Public Press throughout the Campaign.

It says: "Statements conflict.

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

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

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

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

IN LATER EDITIONS, this same Paper went on giving various "explanations," and the Confusion became "worse confounded."

It said: "Judge Tuley said, 'Mr. *Browning* told me that *Mayor Harrison called him into his office during the campaign and said:* "Browning, I get reports that there is something the matter with Dowie, that he is inclined to support Stewart. He has always supported me in the past, and *I wish you would go over and see him and see what is the matter.*" Browning says he went over to see Dowie, and what occurred at that interview I am not at liberty to state.'"

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LATER ON, in the same edition of that Paper, Mr. Browning said: "*Mayor Harrison did not suggest my calling upon the Doctor, or any proposition to make to him.*"

Still later Harrison said: "*I never sent Mr. Browning on such a mission. Dowie is talking wildly.*"

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

NOW LET ALL these statements be compared with the reports as the week went on.

In the *Inter Ocean* of April 14th, *Mayor Harrison* said "*I admit sending Browning to see Dowie. Why Not?* Dowie says he controls ten thousand votes, and *naturally I want to have these votes.*"

The *Chronicle* of the same date declares: "As to the Judge Tuley affair, there is a question of veracity between Granville W. Browning and Dowie. *Mr. Browning's own version of the interview differs only slightly from the one given by Dowie.*"

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

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

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

WE HAVE ALSO GIVEN this story in detail in this issue on pages 14 to 20.

It has passed without challenge into the History of the Mayoralty Disgrace, that two Aldermen of the City of Chicago, who are both Saloon-keepers in the lowest part of the City, punished a Lawyer who endeavored to prevent Election Frauds in their District, by successfully using their Influence with Mayor Harrison to keep the man who would not cover their wickedness, off the Judicial Ticket.

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

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

IT IS A PLEASURE to turn from the Falsehood and Filth of the Politics of Chicago to the Politics of Zion City.

WE HAVE JUST HELD two important Zion City Elections.

One of these, for the Election of School Trustees in the Districts of which Zion City is a part, took place on Saturday, April 18th.

WOMEN WERE PERMITTED by Law to vote at this Election.

All the Candidates on the Theocratic Ticket of Zion City were elected; and the School District is now under Theocratic control—under the Rule of God.

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

NO ILL-FEELING of any kind has been heard of in any of our Election Matters.

The Ratification Meeting at our Rally on Wednesday Evening, was a most Joyful Occasion.

All the new officers were introduced to Thousands of our happy people, and Zion City Band played many beautiful Selections—one of them (The Holy City) being especially well rendered.

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TRULY WE CAN SAY with Jacob at Bethlehem: "God is in this place."

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

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

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

What a contrast with the City of Zion!

THE SCENES OF SHAMEFUL DISSIPATION, Violence, and even Murder, which have marked these municipal Contests throughout many places in the State of Illinois, are in strong Contrast with the perfect Peace and Unity and Good Order of Zion City.

MORE THAN THREE THOUSAND PERSONS were present at the General Assembly, which we call our "Weekly Rally," on Wednesday Evening when the Officers of the City were so enthusiastically received, and spoke so sensibly and well.

WE HAVE HAD one year of Triumphant Municipal Theocracy, and the Trial has been Perfectly Satisfactory.

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

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

TRULY THE MOTTO of Zion's Theocratic Party has had a Magnificent Exemplification in our experience in Zion City.

WHERE GOD RULES, MAN PROSPERS.

WE ARE A DELIGHTFULLY busy people in Zion City.

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

WITHIN A FEW WEEKS, more than One Hundred Orders for Building have come into the Zion Building and Manufacturing Association, which now controls the entire construction of Zion City.

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

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

WORK HAS VERY rapidly progressed on the First Section of Zion Printing and Publishing House in Zion City.

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

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

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

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

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

MANY BUSY COMPOSITORS are engaged there in setting up the LEAVES until the Composing Rooms in Zion City are ready for them.

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

THE TAKING DOWN of our heavy and valuable Machinery and the careful packing of it all, is being attended to very excellently by our General Manager, Deacon Arthur W. Newcomb, and his large Staff, all of whom are working heartily and in unison, and looking forward with pleasure to their transfer to Zion City. It is a gigantic task; but it is comparatively easy in these days of ready resource such as Chicago affords.

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THIS TRANSFER of Zion Printing and Publishing House will bring into Zion City several Hundreds of People, including the families of our workmen.

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

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

WE ALSO TAKE CARE of a large number of little Babies in this Home. Many of these innocent Infants have found happy homes with childless Zion People, where they will be trained for God.

WE SAY VERY LITTLE about this work in these Notes; for it is desirable for many Reasons not to give Particulars; but it goes on all the time, and God is blessing us every day.

THE SPIRITUAL WORK of Zion in the Salvation, Healing, and Cleansing of many is going forward steadily wherever Zion's Banner is planted, and a deeper and deeper work of Grace is being seen in the lives of our own dear People in Zion City.

They are becoming more and more deeply interested in the Regions Beyond.

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

WE HAD A MOST DELIGHTFUL Rally at Zion Restoration Host Meeting last Monday Evening, the Spiritual Power of which was doubtless greater than at any previous Gathering.

WE HOPE WITHIN a short time to be able to announce the enrolment of the first Two Thousand on our Railway Transportation List.

WE CANNOT FORBEAR writing once more concerning that which is one of the Great Features of the Religious Life of Zion City—the Early Lord's Day Morning Gathering in Shiloh Tabernacle.

Some are known to be there shortly after 5 o'clock, in order to get seats well forward in the large Building.

IT WAS INDEED a Wonderful Sight to see the greater part of Three Thousand persons there when we opened our last meeting at 6:30 o'clock, as we have been enabled to do, without a single break, every Lord's Day, since we have resided in Zion City, except on the few occasions when we were ministering elsewhere.

WHEN THE GLAD Morning Meeting is over, and at 8 o'clock the Living Streams of Zion Restoration Host flow down from Shiloh Tabernacle through Shiloh Grove, and down through Shiloh boulevard to the Railway Depot, it is a SIGHT such as perhaps has never been continuously seen before, in any part of God's earth, at any previous time.

IT IS WONDERFUL to see that Living Stream flowing into these great Trains, sometimes of Ten Cars each, where in perfect Order, the various Seventies take their places and get their Districts, so that when they reach Chicago they at once proceed to the different portions of the City assigned.

Their visitation every Lord's Day covers homes inhabited by Hundreds of Thousands of Persons.

They utter their Beautiful Message, "Peace be to this house," leaving also the printed Message, and use every Opportunity for Conversation, for Instruction, for Help, and for Prayer.

Only when "the Books are opened" will the Harvest appear; but visible Blessing follows continually their faithful and loving ministry.

WHEN WE MEET this Great Company, with the vast Audience, in the Chicago Auditorium, on the afternoon of every Lord's Day, we feel their presence, and realize that we have indeed a Host of the Living God, and that in Zion we have a Living Church.

THAT HOST from Zion City has been coöperating every Lord's Day, it will also be remembered, with the members of the Host in and around Chicago.

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NO HAPPIER PEOPLE can be found than the Multitudes who throng the North-Western Depot, and rapidly and quietly fill the Outgoing trains for Zion City, when the Day's Work is done.

THIS HAS BEEN continued throughout all our Mission in the Chicago Auditorium, and will continue until it is finished, when the work in Chicago will be left principally to the Local Branches and Zion Restorationists, except on Special Occasions.

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

IN OUR ISSUE of April 11th, when referring to the Blessing which has been attending the Commercial Departments of Zion, we quoted on page 775 a report from Deacon W. Hurd Clendinen, General Manager of Zion City General Stores, which we desire briefly to correct.

IN THAT REPORT the following words occur:

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

Our Record Shows that our Store was opened about March 1, 1901.

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

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

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

THE CORRECTION which we wish to make can be best made by quoting from a Report from the General Manager of Zion City Fresh Food Supply, which is as follows:

ZION CITY FRESH FOOD SUPPLY.
ZION CITY, ILLINOIS, April 23, 1903.

REV. JOHN ALEX. DOWIE, Zion City, Illinois.

Dear General Overseer: Feeling that a few lines regarding the Zion City Fresh Food Supply would be of interest to you, I wish first to express great Thanksgiving to God for the wonderful way in which He is blessing us, in doing the work to which you have appointed us, in this important department of Zion.

Especially is this noticeable in the freedom from loss or damage to our goods, every line handled by the Zion City Fresh Food Supply being perishable.

We also praise Him for the remarkable growth which He has given us.

The Zion City Fresh Food Supply was separated from the Zion City General Stores on October 21, 1901.

During the following month, November, 1901, the cash sales amounted to eighteen hundred thirty-seven dollars and sixty cents ($1,837.60.)

We then employed six men and two teams.

During the last month, March, (some fifteen months later) our business amounted to Fourteen thousand three hundred seventy-seven dollars and seventy-four cents ($14,377.74).

Forty-two employees and nine teams are now needed to handle it.

At the beginning only two very small buildings were in use.

At the present time our floor space (which is entirely too small) is about eight thousand square feet.

There was received by the Dairy Department during last month, March 1903, fifty-six thousand quarts, equal to fifty-six tons, of milk.

Owing to the fact that many articles handled by the Zion City Fresh Food Supply, such as Ice, Fruits, etc., have a larger sale during the warm months, we are looking forward to a greatly increased volume of business.

Assuring you of the earnest prayers of all in the Zion City Fresh Food Supply, we are,

Faithfully yours in the Master's service,

ZION CITY FRESH FOOD SUPPLY.
(Signed) J. W. CRANE, General Manager.

THE CAREFUL READER will now see the value of the Correction which we make in giving the comparison in the volume of business in March, 1901, and March, 1903.

IN MARCH, 1901, the Zion City Fresh Food Supply was simply a department of the Zion City General Stores.

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

Zion City General Stores and Fresh Food Supply business for March, 1903, $49,357; showing a most astonishing increase of the business in the two years.

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

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

WITH THE GROWTH of the population continuing as it has, it is easy to predict a Wonderful Future for this Portion of Zion's Business.

WE MAY ALSO SAY that in another report which our Manager has made, he states that he "turns over" one-half of the money employed in his Department once every week, and the

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other half of it twice every week, in the purchase of Fresh Food.

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

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

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

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

LAST WEDNESDAY EVENING, we asked the Assembly to concur with us in a Greeting to the Rev. Elder "Mother" Stewart, on the occasion of her Eighty-seventh Birthday, which is the date of the issue of this paper, April 25th.

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

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

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

ALL OVER THE EARTH we know that our Friends will join us in the loving Message: "God Bless You, Mother Stewart!"

APRIL 23, 1903.

BELOVED MOTHER STEWART:—Enclosed you will find my check for the sum of $350.00, which is Zion's gift of love to you on your eighty-seventh birthday.

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

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

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

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

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

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

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

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

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

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

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

The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
They that are planted in the House of Jehovah
Shall flourish in the Courts of our God.
They shall still bring forth fruit in old age;
They shall be full of sap and green:
To show that Jehovah is upright;
He is my Rock, and there is no unrighteousness in Him.

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

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

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

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

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

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

I know that were they here they would be glad to join, and that they do in their hearts, with every prayer of ours for you.

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Soon the day will break and all the shadows flee away, and we shall dwell with God where there is no sin, no sorrow, nor weariness; where there is no winter and no night

I am very sincerely and affectionately,

God's and thine,



REV. ELDER MOTHER STEWART,
Apple Tree Place, Springfield,
Ohio.

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

WE HAVE NO Superstition concerning the number "Thirteen," remembering it is the most Glorious of all Numbers in connection with the Completion of the Church of God; for that number "Thirteen" will be the Signal for a perfectly United Church in the Restoration of the Foundation Office of the Church, the Apostleship; the apostles, with the Lord, Himself, at the Head of the Apostolic College, makes the Glorious Number "Thirteen."

MAY HE who leads us on grant to us, should that be His Will, the Grace to write the Last Words of this Volume, even as we do the First.

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

The Signs of His Coming are increasing in number and in importance every day.

The clear light of the Morning of the Times of the Restoration of All Things is now shining.

Zion goes gloriously onward to the Consummation.

MAY THIS VOLUME record Wondrous Signs of the Outpouring of Divine Power on Zion here and everywhere throughout the whole World; and add to the twelve Volumes of Loving Remembrance of what God hath Wrought, a Thirteenth Volume that shall be still more Glorious than any which has preceded it.

BRETHREN, PRAY FOR US.

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.

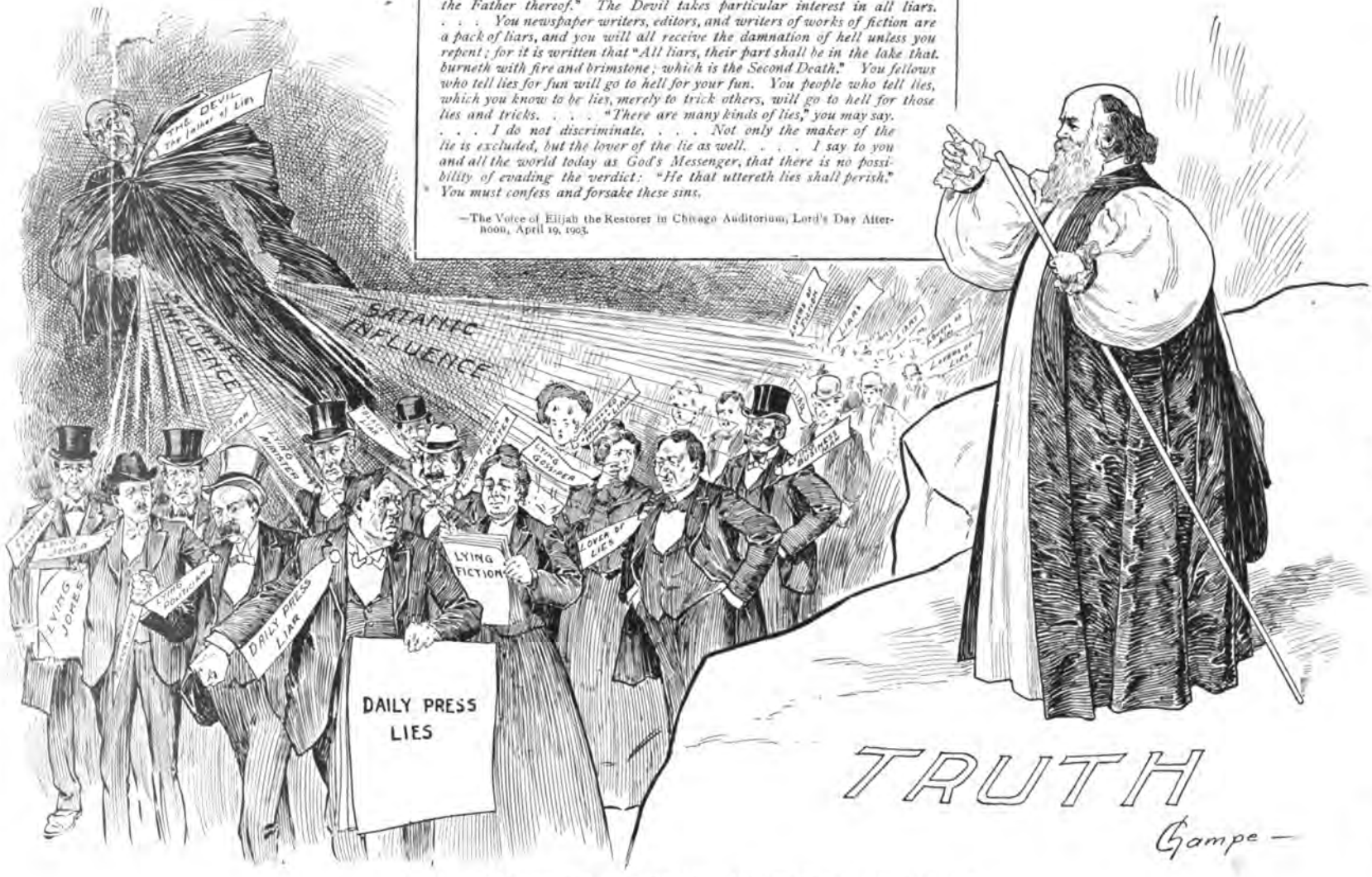
"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Our Lord Jesus, the Christ, . . . said: "Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and 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." The Devil takes particular interest in all liars. . . . You newspaper writers, editors, and writers of works of fiction are a pack of liars, and you will all receive the damnation of hell unless you repent; for it is written that "All liars, their part shall be in the lake that burneth with fire and brimstone; which is the Second Death." You fellows who tell lies for fun will go to hell for your fun. You people who tell lies, which you know to be lies, merely to trick others, will go to hell for those lies and tricks. . . . "There are many kinds of lies," you may say. . . . I do not discriminate. . . . Not only the maker of the lie is excluded, but the lover of the lie as well. . . . I say to you and all the world today as God's Messenger, that there is no possibility of evading the verdict: "He that uttereth lies shall perish." You must confess and forsake these sins.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, April 19, 1903.



ELIJAH THE RESTORER GIVES WARNING TO ALL LIARS.

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"DR. DOWIE," said a voice at the Chicago Auditorium Lord's Day afternoon, April 19, 1903, "do you wish the jury to render a verdict without leaving the box?"

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

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

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

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

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

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

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

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

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

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

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

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

It was a fearless and effective rebuke to all liars.

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

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

The day was cold and dismal.

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

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

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

Chicago Auditorium, Lord's Day Afternoon, April 19, 1903.

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

PROCESSIONAL.

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before.
Christ, the Royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

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

Like a mighty army,
Moves the Church of God:
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.
Gates of hell can never
'Gainst that Church prevail:
We have Christ's own promise,
And that cannot fail.

Onward, then, ye faithful,
Join our happy throng,
Blend with ours your voices,
In the Triumph-song:
Glory, laud, and honor,
Unto Christ the King:
This, thro' countless ages,
Men and angels sing.

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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. 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 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 maidservent, 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 the 19th Psalm; the first nine verses of the 19th chapter of the Book of Proverbs and also from the 8th chapter of the Gospel according to St. John beginning with the 31st verse and reading to end of Chapter, closing with the prayer:

May God bless His Word.

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

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

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

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

A Participant in Affairs of Nation by Right of Good Citizenship.

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

There is not a pauper in our Church dependent upon Public Charity.

The thousands and tens of thousands of Zion throughout the world will bear me witness that there is not one member who is known to be a charge upon the public funds.

We have not a single member of the Christian Catholic Church in Zion inside of any prison or poorhouse.

We are a people who care for our own, and as good citizens we have a right to take a part in the affairs of this nation, notwithstanding the impertinence and insult of the much over-

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rated young man who sits in the mayoral chair, and who has had the inpudence to say that I am endeavoring to divert attention from my failures as a prophet, by attacking him.

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

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

That is absolutely false.

I never did any such thing.

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

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

My opinion on that matter was verified.

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

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

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

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

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

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

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

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

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

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

I say that still.

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

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

Treachery and Intrigue Marks of the Last Mayoral Election.

But it was not a straight fight between the parties.

The Lorimer machine managed things in such a way that wherever Patrick Hennessey, *alias* Elbridge Hanecy, got a majority when he opposed Harrison two years ago, there was a minority for Mr. Stewart, showing plainly that in the precincts where Mr. Lorimer had his heaviest following, the machine politicians betrayed Graeme Stewart, and had practically sold out to Harrison.

Moreover, I think the estimate that there were ten thousand Republican votes that were not polled for Mr. Stewart, in the mistaken idea that he was the Lorimer candidate, was sufficient in itself to cause his failure of election.

Besides this, stuffing the ballot-boxes with the votes of the dead, and the absent, whose names appear upon the rolls, but whom these astute precinct and ward politicians know are dead or absent, made them sure of his defeat.

They put up people to impersonate and vote for the dead and absent and stuff the ballot-boxes in every precinct to the number of many thousands.

I charge these things because I know they are true.

You may say: "You cannot prove them."

That may be true.

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

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

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

No Public Employee Should Be Permitted to Vote.

I have observed politics in many lands.

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

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

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

No judge could vote.

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

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

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

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

I Apologize for Nothing That I Have Said.

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

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

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

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

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

Why This Panic and Excitement?

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

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

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

Why did they make such a fuss about my charge?

The fact is that it had very much weight.

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

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

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

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

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

One Part of My Statement Has Not Been Disputed.

They have not denied that Carter H. Harrison lied to me two years ago when he gave me a promise that he and Mr. Burke would keep hands off the Police Department and give

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Joseph Kipley a reappointment as Chief of Police, with the distinct understanding that he was to be strongly supported in putting down gambling hells and brothels, and cleaning out the low, criminal saloons and dives of the city.

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

Mr. Robert Burke does not deny it.

On the contrary the *Chronicle* says that he affirms it.

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

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

These are witnesses to the truth of what I said.

While Mr. Harrison did not write a letter—he is a very shrewd politician in that respect—yet he sent his emissary.

When I wrote and asked him if Mr. Burke had come at his request, and was authorized to communicate with me on his authority, he answered, "yes," and that what Mr. Burke said came from him.

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

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

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

After the election you know what happened.

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

When Carter Harrison was reminded of his promise before the appointment of Chief had been made, he said: "Dowie be damned!"

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

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

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

That story is not really disputed. In fact, it was reaffirmed, as the *Chronicle* puts it, in very plain language:

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

The latter part is not correct.

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

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

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

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

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

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

Therefore, he deliberately lied to me when I supported him.

I will ask, before I go any further, if a man will lie when he gets your support, what will he do when you oppose him?

If he lied in 1901, after I did more, perhaps, than any other one man to put him in office, what would he do when I desired to keep him out of office?

I could say a great deal about his third election.

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

Zion a Powerful Factor in Harrison's Third Election.

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

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

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

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

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

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

I said: "Give the young man another chance.

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

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

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

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

I helped him in other ways.

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

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

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

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

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

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

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

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

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

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

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

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

They all saw at once there was treachery.

They all saw it.

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

Judge Tuley's Ridiculous Defense.

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

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

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

Which is right?

Judge Tuley goes on to say:

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

I do not believe he thinks any such thing.

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I believe he thinks Harrison capable of any amount of dirty work.

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

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

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

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

Just at this point Mr. Browning compels me to say something more.

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

When I asked him: "Do you come from Mr. Harrison?"

He said, "Yes, and from Mrs. Harrison, because she read the paper some time ago and found that you were going for Harlan.

"I was in the house at the time, and she came in with the newspaper in her hand.

"She said to both Mr. Harrison and myself: 'Here! Dr. Dowie is going for Harlan.'

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

How did he know?

Perhaps he is intimate with Mr. Lorimer. (Applause.)

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

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

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

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

Mr. Browning's Unwavering Importunity.

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

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

"He shall not lie to me a second time.

"I will support the better man of the two.

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

He held the line and continued to talk to my attendant.

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

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

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

I think I was in Shiloh House.

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

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

Is that true?

Deacon Stern—"That is true."

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

Deacon Stern—"Yes, sir."

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

Deacon Stern—"Yes, sir."

Mr. Browning Not at Zion Hospice by Appointment.

General Overseer—Then he asked if he might have an interview when I came into the city, on the following Lord's Day. That was this day fortnight, April 5th.

What did I say?

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

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

Deacon Stern—"No, sir."

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

Deacon Stern—"It is not true."

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

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

General Overseer—I refused to see him?

Deacon Stern—"Yes, sir."

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

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

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

I did not know at that time how sore Mr. Browning was.

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

I did not know that until the next day.

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

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

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

I reaffirmed what I had said.

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

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

Democratic Leaders Involved in a Maze of Contradictions.

Note the contradictions in which they have all involved themselves.

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

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

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

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

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

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He told Judge Tuley that Mayor Harrison had sent him, and Judge Tuley gives the conversation, as reported to him by Mr. Browning:

Browning, I get reports that there is something the matter with Dowie; that he is inclined to support Stewart. He has always supported me in the past. I wish you could go over and see him, and see what is the matter.

The very next morning Mr. Browning says: "I went to see him on my own initiative. Mr. Harrison did not send me."

That same day, in an interview with the reporter of the *Inter Ocean*, Mr. Harrison says: "I admit sending Browning to see Dowie. (Laughter and applause.) Why not? Dowie says he controls ten thousand votes, and, naturally, I wanted the votes."

When Thieves Fall Out Honest Men Get Their Own.

When these three talked apart from each other they did not say the same thing.

None of these witnesses agree.

In the Chicago *Daily News* Mr. Browning puts his foot in it again.

He says: "I had known Dr. Dowie pleasantly for some years through religious followers of his, and called on him for that reason. Mr. Harrison did not suggest my calling on the Doctor, neither did he suggest any proposition to make to him. I simply told the Mayor that I would see him."

Judge Tuley says that Mr. Browning stated that Mr. Harrison called him in, and made this pathetic speech to him, demanding that he go and see me.

Who is right?

There is a nice kettle of fish, but the fish do not mix well. I think they are eels.

I call attention to this to show that both Harrison and Browning contradict each other.

Harrison says, "I did not send Mr. Browning," and then admits that he did send him. Mr. Browning tells Mr. Tuley that Mr. Harrison sent him.

Then he contradicts himself and says that he went on his own initiative, and Mr. Harrison had nothing to do with it. Then Mr. Harrison says that he sent him; that he wanted the votes.

How can it all be reconciled?

It cannot be reconciled.

Either Judge Tuley lied as to what Mr. Browning told him, or Mr. Browning lied when he told that to Judge Tuley.

Either Mr. Harrison lied when he said that he did not send him, or Mr. Browning lied when he said he did; or Mr. Browning lied again when he said that he did not.

Who Has Lied?

These are the facts.

I prove that Mr. Harrison lied in 1901.

I prove that they all lied last Monday.

The question is, who has lied in this matter?

I reaffirm what I said last Lord's Day, and I will add some more to it.

I thought I had made it pretty hard before, but I will make it just a little harder now.

I did not care to say anything more than merely to state the facts last Lord's Day.

Mr. Browning's Interview With the General Overseer.

After a long talk with me, Mr. Browning found that he availed nothing.

I had purposely caused his chair to be placed about twelve feet from mine.

When you came in, Deacon Stern, where was that chair?

Deacon Stern—"Right close in front of you."

General Overseer—Mr. Browning in his intensity had drawn his chair nearer and nearer, until he sat quite close to me.

I said: "Now, Mr. Browning, you and I are going to say, good-day."

"No," he said, "I do not want to do it; I have a logical proposition to make that I know will make you say that you will give your support to Mr. Harrison."

With that he drew his chair up to mine so closely that his knees were almost touching mine; in fact, I drew mine a little back. (Laughter.)

I do not mind saying why I did. I do not know whether Mr. Browning smokes or chews, or what he does, but he smelled of tobacco.

If he does not use it himself he had been, no doubt, with some who do.

The smell of tobacco is very offensive to me and I drew back a little.

The General Overseer's Memory a Very Excellent One.

I could not forget the conversation.

In one of the reports, Mr. Browning suggests, in his very amiable way, that Dr. Dowie's memory failed him.

I think that the people in Zion City will not tell you that my memory is failing.

I keep all my engagements from week to week, and I never carry a pocket diary or keep a memorandum book.

If I have made an engagement it is in my mind, and I do not forget it.

I am in the habit, as you know, of speaking from this platform without notes.

I oftentimes recall long passages from modern and ancient writers without referring to any book, and when I verify the quotation I usually find that I am correct.

I make long quotations from the Bible, and carry dates and figures accurately and without effort, which sometimes come to me on the spur of the moment.

My memory is good, and it is a downright insult to it to say that it is not.

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

An Offer to Sacrifice Judge Tuley.

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

I said: "Certainly not."

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

I was astounded when he made the proposition, and I sat speechless for a moment.

At first I temporized.

I did not know whether I should not measure strength with Mr. Browning, as to who could pitch the other out of the room.

I had never done that kind of thing in my life and I did not want to begin then.

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

I was pretty hot under the collar, and I am a little hot now. (Laughter.)

But my memory is all right.

I said to him: "You cannot prevent it, Mr. Browning."

"We can," he said.

"How?" I asked.

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

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

I still believe that Zion has the balance of power in Chicago, and that it is Mr. Lorimer and the impersonators who defeated Graeme Stewart.

I do not believe that he was beaten by the Democratic candidate.

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

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

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

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

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

"In fact, it would be practically electing judges. If Graeme Stewart is defeated, however, there will be a straight Demo-

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cratic ticket, and that ticket will be made up in Mr. Harrison's private office."

"I tell you he will not be elected," he said, "if you promise me to vote for Harrison."

I said, "What will happen?"

In the most intense manner he leaned forward and said: "*He will not be nominated;* he will not be on the ticket. *We promise you that.*"

It was then that I said: "I am ashamed to listen to such a proposition. You mistake your man. I feel insulted by it. Mr. Browning, I must terminate the conversation."

It was the Lord's Day, within half an hour of my coming on this platform, and I wanted to get through.

I immediately rose, and terminated the interview.

Deacon Stern, what did Mr. Browning say after I called you to show him out? What did he say as he left the room?

Deacon Stern—"He asked you if you would not accept the proposition, and you said, 'No, under no consideration!'"

General Overseer—Those were the last words?

Deacon Stern—"Yes, sir; they were the last words."

General Overseer—I said it very firmly. I said: "No! Under no consideration!"

Zion Entertains no Ill Will Toward Mr. Browning.

Mr. Browning says that at one point I was very courteous to him, and invited him out to Zion City.

Yes, that was very early in the conversation, when he kindly asked after Mrs. Dowie's health, and referred to mutual friends.

I do not hesitate to say that I will be glad to see Mr. Browning at Zion City, and I also hope that he will be fully converted there.

If Mr. Browning is here, I say that I desire to do him no wrong.

If Mr. Tuley is here, I say that I desire to do him no wrong.

If Mr. Harrison is here, I say that I desire to do him no wrong.

If I have fallen into any error, I shall be glad to hear them speak now.

If Mr. Browning is here and he desires to ask me a question, or can point out the fact that my memory has failed me, I am willing that he should speak.

If I have inadvertently done any man a wrong I will make it right.

I spoke under much pressure last Lord's Day.

I spoke because I felt that I had erred in judgment by not speaking the previous Lord's Day.

I felt that if I had told of this Shameful Overture then, it might have affected the election, and won the victory for Mr. Stewart.

I did not think that Mr. Stewart's political friends were going to sacrifice him.

I have had put into my hands today a copy of the Democratic *Chronicle* giving an account of the Democratic convention of Saturday (yesterday) which nominated the judges.

How the Nominations Were Made.

You will remember that Mr. Browning said that "the slate," as it is called, would be made up in Mr. Harrison's private office, and that whatever Mr. Harrison wrote there would go through.

That was exactly what happened.

The papers all concur in the fact that the slate was made up in a little private caucus in Mr. Harrison's place and came from his hands.

Then it became the nomination of the committee.

Then it went through the Convention without any alteration, except one.

In this one case the man would not accept the nomination.

Although he would not accept the nomination, he had not made his protest formally, and he is nominated.

The statement is made that these candidates were nominated for judicial honors, by a practically unanimous vote, by the Democratic convention held yesterday at the North Side Turner Hall.

The nominations were made by resolution, with only the slightest opposition to the slate, that had been made at the caucus of Friday night.

That was how Mr. Harrison's own private little business manifested itself.

With one exception, everything at the Convention went on as if regulated by clockwork.

What was that exception?

It is interesting, and I will tell you about it.

Joseph A. O'Donnell a Victim to Treachery.

Mr. Joseph A. O'Donnell was nominated (?) for judge of the circuit court under a possible provisional act.

There is no such act in existence, but it is hoped that a bill may be got through the legislature at Springfield, during its present session, providing for three additional judges.

Their desire for the passage of this bill is like my saying: "If I catch three fish I will let you have one."

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

He protested.

His friend refused to be chairman of that convention.

He said that he had been tricked; that he had been sacrificed to political opponents of a low order.

How had he been sacrificed?

This paper says that Mr. O'Donnell declared that he was sacrificed to satisfy the spite of Aldermen Kenna and Coughlan.

Perhaps you do not know them by these names.

They are two saloon-keepers in the first ward who are generally known by the names of Hinky Dink and Bathhouse John. (Applause and laughter.)

The first ward aldermen were angered at O'Donnell.

Why?

Because he served on a committee to guard against election frauds in the first ward, which they control.

Mr. O'Donnell was appointed a member of this committee, by Judge Tuley, in his position as president of the Iroquois club.

Originally O'Donnell was selected for one of the preferred judicial nominations.

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

How Mayor Harrison Rewards Honest Service.

Mr. O'Donnell says these words:

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

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

That is another little kettle of disgusting eels.

Mr. O'Donnell's statement is akin to mine.

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

A Perfidious Trade to Satisfy the Criminal Element.

Mr. O'Donnell has told exactly what happened.

Doubtless he was told that he would get a nomination.

He says that he was tricked last June; he was to have had a nomination then.

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

You all know that it is the gambler, the harlot and the criminal element which rule in that ward.

It is the shame of this city that the first ward is absolutely so controlled.

It is the shame of Chicago that the down-town district is politically in the hands of the vilest people in the city.

In order to save them Mayor Harrison and Mr. Tuley made a trade.

Is that not clear?

Audience—"Yes."

General Overseer—Can you not see the confirmation of my statement; that when Mr. Harrison was in terrible straits

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he was willing to sacrifice Tuley, if I would accept the sacrifice?

I have never been so insulted in all my life.

To represent me as a monster who would like to see his enemy politically murdered!

To think of my being satisfied with Murray F. Tuley's head on a political charger! Shame!

My Fight With Judge Tuley Has Been Open.

I objected to his unjust judgment.

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

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

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

Attorney Packard will bear witness to that.

Judge Tuley deceived us.

I told him to his face from this platform that he had deceived us.

He told Samuel Stevenson that he would better settle with me, and withdraw the case.

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

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

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

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

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

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

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

He was wicked.

He was cruel.

He was shamefully unjust.

I said it then, and I say it again.

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

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

Audience—"No."

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

I have said that he is unjust and wicked.

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

Seven thousand people in this Auditorium said the same thing.

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

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

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

He smiles at Mr. Browning with a similar mental reservation.

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

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

I have done my duty.

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

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

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

The General Overseer then delivered his Restoration Message.

HE THAT UTTERETH LIES SHALL PERISH.

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

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

TEXT.

A false witness shall not be unpunished; and he that uttereth lies shall perish.—*Proverbs 19:9.*

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. But because I say the truth, ye believe Me not. Which of you convicteth Me of sin? If I say truth, why do ye not believe Me?—*John 8:44-46.*

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

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

A Leaf from the Story of my Life

may here be given.

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

I wrote a report concerning the cost and terrible consequences of using alcoholic liquors.

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

I was the secretary of the South Australian Total Abstinence Alliance, and I signalized my entrance upon the secretaryship, an honorary office, by this report.

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

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

I loved righteousness, I hated wickedness, and I wanted to help in setting the people free from the many miseries, burdens, and destructions wrought by intoxicating liquors.

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

The very next morning I was confronted by one of the principal newspapers, the South Australian *Register*, with declarations which practically declared that I was a shameful liar. That paper declared that I had invented the facts, that I had guessed at a certain set of figures, and had then multiplied them by two; and that was all there was in my alleged facts.

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

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

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

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

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

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The editor was a Mr. Lawson, and when I finished with him there were not very many pieces of his literary carcass which could be collected. From that time he literally "went to pieces."

Very shortly after that, Mr. Lawson had to resign his position and return to London.

He is still in the Editorial World in London, where he has been lying about me from that day to this.

The Press Rewards Honest Men by Lying About Them.

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

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

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

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

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

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

Unless God had very specially strengthened my heart and given me conviction that the truth would at last appear I should have lost heart and said: "I will go on with making money, and attending to my own private business, and let the world go to the Devil."

But I felt there were already too many people letting the world go to the Devil, so I gave up my business and went into Business for God as a minister of Jesus, the Christ.

I gave up all public life to consecrate my life to the ministry.

I consecrated it fully to God and to the service of the people.

I knew that some time in this life or in another I should succeed.

I thank God that I am succeeding in this life, and I believe that I shall succeed still better in the life to come.

He That Uttereth Lies Shall Perish.

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

The Word of God is true in declaring—

The memory of the Just is Blessed:
But the name of the Wicked shall Rot.

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

Everything was perfectly truthful and pure when God made man.

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

By some means he got into Paradise.

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

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

I have a copy of the book of Enoch as it was found in Abyssinia, and as it exists in the Bodelain Library in Oxford.

It is a very rare book; but is admitted to be in a corrupt and imperfect condition.

It contains, however, the only quotation that is made from the book of Enoch in the Bible, that in the Epistle of Jude, and it has it correctly.

The Devil the First Liar.

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

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

He told her to eat of the forbidden fruit.

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

Eve did not know that it was the Devil talking.

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

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

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

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

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

Do Not Discuss With the Devil.

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

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

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

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

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

She is lost.

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

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

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

I never discuss with the Devil.

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

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

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

These things I cannot discuss.

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

So Eve discussed.

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

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

Satan lied.

She did it, and she fell.

She lied.

She had promised to obey God.

Wives Should Be Obedient to Husbands.

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

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

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

When there is an equal partnership, you have at least a right to discuss with the other partner before you do anything; but Eve would not listen to any but the Devil. So some women do today.

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She listened to him. She did not listen to God. She did not listen to her husband. She disobeyed and fell.

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

She ate the Thing Forbidden.

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

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

It is the Story of All the Ages.

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

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

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

All Human Misery is the result of that First Lie.

The Devil first told the lie.

The woman believed it.

Then she repeated it, and both our first parents fell.

So Death hath passed upon all.

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

Strong Words of The Christ to Liars.

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

> Ye are of your father the Devil, and the lusts of your father 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.

But do not imagine His words refer only to Jews. All liars are not Jews, and all Jews are not liars. The words apply to liars in every age, in every place, and of every race.

They apply to liars who boast descent from Pilgrim Fathers, or from great reformers in Church or State.

The Devil takes particular interest in all liars.

There are none he likes better, therefore, than a newspaper editor or reporter: for when they lie, their lies multiply like the lice in Egypt.

The Damning Power of Lies in Novels.

There is no one whom the Devil likes more than a woman who writes a novel: for she can drag innocent girls down into a terrible hell of vice, without taking them from their rooms, until the fire burns fiercely.

A novel is a mass of lies from start to finish.

The entire thing is the creation of a disordered imagination.

There is no one the Devil likes more than a woman or man who writes a work of fiction.

They will say, "Oh, it is a parable, and, like the parables of Jesus, there is a great deal of beautiful teaching in it."

You who never owned your Lord, cannot write Divine Parables.

The only person who can speak or write a Parable is one whom God has divinely instructed.

It is a farce for you to compare your dirty dime novels to Jesus, the Christ's parabolic teaching.

There is no comparison at all.

You present to the people the things that are opposed to every parable of the Christ.

Every parable of the Christ breathes purity from the beginning to the end; while none of the dirty novels of today are other than mere ministers of lust.

> The lusts of your father it is your will to do.

The Doom of All Liars.

You newspaper writers, editors, and writers of works of fiction are a pack of liars, and you will all receive the damnation of hell unless you repent; for it is written that "All liars, their part shall be in the lake that burneth with fire and brimstone; which is the Second Death."

You fellows who tell lies for fun will go to hell for your fun.

You people who tell lies, which you know to be lies, merely to trick others, will go to hell for those lies.

There will enter into the City of God nothing that worketh abomination or that maketh a lie.

No liar can ever find his place in heaven.

His place is in hell.

He belongs to the Devil.

"There are many kinds of lies," you may say.

"There are white lies, and black lies, and gray lies, and blue lies, and little lies, and joking lies, and you know you have to discriminate between them."

I do not discriminate.

The Bible says concerning "all liars, their part shall be in the lake that burneth with fire and brimstone."

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

Doom of Those Who Love Lies.

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

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

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

Fiction is that which is not truth; therefore fiction is a lie.

I have read very extensively.

I think that I know pretty much the whole range of fiction in ancient times, and especially modern fiction.

It is simply impossible to follow it all.

It is like the plagues of vermin—too numerous to count.

I never yet, in all my reading, was other than injured by reading fiction.

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

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

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

Abraham's Troubles Through Lying.

Abraham, for example, lied to Pharaoh and said that his wife was his sister.

Then came a plague, and he had to confess with shame that he had lied.

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

He had taught her to lie.

She lied again to Abimelech.

That was the weakening point in Abraham's career.

He was easily influenced by fear.

The Devil could get at him by fear and give him bad dreams.

In one of his bad dreams he imagined that God told him to kill his only son.

God Almighty who said, "Thou shalt not kill," told no man to murder his own son. Murder can never be right.

That was one of the bad dreams he had while living in the land of the Philistines.

Abraham lied, and compelled Sarah to lie, also, to save his own skin; for he said: "You are so beautiful, that if they think you are my wife, they will murder me."

Lying in Israelitish Character.

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

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

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

The Jew especially is greatly tempted, because he is an Israelite who has had to protect himself oftentimes by lying.

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If you will read the entire story, you will see that lying was the sin that cost David's race the throne. He lied to God.

He read the commandment, "Thou shalt not commit adultery," and he stood before the people and vowed before God that he would keep that commandment.

But he lied to God, and he lied to the people.

He lied to his own brave soldier, Uriah the Hittite, and stole Uriah's wife.

That was the great cause of all his subsequent misery.

His own lie was the cause of all the debauchery and cruelty in his family and all the heathenism that through it poured in upon his people.

He lied before God, and there were two years that he did not dare to enter God's Tabernacle, until Nathan went to him and convicted him of his lie.

Then he confessed his sin, and God forgave him.

Nevertheless, the effect of that remains, and has stained his name to every generation.

Go through the entire history of the nations, and, with few exceptions, you will find humanity injured by this terrible sin.

All the Great Crimes Recorded in Scripture Came Through Lies.

Judas Iscariot vowed, when he took the apostolic office, to be true to his Master, but he lied.

He pretended that he had only a certain amount of money.

He was a thief, and he stole out of the bag.

He lied when the time came to betray his Master.

He betrayed Him with a kiss, and said, "Hail, Master," which was an open lie, pretending to be His friend, when in reality he was simply handing Him over to His murderers.

Peter's great trouble was lying.

He was a fearful man, and that night when they said: "Thou wast also with Jesus, the Galilean," he denied it.

When they said again: "This man also was with Jesus, the Nazarene," he denied it with an oath.

When they said it again, he began to curse violently just as the cock crew. Then he remembered what Jesus had said: "Before the cock crow, thou shalt deny me thrice."

National Miseries Due to Lies.

If you go through the history of nations, you will find that they go to war because of lies.

Today the Macedonians are ready to rush into war because the Turks never keep their promises.

They say that they will do this, that, and other things, and the moment the powers withdraw their armies, they begin to lie and massacre the people.

So it is through Europe today.

So it is in this country.

So it is in every city.

I say to you and all the world today, as God's Messenger, that there is no possibility of evading the verdict: "He that uttereth lies shall perish."

You must confess and forsake these sins.

You must confess to those about whom you have lied.

It is far more terrible than if you stole their property.

You may bring upon them terrible injury through your lies.

The worst of all lies is to lie against God's servant.

Warning to Mayor Harrison.

When I spoke the truth last Lord's Day, and the mayor of this city called me a liar, I felt the natural indignation that an honest man feels.

Although I do not say that I wanted to take a stick and strike him, I did feel that if he were administered a good cowhiding upon his lying back, he would have deserved it.

I left him to the contempt of Chicago.

I left him to the contempt of the world; and I tell him this, that he will never get over the exposures of these last two Lord's Days.

They are writtten by the finger of truth, and will tell.

When his memory has rotted, that which I have said today will stand out as truth: "He that uttereth lies shall perish."

There is only one way to avoid that doom, and that is to repent of your lies, ask God to forgive you for the Christ's sake and then do right.

You Would Better Cut Off Your Right Hand Than Lie.

With the snows of winter gathering on my brow, how would I dare to come before the people, and in the Name of the Lord, lie?

What interest had I in lying?

I am seeking no office.

My people are seeking no office.

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

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

My instruction to my people has been to keep out of office in Chicago and attend to their business.

I never asked the Mayor for any office, except for Joseph H. Kipley, who had been his father's friend.

He had been his father's officer, and had protected the Harrison family, and given his life to them for forty years.

Common gratitude ought to have made Mayor Harrison stand by his father's friend, and the city's good officer. (Applause.)

When he made me the promise that he would do it, he had made another promise to the Roman Catholics that he would put in Chief O'Neill, a Roman Catholic.

When the time came he could not fulfil both promises, so he said, "Dowie be damned," and he put in the Roman Catholic.

At the same time he put in the harlot, the saloon-keeper and the gambler, and now Hinky Dink and Bathhouse John have the supremacy.

They can even throw out Mr. O'Donnell.

The fact of the matter is this:

This City Is Sold Out.

It is sold out to the liquor ring, the gamblers' ring, the harlots, the dives and the criminals, and may God protect the city against its own officers. (Applause.)

"He that uttereth lies shall perish."

The protecting hand of God will be withdrawn from Carter Harrison, if he does not repent.

While I make no prophecy in the matter, I say that he cannot lie against God's minister with impunity.

He must take back the statement that I lied, and he must take it back as publicly as he made it, or else he will have to answer to Him who said, "Vengeance belongeth unto Me; I will recompense, saith the Lord." (Applause.)

I leave him to God.

God will see this thing through.

Perhaps the very Devil, who gave him the office by lying to me and about me, will deceive him, as he always does.

He could not obey the Devil and deceive others, without the Devil some day saying, "Well, I am about through with Carter Harrison."

When the Devil is through with him, he will go down mighty quick, for there is no one else who wants to back him up now, except the Devil and those who are like-minded, when they know him to be a wilful deceiver.

I believe that after this exposure there is not a truthful man or woman in Chicago who will believe that I lied.

It is written, "Touch not mine anointed ones, and do my prophets no harm."

I have been fighting for truth and purity and all that is good.

It ill becomes the Mayor of this city to fight me, and endeavor to dishonor my name with his shameless declaration that I lied.

God will take care of His ministers and prophets.

I desire to remind him most solemnly, and to warn you also that the Word of God is true which says: "He that uttereth lies shall perish."

May God make every liar to be truly repentant today, to sin no more, and seek His face.

PRAYER OF CONSECRATION.

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

BENEDICTION.

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

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NOTES FROM ZION'S HARVEST FIELD

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

DeKalb, Illinois.

Zion Tabernacle, North Third street.
J. B. Westlake, 540 East Main street, Conductor.
Services—Sunday, 3 p. m.

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

He gives a very interesting account of his trip.

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

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

Not only is it made a house of merchandise, but in many cases it has truly become a den of robbers.

Zion does not follow the methods of the World, the Flesh and the Devil to advance God's cause.

She commands all men to bring all the tithes into the Storehouse.

The result is, that there is meat for all those who faithfully proclaim the Word of God.

To what shameful depths do the popular denominations go to obtain money to carry on their work!

Elder Tindall writes the following:

DEKALB, ILLINOIS, April 1, 1903.

DEAR ELDER:—The Lord gave Elder Nancy Tindall and myself some rather interesting meetings in DeKalb on Saturday evening, March 28th, and on the Lord's Day following at 3 o'clock p. m., and in the evening.

The audiences were not large, but manifested much interest.

Some were glad and some were mad.

One man, the head of an interesting family, surrendered his last plug of tobacco to me, and, I trust, gave his heart to God.

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

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

The tobacco habit had a strong hold upon him.

He expects soon to make considerable investments in Zion.

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

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

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

The whole country has been stirred concerning Zion.

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

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

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

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

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

She has been very kind to us there.

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

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

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

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

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

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

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

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

When I saw who and what he was I told him "No, that I proposed to do the talking myself."

I said that he could talk in his own pulpit, but not here, as this was not a debating society.

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

I happened to get it on the evening before, from a young lady who belonged to their Sunday-school, and was in the "show" or, as it is called, opera.

I took it down on my paper as she gave it to me from memory.

This I read to the much amused congregation, and shamed the farce on which they were feeding their young children.

The Methodist attempted to deny it or to apologize for it.

I said, "I am glad to see that you are ashamed of it. You are, are you not?"

"Yes," she replied.

The program, as given to me, had these elevating (?) topics: Mother Goose, Jack and Jill, Mother Hubbard, The old woman that lived in a shoe, Simple Simon, Two-step waltz with fifty girls, Robinson Crusoe, Mother Goose's son Jack, Polly put the kettle on, John, John, my son John, went to bed with his stockings on, The house that Jack built.

In the evening, as I was about to open the services, a gentleman handed me a copy of their city paper which had the following notice:

"Mr. Rice is here from Chicago assisting the Methodist Sunday-school in getting up a comic opera to be given about the middle of April. It is a 'Mother Goose Jubilee' of about a hundred voices who will give the opera of 'This is the house that Jack built.'"

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

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

She was very anxious that I should hear her preacher.

She knew that I would like him, for she said: "He preaches just like Dr. Dowie. I told him so."

I asked her if he taught Divine Healing.

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

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

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

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

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

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

Yours faithfully in Jesus, O. L. TINDALL.

Spokane, Washington.

Zion Tabernacle, 1014 Sprague avenue.
Mrs. Sarah H. McBean, 408 South Mill street, Conductor.
Services—Sunday, 3 p. m; Wednesday, 7:30 p. m.

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

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

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

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

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

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

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

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

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

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

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

I am glad He has filled me with His Spirit and

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given me a desire to fight the Devil and to live a clean, pure life for Him.

MRS. CLARK—I thank God for the comfort and joy I get from reading His Word and for the many precious promises He has given us. He has not only saved me, but has healed me of asthma and heart trouble.

MRS. ERNST—I praise God for the victories that He gives us.

Although the Devil may afflict us, when we come to God He always hears and heals us.

MR. HILL—I have many things to thank God for.

He has saved me, healed me, and taken away the desire for tobacco.

CARL ISEAMAN—I am so glad that I found this way; it is so good.

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

MRS. HICKOK—If I did not testify to God's goodness to me and mine it seems as though the very stones would cry out against me.

He saved me from sin, healed me of consumption and healed my boy of diphtheria and many other things.

MRS. MCKEE—I praise God for Zion and thank Him for raising me from a bed of sickness where I had lain for one and one-half years.

The doctors could do nothing for me; but when I accepted God as my Healer I was raised up, and am well and strong today.

MR. BAKER—I thank God that He has saved me.

When I used to be about my work, I would curse and swear, and everything went wrong, but now I praise God, and my work is so much easier.

MRS. SEGER—I praise God for this Full Gospel that saves us, spirit, soul and body.

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

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

MISS KATHERINE MCHUGO—I praise God for His healing power.

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

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

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

Philadelphia, Pennsylvania.

PHILADELPHIA, PENNSYLVANIA. March 9, 1903.

MY DEAR ELDER—The work of the Philadelphia Branch is represented under the following eleven heads, all of which are distinct features:

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

Five of these are held at Zion Tabernacle No. 1, and two of them at Zion Tabernacle No. 2, under the direction of Deacon Gaumer.

Second, three Branches of Junior Bible schools.

We now have a Junior Seventy under the direction of Deacon Kelchner.

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

Third, our Junior day school.

While we do not have a great number of pupils, it affords us a great deal of satisfaction, for we know where our children are and what they are doing.

I am sure that they are getting thorough instruction.

It has been a great pleasure to me to talk to the children once each week and help them to definitely get at little acts of repentance, so as to brush away the disagreeable burrs of wrong from their spiritual garments.

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

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

It has added very much to their happiness and to the spirit of the school.

Zion schools opening with earnest devotional exercises, the children themselves leading in prayer, contrast greatly with the schools of the day.

Some of the girls of the school are doing very nicely in going from house to house, to sell LEAVES OF HEALING with their teacher, Deaconess Ortman.

The furnishings of our school-room have been entirely provided for without any aid from Headquarters.

Fourth, Cottage-meetings, which are at the present time in charge of Deacon Gaumer, are being held in a locality which is needy in every respect.

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

Fifth, street-meetings.

Deacon Zeeb has this work in hand.

During last summer and fall there were 150 open air meetings held, with a total attendance of about 15,000.

This work will again begin as soon as the weather permits.

We have seen a number of definite results from the open air meetings.

Sixth, Zion Restoration Host work, in charge of Deacon Zeeb, is affording us a great deal of interest as well as profit.

During the month of February, 2,104 calls were made by Zion Restorationists.

We expect to make more than this, however, from now on.

It rained or snowed hard the first five Sundays the Host went out.

However, they were much blessed, notwithstanding the stormy weather.

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

All find the work very interesting and each day has been better than the preceding.

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

Two of our Saloon Seventies sold 585 LEAVES OF HEALING during February.

They often have interesting experiences to relate.

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

Eighth, our Zion Literature department, which includes Zion pins, Bibles, lace, souvenirs, queensware, candy, baking powder and extracts.

Ninth, Dorcas Work, in charge of Evangelist Nellie B. Hammond.

Our Deaconesses and others are looking after the maternity work and seeing that the needy of the Church are helped, and others as far as resources will permit.

Tenth, office work.

This is a distinct feature and occupies much time—an average of three days a week.

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

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

The commercial department is very encouraging.

I have received from Zion members and friends, in and near Philadelphia, $32,638.32 for Zion investments.

This has necessitated considerable work as well as some traveling.

Eleventh, pastoral work.

This is done by the officers of Zion and myself.

Aside from visiting the members, we are constantly receiving calls, in and out of town, to visit the sick.

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

Our Branch of Zion Restoration Host made 2,104 calls—4,147 calls for January and February together.

Twenty-four persons definitely gave themselves to God during the month of February, seventeen received blessing in healing, nine were baptized, seven gave up tobacco and one secret societies, and seven applications for membership were sent in.

Membership now enrolled is 147.

Forty-nine meetings were conducted, and 6,598 tracts given out.

Yours faithfully in the Christ,

GIDEON HAMMOND,

Elder-in-charge of the Philadelphia Branch of the Christian Catholic Church in Zion.

The following testimonies accompanied Elder Hammond's report:

PIPERSVILLE, PENNSYLVANIA, March 14, 1903.

DEAR BROTHER IN THE CHRIST:—I greatly rejoice to add my testimony to the many thousands that are sent on the wings of the Little White Dove.

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

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

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

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

Up to this time I had also had asthma, for about fifteen years, as the result of the medicine I used.

In August, I was taken with dropsy and heart disease.

Then I sent for a doctor, but did not know it as I was delirious for about two weeks and very low.

It was thought by the doctor and others that I could not recover, but I got better and became conscious.

I asked my wife why the doctor came.

She said that I had sent for him, but she did not want me to have him.

Then we threw the medicine away and I improved.

Then the Devil gave me the asthma again, from which I had been healed after your visit in July, 1901.

I became so ill that at times I could not lie down for three or four weeks.

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Then we sent a request for prayer to the General Overseer and also to you.

I received some relief but it did not last.

My wife and I prayed and looked to God for healing, and, after a very hard fight, I got the victory.

I praise God that on the 9th of December, 1901, I received perfect healing and have been free ever since.

But the Devil did not seem to be satisfied, so the dropsy and heart disease came back.

This time I told my wife that if I became delirious and called for a doctor, that she should not have him come, for I did not want him.

So we struggled and fought day and night for about eight months.

Sometimes it seemed as though the Devil would win; he almost smothered the breath out of me.

I did not sleep in bed for six months.

However, we kept on trusting God and praying for a perfect healing, which I received in November, 1902.

I thank God that now I am healthy and strong; can do any kind of work.

I thank God for the General Overseer, who teaches us to trust God for spirit, soul and body.

I thank you and all Zion for your kind prayers and patience with me.

Above all, I thank God for healing me.

My prayer is that I may become stronger and more useful in Zion.

Praying that God may abundantly bless you and your loved ones, I am,

Yours in Jesus' Name, H. B. KRATZ.

PHILADELPHIA, PENNSYLVANIA,
March 14, 1903.

ELDER GIDEON HAMMOND.

Dear Elder:—I wish to glorify God by testifying to a wonderful healing I received this last month.

I came home with a raging fever, pains all through my body, heavy cough and a tight burning feeling in my chest.

We prayed, but did not get the victory as quickly as we ought.

Then we sent for you, and after you had prayed that the Devil's work should be rebuked, I became better.

That night I slept all night, which I had not done the night before.

In the morning, thank God, the tightness had gone from my chest and I began to spit up large pieces of blood and corruption, which continued all day.

The next day I was fully restored and delivered from all pain, and was able to return to my work.

All that night it rained and stormed. My train was delayed, and I had to stand in the rain almost an hour, but, thank God for His wonderful keeping power, He kept me spirit, soul and body, and I returned in the morning as well as ever.

In the work that I have we can prove God's keeping power amid the dangers of railroad life.

I thank God for His restoring strength and keeping power.

Thanking you for your Christian fellowship and prayers, I remain,

Your brother in the Christ,

STEPHEN GILMORE.

The following testimonies were given in Zion Tabernacle, Philadelphia, Pennsylvania, March 17, 1903:

EVANGELIST NELLIE B. HAMMOND, 1415 North Twelfth street:—I wish to give a testimony from the standpoint of motherhood.

I often used to long for the old times when customs were simple, as I felt that I could not follow the advice of even Christian people, and I felt so keenly the remarks about ministers having large families.

I thank God for our seven sound and healthy children.

I find the care of them a great delight.

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

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

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

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

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

BENJAMIN KLINGER, AVONDALE, PENNSYLVANIA:—Some few days ago Mr. Ginzsky happened to stop at my shop.

While talking with him I complained that I was sick.

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

I just looked at him.

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

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

I found out in a little while.

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

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

This made me think.

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

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

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

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

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

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

Elder Hammond—Is it of much value to you?

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

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

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

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

Mr. Klinger—"Yes."

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

Mr. Klinger—"Bowel trouble."

Elder Hammond—That is what I thought.

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

There you have an illustration of the value of medicine.

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

This is the kind of Gospel that we want.

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

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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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"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.

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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, 19 Twelfth street, 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

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OBEYING GOD IN BAPTISM.

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

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

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

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer	4754	
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 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	31		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	23		
Baptized in Zion City by Elder Hoffman	12		
Baptized in Zion City by Elder Excell	10		
Baptized in Chicago by Elder Farr	28	122	
Baptized in England by Evangelist Cantel	51		
Baptized in Kansas by Deacon Robinson	5		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Michigan by Elder Adams	1		
Baptized in Ohio by Elder Bouck	3		
Baptized in Ohio by Elder Bryant	5		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada by Elder Brooks	9		
Baptized in Pennsylvania by Elder Hammond	10		
Baptized in Washington by Elder Ernst	3	101	223
Total Baptized since March 14, 1903			15,134

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

Bereiter, Alma L. ... Zion City, Illinois
Crandall, Mrs. Pheba D. ... Zion City, Illinois
Crandall, Charles H. ... Zion City, Illinois
Davis, Emma ... Zion City, Illinois
Emmerson, Miss Minnie ... Zion City, Illinois
Grieve, David ... Zion City, Illinois
Harnish, Miss Anna ... Zion City, Illinois
Harnish, C. B. ... Zion City, Illinois
Harnish, Mrs. C. B. ... Zion City, Illinois
Harnish, Miss Cora ... Zion City, Illinois
Harnish, George H. ... Zion City, Illinois
Kasten, Fred ... 124 Fifth avenue, Wausau, Wisconsin
Knaus, Henry ... Zion City, Illinois
Lindsay, Horace ... Zion City, Illinois
Ogden, Edmond ... Zion City, Illinois

The following-named twelve believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, April 19, 1903, by Elder C. R. Hoffman:

Alexander, Robert ... Zion City, Illinois
Ames, Henry F. ... Waubaushene, Ontario, Canada
Benedict, Mrs. Rosalie, (Pontiac, Michigan,) ... Zion City, Illinois
Brander, William T. ... Zion City, Illinois
Hagmann, Bernhardt C. ... Zion City, Illinois
Hancock, Mrs. Eleanor ... Zion City, Illinois
Holcombe, Miss Alice ... Zion City, Illinois
Lasley, Zora ... Zion City, Illinois
Loehrke, Sophie ... Zion City, Illinois
Marshall, Mamie ... Zion City, Illinois
Spear, Mrs. Minerva L. ... Zion City, Illinois
Underwood, Mrs. Anna ... Zion City, Illinois

The following-named believer was baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, April 8, 1903, by Elder F. M. Royal:

Hall, Fred ... Zion City, Illinois

The following-named ten believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, March 25, 1903, by Elder J. G. Excell:

Burkhardt, Mrs. Emma Clara ... Zion City, Illinois
Clemons, John Roy ... Zion City, Illinois
Delesdernier, Mrs. Margaret ... Zion City, Illinois
Peterson, Olive (formerly of Boston) ... Zion City, Illinois
Rogers, Mrs. Wilhelmina K. ... Zion City, Illinois
Ruby, Mrs. C. M. ... Zion City, Illinois
Scruggs, Zora V. ... Zion City, Illinois
Straser, Mrs. Sophie ... 1618 Indiana avenue, Chicago, Illinois
Vickers, Thomas C. ... 17 Parthenias square, Montreal, Quebec, Canada
Williams, Armitta ... Zion City, Illinois

The following-named seven believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 12, 1903, by Elder G. E. Farr:

Crawford, Archie ... 6159 Wentworth avenue, Chicago, Illinois
Kindberg, Florence ... 6641 Wabash avenue, Chicago, Illinois
Rank, Caleb H. ... 14633 Kentucky avenue, Harvey, Illinois
Rank, Florence K. ... 14633 Kentucky avenue, Harvey, Illinois
Rendall, Mrs. Jennie C. ... 443 Fifth avenue, Chicago, Illinois
Sprague, Herbery ... 6504 State street, Chicago, Illinois
Weinmann, Willard ... Richton, Illinois

The following-named seven believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, April 12, 1903, by Elder Gideon Hammond:

Durnar, John C. ... 1713 Bower street, Philadelphia, Pennsylvania
Durnar, Mrs. Emma ... 1713 Bower street, Philadelphia, Pennsylvania
Fowler, Arthur J. ... 4223 Market street, Philadelphia, Pennsylvania
John, Mrs. Hannah A., C. 224 West Barnard st., Westchester, Pennsylvania
Snyder, Catherine ... 317 Garrison street, Bethlehem, Pennsylvania
Snyder, Henry F. ... 317 Garrison street, Bethlehem, Pennsylvania
Wright, Harry B. ... 4223 Market street, Philadelphia, Pennsylvania

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

Taylor, Bert ... 504 West Seventh street, Pittsburg, Kansas
Taylor, Roy E. ... 504 West Seventh street, Pittsburg, Kansas
Weidmer, Mrs. Rachel Irene ... 118 East Third street, Pittsburg, Kansas
Weidmer, Miss Sarah F. ... 118 East Third street, Pittsburg, Kansas

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

Higgins, Mrs. Hannah ... 801 Queen street, Toronto, Ontario, Canada
Marwood, Walter ... 11 Alpha street, Toronto, Ontario, Canada
Stephens Mrs. Annie M. ... St. Mary's, Ontario, Canada

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

Bigerstaff, Nettie ... 813 Alder street, Seattle, Washington
Roberts, Mrs. Ida M. ... 813 Alder street, Seattle, Washington
Warren, Rosamond ... 813 Alder street, Seattle, Washington

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

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

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

Place, Mrs. Emma ... Keene, Kansas

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

Weeks, Mrs. Clara Grace Gertrude ... 95 Auburn street, Cleveland, Ohio

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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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?* .....

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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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(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

will conduct divine services

Lord's Day Afternoon

April 26, 1903

at the

CHICAGO AUDITORIUM

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

Prelude:

Judge Tuley on the Reign of Anarchy at Springfield

Subject:

The Messiah Stands Knocking at the Door

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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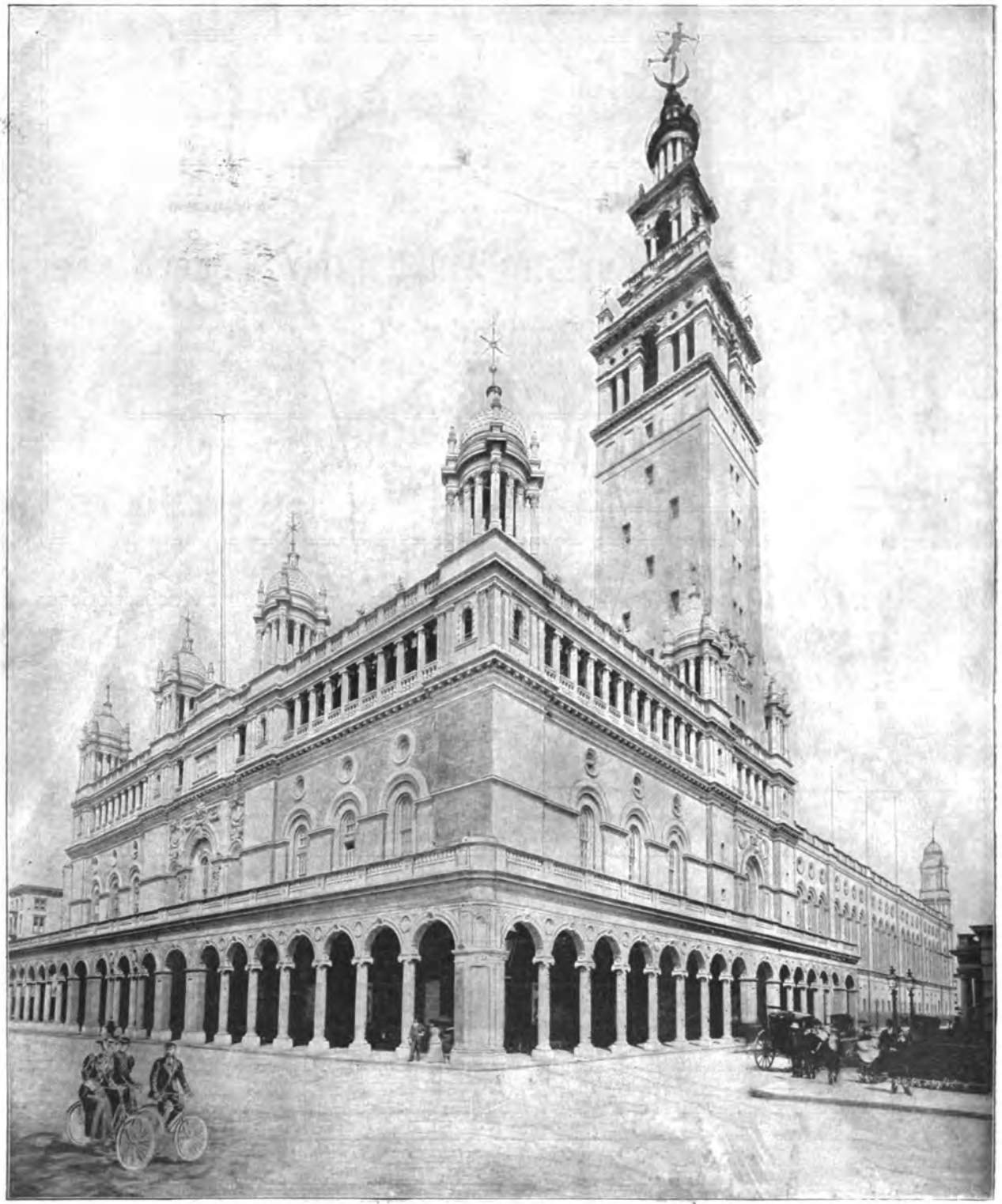
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In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. 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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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 XIII. No. 2. *CHICAGO, SATURDAY, MAY 2, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

MIRACULOUSLY HEALED OF SERIOUS BODILY DEFORMITY INFLICTED DURING INFANCY.

IMMEDIATELY SHE WAS MADE STRAIGHT.

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

She grew up with that terrible deformity.

Who can tell the world of meaning there is compressed into these few words?

They bring to mind years of weakness and galling bondage.

They are eloquent of the unspoken agony of the frail and sensitive girl, shrinking from the curious gaze of the thoughtless, and quivering under the taunts of wicked, cruel playmates.

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

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

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



MISS DAISY LAVONIA WILCOX.

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

> Ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?

Has the Devil changed, O ye false teachers?

If he bound that woman, nineteen centuries ago, did he not also bind this Witness?

Has God changed, O ye false teachers?

If He loosed, by His Son, the woman whom Satan had bound nineteen centuries ago, is He now doing the work the Devil did then?

Praise be to God, He has not changed!

He is not the afflicter of His people!

On the contrary, He has made a Covenant with them, saying, "I am Jehovah that healeth thee." He has declared to them, "I am Jehovah

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I change not." He sent Jesus, the Christ, His Son, of whom it was prophesied "surely He hath borne our sicknesses and carried our sorrows."

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

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

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

God has proclaimed these glorious truths in His Inspired Word.

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

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

The words of that Messenger came to this Witness on the pages of LEAVES OF HEALING.

With joy she learned the truth.

She believed God's Promises.

Was not God more powerful than the Devil?

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

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

She trusted in Him.

She fulfilled His conditions of Repentance, Faith and Obedience.

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

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

Her healing had begun.

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

"Immediately she was made straight."

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

With what rejoicing she had found it true, that

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

A. W. N.

WRITTEN TESTIMONY OF MISS DAISY WILCOX.

3019 ENOCH AVENUE,
ZION CITY, ILLINOIS, April 28, 1903.

DEAR GENERAL OVERSEER: —I praise God that I am enabled to witness for Him by telling something of what He has done for me.

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

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

I long felt that this should not be.

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

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

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

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

I read this one and was still more deeply interested.

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

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

According to that teaching I certainly could.

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

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

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

My case was a peculiar one.

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

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

Some say that this was the cause of my trouble.

At one time I was dropped from my mother's arms. Others say that this was the cause.

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

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

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

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

My people thought I would never walk.

I began going to school at about the usual age, but I must confess that I did not enjoy my childhood as much as I should.

I was always very sensitive.

One could scarcely speak of my affliction, which was quite noticeable when I walked, without my crying.

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

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

I have aimed to be happy always, but deep down in my heart I was not.

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

I tried very hard all my life to content myself, as all the teaching I ever received was to the effect that all troubles and diseases were God-sent.

I tried to be resigned to the thought that it was God's will.

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

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

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

It was what I had been longing for in the church, and did not get.

Late in March, I concluded to trust God fully, whether I ever received the healing or not.

When my brother-in-law knew of my decision, he consulted a physician, who told him that deformities could not be removed by hypnotic treatment (which he firmly believed Dr. Dowie used), but only by operations.

He said that in my case it would probably mean death to undergo one, the deformity being of such long standing.

My brother immediately wrote me, telling me what he had done, and at the same time insisting upon my making them a visit, thinking that I was being led astray, and that the change would do me good.

They did not know that there was a Branch of the Christian Catholic Church in Zion in Cleveland, Ohio, where they lived.

I accepted the invitation, and the first Sunday in April, 1901, found us all under the direct teaching of Elder R. N. Bouck.

The Elder showed me that my next step in obedience to God was to go forward in Baptism by Triune Immersion.

I did so on April 21st, and received such a spiritual blessing as never before, and was healed of a very severe cold.

Feeling fully confident that I could not possibly remain in the Baptist church and live according to the teaching of the Christian Catholic Church in Zion, I asked for a letter of dismissal from the former, and sent in my application for membership in the latter.

I did everything that I knew was essential, at the same time praying very earnestly for my healing; but still it did not come.

I remained in Cleveland until I was called to accept a position as teacher in the Zion City junior schools, about November 7, 1901.

After I went to Zion City, I continued to pray for my healing and did many little things, led by the Holy Spirit, in making wrongs right, but I now think I know the reason why I did not get my healing before.

I believe that at first I was too anxious.

I did not rest it with the Lord.

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

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

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

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

One thought expressed in that testimony helped me very much.

He said that he had been asking God continually to heal him, when the thought came to him that if he should ask a friend for a favor in the same way in which he had been asking God, the friend would have been insulted.

He accordingly asked God to forgive him and let it rest in His hands. Soon the healing came.

Upon reading this, the thought came to me that I was treating God in the same way.

Immediately I knelt in prayer and asked Him to forgive me for not trusting Him.

I promised Him that I would not ask Him again and He gave me sweet peace, with the assurance that I had my request granted.

On Wednesday, September 30th, I went to Cleveland, Ohio, again, to visit my sister.

On Friday and Saturday, I felt very strange sensations pass through my body.

I cannot better describe them than to say as I thought at that time, that whatever was upside down was certainly being placed right side up.

There was no pain but a soreness all through my abdomen and limbs.

I spoke of it to sister and she said: "Can it be that you are getting your healing?"

We said, however, that we would not talk of it, as doubt seemed to arise at once.

We were silent on the subject until the following Saturday, when we both saw that the healing was manifest and complete.

Every trace of deformity was removed.

We all praised God and rejoiced that He had given me this great blessing.

My affliction never gave me any physical pain yet it troubled me greatly in spirit.

Now, instead of sadness, joy and peace reign in my heart.

I have had numerous other blessings, for all of which I am very grateful.

I thank God that in going from house to house on His work, I can witness to a miraculous healing as well as to His saving and keeping power.

I trust that this testimony will lead many to a more earnest seeking for the blessings which God has for them, for He has said: "Seek and ye shall find."

May God ever bless you and keep you until the Christ shall come, is my prayer.

Faithfully yours in the Master's service,
(MISS) DAISY LAVONIA WILCOX.

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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

AND the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.—*Revelation 8:4.*

WHAT sweeter incense can there be than the thanksgiving which is continually being offered to the God of Zion?

How fragrant is this perfume which comes up to God with the prayers of the saints!

How rich, how delicate, how wondrous and how beautiful, oftentimes, in their simplicity, are the testimonies of thanksgiving which are continually arising from those who have received blessing in Zion!

What a Divine combination! Incense and prayer, thanksgiving and petition!

What a helpful lesson to the child of God!

Let us bless God before asking Him to bless us.

Let your requests be made with thanksgiving.

Ask and we shall receive, but let us remember that we must give and it shall be given unto us.

Oh, that we all had the spirit of the psalmist, who sang so beautifully the song of thanksgiving which only the redeemed can sing!

Bless Jehovah, O my soul;
And all that is within me, bless His holy Name.
Bless Jehovah, O my soul,
And forget not all His benefits.

Of what inestimable value is the incense of the following testimonies!

Child Healed of Pneumonia.

And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.—*Matthew 10:1.*

ZION CITY, ILLINOIS, March 29, 1903.

DEAR GENERAL OVERSEER:—It is with much pleasure that we thus render praise to our Heavenly Father for the healing of our little daughter Lucile.

She was taken with a severe cold which rapidly developed into pneumonia.

We had a hard fight for her life, which lasted several days and nights, "but thanks be to God, which giveth us the victory, through our Lord Jesus, the Christ," we were able to cast out all fear, which was the hindrance in this case; then to trust God fully, and the healing came.

In a few hours she was smiling at us.

Oh, the joy that gave us!

She was very sick, and several times, to all appearances, she had coughed all the breath from her body, and was gone.

We thank you for the interest you took and for your prayers.

We are also grateful for the prayers and encouragement of Elders Cossum and Clibborn.

May God bless you and them.

We are rejoicing in the spiritual blessing that came at the time of victory, and in the continued good health of all of us.

We asked for a complete and unconditional cessation of Satan's work in the body of our little darling, and thank God we received it.

Sincerely yours Till He Come,

MR. AND MRS. S. H. DEPEW.

Child Healed of High Fever.

Then Jesus answered and said unto her O woman, great is thy faith: be it done unto thee even as thou wilt And her daughter was healed from that hour.—*Matthew 15:28.*

ELLENDALE, MINNESOTA, April 6, 1903.

DEAR GENERAL OVERSEER:—On Wednesday, October 15th, I sent you a telegram to pray for Gennetta.

Her throat was very sore, she had high fever and vomited frequently.

She was as sick a girl as I have ever seen.

You prayed for her at about 10:30 o'clock, and about 11 o'clock the fever left her.

She fell asleep, and broke into a perspiration.

In half an hour she awoke and said: "Mamma, I feel so much better."

The next morning she asked for something to eat—she had eaten nothing since Monday morning.

She ate a good breakfast, got up and dressed and came down-stairs.

We give God all the glory, and praise His holy Name for answering the prayers of Elijah the Restorer.

My husband was in Zion City, and the town thought that I was neglecting my family; so they sent a doctor and a member of the board of health on Friday to see about the case.

The doctor examined her and said that he could see that she had a very bad throat—he thought quinsy—but that she had no fever, and that I need not be alarmed, as she was all right now.

I told him I was not alarmed, for I had put her in God's hands, and asked His servant to pray for her, knowing that she would be healed.

Praying that God's blessings will rest upon you and your dear wife and son, I am,

Your sister in the Christ,

(MRS.) ALICE V. TRIMBLE.

Healed of Fever.

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.—*Matthew 18:19.*

1720 FIFTH AVENUE,
BIRMINGHAM, ALABAMA, April 3, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of praise and thankfulness to God for His healing, cleansing and keeping power that I write to tell what the Lord has done for me through your prayers.

On last Friday morning, while in my school-room, teaching, I was suddenly seized with grip.

I came very near being in an unconscious state before I even realized that I was sick.

Then, lifting my heart to God in prayer, I was able to reach my room, where I fell on the bed and suffered alone about an hour, not able to pray or add even a little warmth to my poor, suffering body, until my friend found me.

After the intense chill was over, fever rose, and I tossed and moaned all night.

I knew that my sister and friend prayed for me; but on Saturday morning my temperature was 101, and rose steadily until about 3 o'clock in the afternoon, when it reached 103.

I felt that it was necessary to have some one, who believed exactly as I did, pray for me, so I had a telegram sent you.

I knew that you must have received the telegram, as my fever grew less about 9 o'clock.

I rested very quietly all night, and when my temperature was taken on Lord's Day morning it was normal, and remained so all day.

I had not an ache or pain anywhere, and my throat was entirely well.

On Monday, although it was raining and every one protested, I got up for the first time since Friday and went to my school-room, where I remained and taught all day, as I have done every day since.

I knew that God had healed me, and He would give me strength to perform my duties each day, and He did not fail me.

I thank God for all this, and for the many blessings I have received since August, 1900, when I united with the Christian Catholic Church in Zion and consecrated myself, spirit, soul and body to Him and His service.

Pray that I may be faithful, and live up to what I believe.

Thanking you for your prayers and kind letter acknowledging my telegram, I am, most gratefully,

Your sister in the Christ,

ELOISE HEMPHILL.

Healed of Bilious Attack.

And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.—*Isaiah 65:24.*

THORNTON, IOWA, April 3, 1903.

DEAR GENERAL OVERSEER:—I wrote you on Thursday to pray for my little nephew, who had a bilious attack, and my little daughter who was sick and feverish.

Before the letter could have reached you they were both well, God be praised.

I prayed for them when they went to bed, and they rested all night, and rose well in the morning.

The children are learning how wonderfully God can heal, and have greater faith.

I thank you for your prayers, and God for healing.

Your sister in the Christ,

HATTIE B. LAWRENCE.

Healed of Eczema of Twenty-six Years' Standing.

And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you.

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.—*Leviticus, 11:7, 8.*

MANCOS, COLORADO.

DEAR GENERAL OVERSEER:—I was in Zion City the last days of November and the first days of December, 1902.

I went there for healing through the prayers of the General Overseer and his Elders.

I was afflicted with neuralgia in the face, kidney trouble, and eczema.

God blessed me and healed me of eczema that I had for twenty-six years, and I feel much better every other way.

Your affectionate brother in the Christ,

DONALD MCINTYRE.

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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, MAY 2, 1903.

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EDITORIAL NOTES.

"JEHOVAH SHALL BLESS THEE OUT OF ZION."

FROM FAR COUNTRIES we are continually receiving Glad Tidings of how God is blessing the Messages, which go on the Wings of our "Little White Dove" to all the Lands.

AMID THE TOILS of the Work, this Joy of the Reaper continually sustains us; for it is the Joy of the Lord, and that is Strength.

EVERY DAY brings into the City of Zion new Citizens from many parts of this Land and from Many Lands across the Seas.

Did time permit we would gladly record many interesting items in these Notes this week.

But it is impossible; for we are writing on the very verge of going to press.

SUFFICE IT TO SAY to Friends of Zion everywhere that each day sees "something attempted, and something done," in the more than Forty Departments of Zion's Operations.

WE HAVE NOW ENTERED upon the last month of our Ministry in the Chicago Auditorium, which closes on Lord's Day, May 31st.

It will also be the close of our continuous Ministry in that City and its Suburbs for more than Twelve Years.

LET OUR FRIENDS far and near pray that the next Five Gatherings in that Great Building will be increasingly blessed.

THE NEW HOME for Zion Printing and Publishing House is rapidly rising.

In a few weeks the building will be ready for the placing of Type and Machinery, which are now stored in numerous

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Cars standing on the Railway Side Tracks, which have been extended to the New Building in Zion City.

A LARGE ADDITION to Elijah Hospice is now in course of construction, and also a large addition to the Administration Building.

THE WORK ON SCORES, and even Hundreds, of new Buildings, is either going on or about to begin.

Everywhere the sound of the Hammer and the Saw is again being heard.

ZION'S EDUCATIONAL INSTITUTIONS are making delightful progress.

THE ORGANIZATION of the New Council of the City of Zion has been completed, and its business goes quietly and steadily forward.

CAPITAL CONTINUES to pour into our various Industries.

We shall soon be justified in making a Special Appeal for large additions to Zion Lace Industries.

EIGHTY-FOUR THOUSAND Yards of lace were made last week in the Factory, and we are constantly increasing the output, as we complete the erection of new machinery and get it into running order.

But the demand for Beautiful Zion Lace is far in excess of anything that we have been able to provide, and we have determined to add at least Seventy New Machines as quickly as possible to our Plant.

IN ROUND NUMBERS this will require in a short time an additional Capital of $750,000.

Even when these are erected and in full working order, we feel sure that we shall not be able to supply the demand, which keeps constantly ahead of our power to supply it.

WE COULD FILL many Pages of this Paper with important details, regarding this Industry, and with the enthusiastic appreciatory letters of our customers all over the United States.

But time does not permit us at present to write more fully on the subject.

WE SIMPLY INFORM Intending Investors that we have again opened the List for Zion Lace Industries Stock.

It is now being sought for on every Continent by Members and Friends of Zion.

We believe that it will not be long ere we will be running many hundred machines, and employing many thousand persons in this beautiful and profitable Industry.

THE BEST OF ALL IS, God is with us in the Spiritual Work of Zion.

The work of Salvation, Healing, and Cleansing through faith in Jesus goes gloriously forward.

ZION CITY is almost full now, very few rooms in private houses being available.

THERE ARE STILL a few rooms available in Elijah Hospice, and we are adding more than a Hundred New Rooms in the New Addition.

AN EMERGENCY CAMP is about to be opened on a beautiful sheltered site at the corner of Salem Boulevard and Gilgal Avenue, where comfortable Tents can be hired by those desiring to occupy them while building the First Portions of their Houses.

PREPARATIONS ARE ALREADY being made for Zion's Third Feast of Tabernacles.

Excellent progress is also being made in the enrolment of Zion Restoration Host, and in Arrangements for their Accom-

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modation, in New York City, during the Mission in Madison Square Garden next October.

FAR AND NEAR we send the Watchman's Cry:

"ALL IS WELL: THE MORNING COMETH."

BRETHREN, PRAY FOR US.

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.

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.)

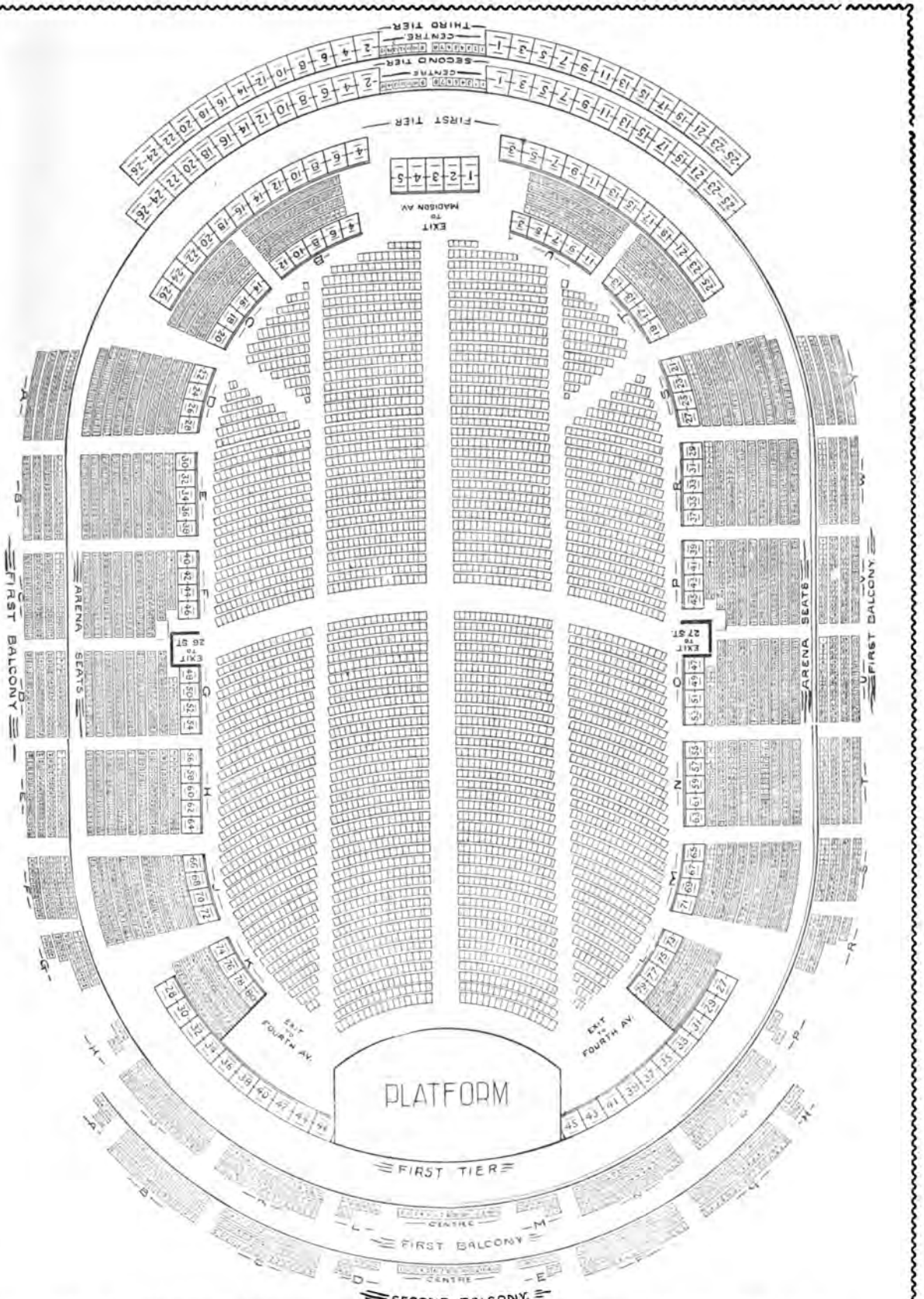
Multitudes Have Been Healed Through Faith in Jesus.

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.*"

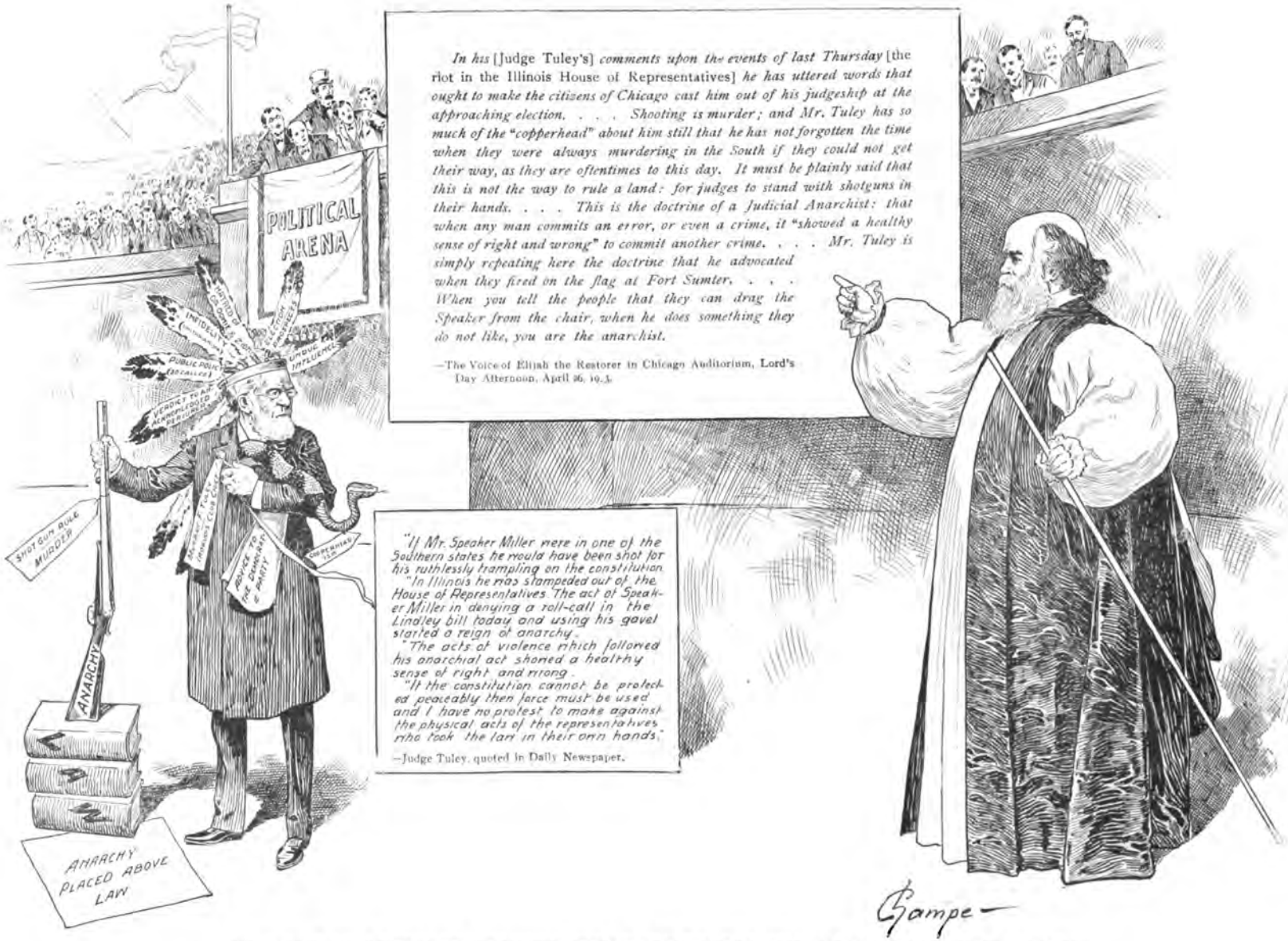
You are heartily invited to attend and hear for yourself.

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PLAN OF INTERIOR OF MADISON SQUARE GARDEN AUDITORIUM, NEW YORK CITY, NEW YORK.

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In his [Judge Tuley's] *comments upon the events of last Thursday* [the riot in the Illinois House of Representatives] *he has uttered words that ought to make the citizens of Chicago cast him out of his judgeship at the approaching election. . . . Shooting is murder; and Mr. Tuley has so much of the "copperhead" about him still that he has not forgotten the time when they were always murdering in the South if they could not get their way, as they are oftentimes to this day. It must be plainly said that this is not the way to rule a land: for judges to stand with shotguns in their hands. . . . This is the doctrine of a Judicial Anarchist: that when any man commits an error, or even a crime, it "showed a healthy sense of right and wrong" to commit another crime. . . . Mr. Tuley is simply repeating here the doctrine that he advocated when they fired on the flag at Fort Sumter. . . . When you tell the people that they can drag the Speaker from the chair, when he does something they do not like, you are the anarchist.*

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, April 26, 1903.

"If Mr. Speaker Miller were in one of the Southern states he would have been shot for his ruthlessly trampling on the constitution.

"In Illinois he was stampeded out of the House of Representatives. The act of Speaker Miller in denying a roll-call in the Lindley bill today and using his gavel started a reign of anarchy.

"The acts of violence which followed his anarchial act showed a healthy sense of right and wrong.

"If the constitution cannot be protected peaceably then force must be used and I have no protest to make against the physical acts of the representatives who took the law in their own hands."

—Judge Tuley, quoted in Daily Newspaper.

ELIJAH THE RESTORER REBUKES JUDGE TULEY FOR HIS ANARCHICAL UTTERANCES.

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THE state of Illinois, and indeed the entire nation, had been more or less excited during the week in discussing the reported riot in the House of Representatives in the Illinois State Legislature at Springfield.

The newspapers of the city of Chicago, with only one exception, united in heaping denunciation and abuse upon the speaker of the house, Mr. Miller, who had been forcibly driven from his chair, and in praising, either unreservedly or more or less guardedly, the ninety-seven members of the House who had used violence to attain their ends.

Involved in the struggle were questions of constitutional rights, municipal ownership, Chicago's traction problem, charges of attempted bribery, the political leadership of William Lorimer, and many personal ambitions and enmities.

Concerning all these things the newspapers of Chicago had taken an almost united and very positive stand.

Public men representing both political parties, the state and city administrations, and all the interests involved, and others representing only their own individual interests, had published interviews in the Chicago papers, setting forth their opinions regarding these events.

Amongst them was Murray F. Tuley, Judge of the Circuit Court and candidate for reëlection, whom the General Overseer had once exposed before 7,000 persons, in the Auditorium, on February 9, 1902, in a discourse entitled: "Hear what the Unjust Judge Saith."

The great majority of all these sentiments were manifestly strongly prejudiced, warped by political affiliations, personal feelings and pecuniary considerations.

The people were being led to accept these biased opinions as the truth, or were bewildered in a maze of conflicting judgments.

It was time that a strong, Authoritative Voice, speaking not to advance any personal or party interest, not to punish any personal or political enemies, but solely and only for the enlightenment of the people, the denunciation of evil, and the Glory of God, should be heard.

It was time that an effective protest, in the Name of the Lord, should go forth against the spirit of Lawlessness and anarchy, which inspired the riot at Springfield, found its expression in the comments of the newspapers, and even in those of a man who should have represented the dignity and sanctity of law—Murray F. Tuley, one of the oldest judges in Cook county.

Such a protest could come only from a fearless man of God, whose voice could be heard.

It was, therefore, clearly the task of Elijah the Restorer.

God's Prophet did not shrink from it.

Taking as the subject of the Prelude to his Discourse on Lord's Day, April 26, 1903, "Judge Tuley on Anarchy at Springfield," he dealt boldly and powerfully with the whole situation.

Never was there a more discerning unraveling of a tangled skein of lies, false pretension, and unprincipled scheming.

Never was there a keener analysis of the real motives underlying the words and actions of men engaged in political plotting.

Never was false teaching and sophistry more completely riddled by truth and logic than was the published interview of Murray F. Tuley concerning this matter.

So simple, so plain, so unmistakable was the true position made by God's Messenger, that the delighted audience could only wonder that they had not seen it before.

Having closed his Prelude dealing with this question of public interest, Elijah the Restorer took up his Message, dealing with the wonderful spiritual truth, "The Messiah Stands Knocking at the Door," with great power.

It was indeed a Restoration Message.

Eagerly the great audience drank in the blessed truth proclaimed.

Like living, revivifying water in a dry, thirsty land, was the Message.

It gave a deeper significance to the prophecy of the Apostle Peter, concerning these Times of the End, which he calls "Seasons of Refreshing from the Presence of the Lord."

This was indeed a time of spiritual refreshing.

The day was a beautiful one, with the warm sunshine and brilliant skies of spring; one of the first pleasant Lord's Days for some weeks.

Again all the ground floor and boxes and nearly all the balcony were filled, while hundreds stood for hours at the rear of the parquet circle, and hundreds more came, and finding all the desirable seats taken, went away disappointed.

As the time for the close of this Series of Meetings in the Chicago Auditorium and of the General Overseer's continuous

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personal ministry in Chicago draws near, the interest of Chicago's Two Millions of people increases.

The number of those who come to the Auditorium grows greater with each succeeding Lord's Day.

Chicago Auditorium, Lord's Day Afternoon, April 26, 1903.

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

PROCESSIONAL.

Rise, crown'd with light, imperial Salem, rise;
Exalt thy tow'ring head and lift thine eyes;
See heav'n its sparkling portals wide display,
And break upon thee in a flood of day.

See a long race thy spacious courts adorn:
See future sons, and daughters yet unborn,
In 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.

PRAISE.

All then joined in singing Hymn No. 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him.
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

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, first in the 19th Psalm beginning with the 1st verse.

The heavens declare the glory of God.
And the firmament showeth His handiwork.

All Created Things Are But the Garments by Which We See God.

Goethe so beautifully says in speaking of Nature:

Thus at the weaving loom of time I ply,
Weaving for God the garment thou seest Him by.

Thus even the firmament with all the starry sky and all the glory of this earth are but garments.

The Heavens are not material.

The Kingdom of the Heavens is in the Realm of Spirit, although none the less real: for the most real is the spiritual.

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The most unreal is that which is the most liable to decay, change, and such mutations as are possible by the ravages of time to come upon earth, sun, moon and stars.

These are not the Heavens.

"Our Father who art in the Heavens" does not mean our Father who dwells in a certain piece of the earth, or in a certain part of the sky.

There are many Heavens. I know not how many

We know of three.

We hear sometimes of seven; and we have a Heaven of Heavens revealed to us.

The Kingdom of the Heavens is to be within us.

The Heavens are conditions, not merely locations.

I differentiate between the Heavens which declare the Glory of God, and the firmament which simply shows His handiwork.

The Glory of God Is Something Beyond His Handiwork.

Very beautiful, very wonderful, and very delightful, is His handiwork, but His Glory is above the firmament.

The Heavens consist not merely in what God does but in what He is.

That is more than what He does.

What I am is more than what I do.

What you are ought to be more and better than what you do.

What God is, is infinitely more than all His works.

His works praise Him.

Differentiate between the work of God and what God is.

Then perhaps you will learn to differentiate between what a man is and what he does.

Often he can only do a very little part of what he might, especially if he lives in Chicago.

It is very hard, I grant, for a man to do all the good he would when he lives in a place that has so many smoking pillars of fire that come up from the nethermost hell.

The very fire and brimstone of hell is to be found in all the relations of life of hundreds of thousands in Chicago.

But God knows when we have done our best.

A man is greater than what he has done, and God is greater than all His works.

We see these mighty orbs rolling through space, compared to which our little earth is but a speck of life in the great universe of God, and we know nothing, or next to nothing, about them, nor shall we know much more, it may be, in this age.

No human eye clothed in flesh can ever see God.

No man can see God and live; but in a purified and glorified spirit and in a holy and incorruptible body we shall see Him.

Differentiate between the Glory in the Heavens, and the beauties of the handiwork of God in the Firmament.

Day unto day uttereth speech, and night unto night sheweth knowledge.
There is no speech nor language; their voice cannot be heard.

That thought has been thus beautifully expressed:

The Spacious Firmament on high,
And all the blue ethereal Sky,
And spangled heavens, a Shining Frame,
Their Great Original proclaim.

What though in solemn silence all
Roll around this dark terrestrial ball?
In Reason's ear they still rejoice
And utter forth a Glorious Voice,
Forever singing as they shine:
"The Hand that made us is Divine."

A Song Without Words the Most Perfect Music.

There is no speech, no language, their voice is not heard; and yet the old Greeks, because of the perfect order and harmony, called the whole Harmonious Universe, Μουσικός, *Mousikos*.

It is not only a song without words, but a Song without Sounds.

Have you heard the Songs which have no Sound?

The music that has not only no words, but no sound?

That is the Grandest Music.

The Silence of the Christ was the grandest song that was ever sung.

He stands silent amid the sneers and folly of the poor, petty humanity, which puts Him on trial before a pagan Roman procurator. But what a Triumphant Silence! For All His Life of Love and Mercy is Telling the Story of Redeeming Love. Words are needless—the Sinless Man is there, and His Sinless Life of Boundless Blessing.

In the Revised Version from which I read, you will notice that it is not "where their voice is not heard," but, as in the Hebrew, "their voice cannot be heard."

When the Sun rises there is no speech, but what a Song its Silent Glory is, and how birds sing, and all creatures rejoice as the Night rolls away!

It is glorious!

It is wonderful!

Hues of the rich, unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible
Are taught around its path to swell.

At last the Sun bursts out of the darkness and banishes the Night!

What a Song it is!

What a Song it is when the sun has set!

One star after another, in silence—the night reveals what the day conceals, and star after star shines forth, until the heavens are all radiant with light.

What a Song! But there are no words.

The Earth rolls on and the Song goes on, but there are no words.

Their line has gone out through all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
The Law of Jehovah is perfect, restoring the soul:
The Testimony of Jehovah is sure, making wise the simple.
The Precepts of Jehovah are right, rejoicing the heart:
The Commandment of Jehovah is pure, enlightening the eyes.
The Fear of Jehovah is clean, enduring for ever:
The Judgments of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
In keeping of them there is great reward.
Who can discern His errors?
Clear Thou me from hidden faults.

Our Most Grievous Faults May Be Unknown to Us.

You do not know all your faults.

You may have been born with them.

You never knew that you had them until some one pointed them out to you, or until you compared yourself with some one else.

They were hidden.

Many are grievously in error, but they do not know it.

What does a child born in Turkey, Persia, or any part of Mohammedan Asia know of his hidden faults, or of Jesus, the Christ, taught, as he is, in the mosques, by the teachers of the Koran, to look upon the Christian as a dog, or as one who is either to be grasped by the beard and compelled to give ransom for his life or to be murdered?

They know not the hidden fault of Secret Lust; but are taught to look upon its gratification on earth and in paradise as one of God's highest rewards to "the faithful."

They know not that hatred is murder, and that the breaking of the Law of God: "Thou shalt do no murder," can never be justified.

There are many in our own land who are conceived in sin and born in iniquity—yes, within almost a stone's throw of this building.

A few years ago a boy only twenty years of age, who had committed many crimes, was hanged, because he put a knife through the heart of another, when he was intoxicated, within a few hundred yards of this building.

When they were about to hang poor Butch Hutchins in the Cook County Jail he cried,

"I Never Had a Chance!"

I looked up that man's record and found that his mother and father were living in sin of the deepest dye when he was born.

They quarreled over his dead body.

He had been born within a short distance of this building, and before he knew what virtue was he was steeped in vice.

Before he knew what truth was, he was steeped in falsehood.

Before he knew what honesty was, he was steeped in crime.

He never had a chance!

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None of us had ever helped him, or tried to help him, it may be.

It came home to me, and that is why I sent out the first Zion Seventies, now the Zion Restoration Host.

That is why we have visited over and over again every house in Chicago, that they may have a chance, God helping them. (Amen.)

"Who can discern His errors?"

I said, "That cry comes to me. He lived within a stone's throw of my home, and I never gave him a chance. That shall not be said of me again in Chicago."

Before that week was past I began sending out Zion Seventies, and I began just where poor Butch Hutchins had committed the murder.

You Are Your Brother's Keeper.

But you give him no help.

A poor, brutalized African has committed a horrible crime down in some Southern state; and the cry goes up: "Hang him! Shoot him! Burn him to death!"

And it is done, over and over again, with tortures worthy of an Apache!

That is not Christ-like, is it?

That is the suggestion of Mr. Tuley, a Chicago Judge, when he said that Mr. Speaker Miller at Springfield ought to be shot; and that he would be, if he were in a Southern state.

I have something to say to Mr. Tuley concerning that statement.

Is killing a man the way to cure the crime, or the criminal?

Tell me, have you helped him?

This country helped to brutalize him and his progenitors.

It enslaved him, tortured him, damned him, and filled him with vice.

What have you done to bring him out of it?

You lied to him.

You gave him the franchise and told him that he could vote.

Then you threw out his ballot and stuffed in one of your own, you thieves! Until at last he loses hope and heart!

You will not educate him.

You will not help him.

You sometimes fling a bone or a crumb from your table to the "poor devil," as you call him.

Listen! You must educate him, or he will murder you.

The Nation Must Educate All Its Citizens of Every Color.

Do you hear?

You cannot leave education to Chance, Church, Charity, or to little Petty Councils and Boards.

You must make it a National matter.

You must help that man to be able to read the laws which you punish him for violating.

You and I are both guilty, if we do not do our part.

"Am I my brother's keeper?" you say.

That is the question of Cain, the first-born murderer on this earth.

That is what the murderer always says.

I do not think that the way to enlighten Speaker Miller at Springfield would be to put a bullet through his brain, Mr. Tuley.

It ill becomes a judge upon the bench to suggest it.

Oh! the weary hearts that we might have converted, by God's grace working through us!

Oh! the dark places that we might have lit up; the hungry we might have fed; the weary, the miserable, the ignorant, the hopeless and the despairing that we might have helped if we had only had the courage, the love and the godliness to do it!

Who can discern His errors?
Clear Thou me from hidden faults.
Keep back Thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart be acceptable in Thy sight,
O Jehovah, my Rock, and my Redeemer.

The Message to the Laodicean Church.

Let us now read in the last book in the Bible, the Revelation of Jesus, the Christ, which He gave to His servant John, in the Isle of Patmos, and in the 3d chapter—the last of the Seven Messages to the Seven Churches—beginning at the 14th verse:

And to the Angel of the Church of Laodicea write.

That word angel must be read in its proper meaning *angelos*, which simply means messenger.

Angels May Dwell in Heaven or Hell.

It is a great blunder to imagine that when you read the word "angel" you are reading of a being of another world, or even that you are always reading of a good being.

Any one who carried a message was called *angelos*, meaning messenger, whether he came from God in the heavens, or came from the Devil in hell.

The word simply means messenger.

In the early days all these Churches had messengers who went from Church to Church with these messages.

They had no printing presses.

They were not cursed as we are today with floods of printed damnation that defile, degrade, and destroy millions.

We are blessed and cursed by the printing presses.

I do not know which to think is the greater.

The Press is like the Tree of the Knowledge of Good and Evil.

An Apostrophe to the Press.

Cowper, a much neglected poet, because he was a Christian poet—but there never was a Wiser Singer in the English tongue than he—said of the press:

How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press?
By thee religion, liberty and laws,
Exert their influence, and advance their cause;
By thee worse plagues than Pharaoh's land befell,
Diffused, make earth the vestibule of hell;
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee.

He spoke truly, but for the most part the knowledge disseminated throughout the world by the press is evil.

The Press deals out thousands of tons of lies for one ton of truth.

Endless fiction for a modicum of fact!

These angels carried the letters of the Apostles from Church to Church—they carried the messages from Laodicea to Sardis, or Philadelphia, or Pergamum, or Smyrna, or Ephesus, or Thyatira, or Jerusalem, or Rome, etc.

The Church of the Laodiceans is the last of the Seven Churches to which these Wonderful Messages recorded in the Revelation were sent.

God Looks Upon Indifference As Sin.

These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

That is Jesus, the Christ.

I know thy works, that thou art Neither Cold nor Hot.

Do not deceive yourself by thinking that He does not know your works and mine.

What kind of works are yours?

What kind of works are mine?

I do not believe that my works come under this category; for even mine enemies will not say of me that I am "Neither Cold nor Hot."

I generally make it quite hot for some of the people who come into this Auditorium on the Lord's Day.

I do not believe in dishing up, as they say in my native country, "cauld cail"—that is cold soup.

I like it hot, when I get it, and you shall have some "hot cail" before we are through today.

I know thy works, that thou art Neither Cold nor Hot: I would thou wert cold or hot.

That is what God wants of you: either one or the other.

You wretched lukewarm people! No one cares to be troubled with you: for you are even more disgusting to your friends than you are to your foes.

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You never do anything to make any one have trouble with you.

You never even venture upon an opinion.

Truth of More Value than the Favor of Man.

I have a great deal of respect for Booker T. Washington; but as you read his biography "Up from Slavery" you see that he has a clever way of pleasing every one, except those who love Truth better than they do Temporizing Expediency.

When he comes upon an important question, he says: "Upon this I will express no opinion."

For that reason people who are violently opposing Afro-American progress can back him up.

I wish that Booker T. Washington would express his opinion, even if he did not get as much money.

There is something better than money for the negro race in this country.

There is something better than teaching them to do something with their fingers.

That is very important, but it is not everything.

The white people in the North are taught to do a great many things with their fingers, but that does not make them virtuous, Mr. Washington.

Some of the cleverest artisans in Northern America are infidels, intemperate, impure, and even anarchists.

Some of the men who can make the most beautiful things live in Paris.

I have been amazed to see all over the world the wealth, beauty and wonderful fertility of artistic capacity in men and women who were living like devils.

Mr. Booker T. Washington, read your Bible and history a little closer, and you will find that you can educate the negro's brain and fingers, but if you leave him spiritually uneducated, if you will not express opinions that will make many of your influential supporters very uncomfortable, you will leave him a slave still.

Speak out, Booker T Washington, when you get here and speak in this Auditorium twelve days hence, on May 8th.

Speak out, even if you lose Andrew Carnegie's $600,000.

He has not an atom of faith in the Christ as the Son of God in his religion, and does not pretend to pray to God. He has told us plainly that his "teacher is Herbert Spencer," and, so far as I am aware, no one has ever accused him of having any religion.

There is No Religion in Heaping Up Libraries.

Some of the greatest curses in the country are these libraries full of dirty novels.

Nine-tenths of the books are worse than rubbish.

I am not indifferent to libraries.

I am a book lover, but I know what books are: for I have a little private library out at Zion City of about seven thousand volumes, and I have been a reader of books for fifty years—and have also written a few thousand pages, and keep at book-making every week, despite the toils of a busy life, probably as busy as that of any living man.

I, too, am an educator, a manufacturer, a city builder, etc., and can sympathize with Booker T. Washington and Andrew Carnegie in all that is good, unselfish, and helpful to mankind in their lives and work.

But the first of these gives God half an hour in twenty-four at Tuskegee School, and the other nothing at Pittsburgh, Skibo or anywhere, so far as their own published records go.

It won't do. God must be the Alpha and Omega of all abiding work for man.

Books and tools cannot take the place of Communion with God, and of a Life of Faith, Hope and Love, inspired by the Christ, the Son of God, and sustained by the Spirit of God.

You can have your library crammed with all the books of Voltaire, Diderot, or Rousseau.

What will you have?

If you do not have any more religion than they had, you will go to hell sure.

The Bible is in itself worth all the books that ever were written, and, should all else perish, the possession of that one Book would lead man to God, to happiness, and to all that really makes life worth living.

I am grateful for all the help I ever got, and the help I still get, from good and useful books on science, arts, manufactures, mechanics, engineering, building, history, philosophy, poetry, etc.

But I would rather lose all than lose what God has taught me, and is still teaching, and enables me to teach others, from His Word.

Andrew Carnegie, you were born in Dunfermline, and I was born in Edinburgh, and we owe much to Scotland; but its greatness comes from the Bible, and from the Living God of whom that Bible speaks, who gave His Son to love and live and die for the redemption of humanity, the Savior, Healer, Cleanser and Keeper of all, and not from Darwin and Spencer.

But Christian Life Must be Intensely Hot.

So because thou art lukewarm, and Neither Hot nor Cold, I will spew thee out of My mouth.

That is what God does with every Laodicean church.

That is why he spewed out the Baptists, the Methodists, the Episcopalians and the others.

What does God care about the churches?

What do the people care about them?

What does any one care, except the men who get the salaries?

Men Who are Supreme Fools.

What kind of church is that, where the Bishop spends his nights at the Masonic lodge, going over the ridiculous and idiotic murder of Hiram Abiff, raising him on the five points of Masonry and whispering into his ear, "Mah-hah-bone?" (Laughter.)

I wonder you do not laugh at yourselves, you fools!

You are led into the lodge-room stripped of everything except an old pair of drawers and an underflannel.

Your eyes are bandaged.

You have a tow-rope around your neck and you are dragged along. (Laughter.)

You bow down at the various altars and some one gives you a knock and you lie down as if you were dead.

Then you are raised by the lion's paw and the omnific word "Mah-hah-bone" is whispered into your ear. (Applause.)

I wonder that you are not ashamed, you fools!

You know that the whole thing is supreme folly. You geese! (Laughter.)

A Masonic Minister of Any Church is a Coward.

You are not told the truth concerning this in the churches because the preacher, himself, has been riding the goat. (Laughter.)

He has been dishonoring the Lord Jesus, the Christ, by never mentioning His Name in the accursed lodge!

You do not dare to! You know that.

In the first three degrees of Masonry, which are the basis of all Masonry, the Name of Jesus dare not be mentioned.

What does the world care for a church whose minister is a coward, and cannot talk of Jesus in a Masonic lodge?

The world does not care a snap about it.

After Jones the tailor has dragged you around the room, and whispered "Mah-hah-bone" in your ear, and sees what an ass he has made of you, do you think he cares for your sermon?

I would rather have a man fight me than have dealings with one who is neither cold nor hot.

These politicians are neither cold nor hot.

That is why they are spewed out in all directions.

Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked:

I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

As many as I love, I reprove and chasten.

Do you think that God does not reprove those whom He loves?

I love not only this city but the whole land, and that is why I rebuke and reprove.

You need it, and you know that you need it.

As many as I love, I reprove and chasten: be zealous therefore, and repent.

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Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

He that overcometh, I will give to him to sit down with Me in My Throne, as I also overcame, and sat down with My Father in His Throne.

He that hath an ear, let him hear what the Spirit saith to the churches.

May God bless His Word.

Tithes and offerings were then received, after which the General Overseer delivered the following Prelude:

JUDGE TULEY AND HIS VIEWS ON ANARCHY AT SPRINGFIELD.

I speak on this subject, which I have announced as my Prelude, only after very much consideration and prayer.

After this Lord's Day I have before me only the month of May, and then I close these Auditorium services, which I have conducted for two years, with the exception of three months in each year.

Services for Two Years in the Chicago Auditorium.

I am very glad to have had the opportunity of speaking for one year and six months in this place, one of the largest auditoriums in America.

Six years ago I spoke here for six months, so that, at the end of May, I will have spoken in this Auditorium two years in all.

I do not think that any other one man has ever spoken as many times in this building.

I thank God and the people who have never given me an audience of less than three thousand, and sometimes seven or eight thousand, it is said; although I think that that is an outside figure.

I notice that Booker T. Washington says in his book, "Up from Slavery," "It was said that there were sixteen thousand persons in the Auditorium" when he spoke here.

That is a mistake, Mr. Washington.

This building cannot hold sixteen thousand or even nine thousand.

It can seat only a little over four thousand in front of the platform, and there is sitting room on this platform, and standing room within hearing of my voice, for three or four thousand more.

With the platform behind me occupied, six thousand is the full seating capacity of this building.

But large numbers often stand in the foyers.

After I cease to speak in this place, I shall concentrate my attention upon the New Shiloh Tabernacle which is about to be erected in Zion City, God willing, to seat sixteen thousand persons.

Shiloh Tabernacle to Be Enlarged for the Services Soon to Begin There.

Meanwhile I am enlarging Shiloh Tabernacle, in Zion City, which now seats five thousand two hundred, to a capacity of eight thousand, and that will perhaps carry us over this summer.

I hope to have the New Shiloh Tabernacle roofed in, and perhaps completed before the end of the year.

We shall go at it very industriously, and work as quickly as we can.

I am constructing a mile and a third of railway in Zion City to carry the heavy material.

I say this because I announced the erection of the Tabernacle, and as yet we have not done very much on the ground.

One reason for delay was the need of a larger shovel than any we had there.

We had to buy one shovel, at the cost of five thousand dollars, to get out the vast amount of clay for the foundations and basements of that great Tabernacle. We shall use it afterward in Zion City Brick-yards in getting out clay.

After the close of next month the citizens of Chicago will doubtless continue to come out to Zion City, as they did last summer, in many thousands.

In fact we have larger audiences there than here; and I do not wonder at that, for conditions there are in every way more pleasant.

This afternoon there are, probably, between three and four thousand persons present in Shiloh Tabernacle, Zion City.

I Trust I Shall Speak Without Undue Feeling Concerning Murray F. Tuley.

He is an aged man and a Judge in this city; and although I hold him to be an Unjust Judge and a very wicked old man, and have said so, I want to deal with him and every one fairly.

I have dealt with him fairly in the past.

It does not do, Mr. Tuley, to sneer.

It does not help you any.

It does not do to assume a high and lofty air and say, as he so often does, "no one takes any heed of what Dowie says," because that is not true.

Murray F. Tuley's Impudence.

They take more heed to what I say than to what you say.

Larger numbers listen to me, both in type and in speech, than ever listened to you in your life.

You are impudent when you say these things in the public press.

You ought to stop it.

What I say is taken notice of all over the world, and much more outside of Chicago than in it; because the Chicago people have been deceived by their press.

The press has never reported a single discourse that I ever delivered in this place, or any other in Chicago, with even common decency or fairness.

But outside of Chicago, the people who read LEAVES OF HEALING in tens and hundreds of thousands know what I have said.

Alas, the Chicago people do not, for their infernal press persistently withholds the truth.

But even in Chicago, Mr. Tuley, you are uttering that which is not true, when you say that the people do not take any notice of what I say; for there are scores of thousands in this city who are very much influenced by what I say.

I Desire to Deal with Him as Murray F. Tuley, Not as a Judge,

when he comes down into the political arena, and especially when he steps forward to enlighten the darkness of this people with his sage advice.

Really he is a very great imposition.

He speaks with such slowness, dignity, and calmness that you would really think he said something very wonderful until you have been tricked by him, as I was.

Then you will understand what an imposition he is.

In his comments upon the events of last Thursday he has uttered words that ought to make the citizens of Chicago cast him out of his judgeship at the approaching election.

I may say to you that these words have determined my course.

I shall say to the people of Chicago, as far as my voice can reach, if you want to vote against a first-class anarchist, vote against Murray F. Tuley.

I will tell you why.

You will recall the incidents of last Thursday at Springfield, and let me give you the view I take of it.

Zion Opposed to Voting for Sacrificial Lambs.

You know that I am a Theocrat—I believe in the rule of God.

Whatever way we vote it is because we think that that side is the better.

I never vote, and never have my people vote, as far as I can influence them, for sacrificial lambs.

I do not believe in putting up a candidate whom we know must be soundly beaten.

I believe in doing what we did in Zion City last week, and in Benton Township the week before.

We put up a ticket, and elected every one on that ticket.

When we put up a ticket we shall expect to win.

Meanwhile, we often have to choose between the Democrat and the Republican, and there is very little choice between them.

I desire now to call your attention to the events of last Thursday—the lower house of legislature at Springfield—

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lower! lower!! lower!!! House of Legislature! Shamefully low!

There is something to be said on every side of that affair.

The Republicans Successfully "Dished" at Springfield.

I think that you Republicans are being politically "dished" at Springfield.

The Democrats, from the beginning of this session, saw that that was their only hope; and they are very skilful in making rows.

They know how to make a row when it will damage the other side.

The Democrats are in a minority in the legislature at Springfield.

There is a poor fellow who bears a very distinguished name, Sherman, who wanted to be speaker, and the Republican party, or the machine of that party which once supported him, supported him no more.

He was very sore because he had had a fall. (Laughter.)

Sherman a Political Sorehead.

He lost the speakership, and he became very angry.

If I were a disgruntled Republican politician, and became very angry, I should smile.

If I were greatly disappointed I should not let any one know it, but crack a joke or two.

The last thing I would do would be to let the other fellow know that I was sore.

But Mr. Sherman did not hesitate to let every one know how sore he was.

In fact he told his confrères of the Republican party that he was going to fight the majority throughout that session.

He has kept his word, and a nice mess he has made of it.

He has dragged down the Republican party.

He has made it a hissing and a by-word.

It was bad before, but he has made it worse.

There would have been no majority in the house against Speaker Miller last Thursday, if these renegade Republicans had not gone over to the Democrats.

They made a majority and made shameful scenes to the injury of the whole State, and the Democrats helped them magnificently.

It was all in line for the Democrats.

Judge John Barton Payne's Comments Concerning the Matter.

Former Judge John Barton Payne, probably the ablest lawyer and the most astute politician in this city on the Democratic side, says that "The majority had a perfect right to elect a Speaker *pro tem* and to proceed with business."

Yes, but that is a very different thing from having a right to violently assault the Speaker.

He also says: "The effect of it will be, I believe, the election of a Democratic judiciary ticket in June, and possibly the election of a Democratic successor to Governor Yates."

That was all they were working for.

They were working for the upsetting of the Republican party, and they did it by means of this disappointed ex-Speaker Sherman and the Republicans who were with him.

Let me now point out the course that Mr. Tuley takes.

He has evidently given an interview to the press.

It is given here as an exact quotation, and, from what I know of Mr. Tuley, I think that we have his exact words.

The Disgraceful Episode of the Springfield Legislature.

During the events of last Thursday in Springfield, as you know, the speaker was driven from the chair of the House after he had forced through by gavel, to the end of its second reading, the bill which is commonly called the Lindly Chicago Street Railway bill, but which is apparently not desired by the delegation that went down there from Chicago, and which the majority of the House appear not to desire.

The senators do not desire it, apparently, because the Senate has passed the Mueller bill without a dissentient vote.

There was no need whatever for the majority, consisting of ninety-seven members, to make the shameful scene that they did.

There was no need for them to rush the chair and threaten the speaker with personal violence.

However, no excuse can be made for Speaker Miller.

The constitution clearly declares that "at the request of five members the yeas and nays shall be taken on any question, and entered upon the journal," so that the majority clearly had a right to call upon the speaker for a roll-call, and he disobeyed the law in refusing it.

Every one of you, with ordinary intelligence, can see that that right must be exercised very carefully or else it may become a power contrary to all justice.

When the Demand for Roll-call Becomes a Means of Tyranny.

Five persons could keep the speaker calling the roll of members all the time and prevent any legislation being passed.

Therefore there must be some limit to the roll-call; for if the speaker were not to use his gavel and refuse to recognize some of the obstructionary calls for roll-call, that are meant to prevent business, it might be held that he would not be doing his duty.

Speaker Reed often rushed things through the House in that way when the Democrats in Congress called for roll-calls, not for the purpose of putting on record who were voting for or against a measure, but for the purpose of blocking legislation.

It is not fair to Speaker Miller, nor even to Mr. Lorimer, if he is behind him, to forget that there is a possibility of making the roll-call one of the greatest injuries to the country.

When the speaker knows that the call is being made again and again for evil purposes, he has a right to use his gavel and force a measure through when he knows the majority is on his side.

I believe that according to precedent that is accepted in connection with legislative bodies in this country, although I am not personally approving it.

A Fundamental Principle of Constitutional Law Violated by Speaker Miller.

But Mr. Miller must have known that the roll was not called for merely by a few, but that it was called for by the majority, although that majority was made up of malcontent Republicans joining the Democrats.

He had no right as speaker to know any member as Democrat or Republican.

No speaker in the House of Commons has any right to recognize a member as a Tory or a Liberal or anything else.

The duty of the speaker is to recognize the member as representative of the people of the district which he represents, no matter what his politics may be.

Speaker Miller violated a fundamental principle of constitutional law and good parliamentary practice when he, knowing that there was a majority who wanted the roll-call, refused to give it.

It looked very much as if that Lindly measure was being forced through for evil purposes.

Speaker Miller's Conduct Not Justified by Assertions of Bribery.

Speaker Miller is wrong in saying that the reason he forced it through was because they had attempted to bribe him: for the law had defined his duty as speaker.

To say that he was approached by persons who desired to bribe him, and that for that reason he gaveled the Lindly bill through, does not justify Mr. Miller.

He had no right to do it.

Nevertheless you must remember that Mr. Miller may have been telling the truth when he said "I have been approached at different times by parties who intimated to me that I could make money by allowing a roll-call on what is known as the Mueller traction bill or by permitting its passage." You have no right to say he is not: for you cannot know the facts, since they have not yet been publicly disclosed.

Is the Object of the Mueller Bill to Benefit the Public?

In fact it looks to me as if there were something wrong with the Mueller bill.

If I were to dissect it—which I have not the time or desire to do—I might point out many things in connection with that bill which would prove it to be a measure not in the interests of the people of this city.

I do not think that this people have such an abounding confidence in either the Democratic or the Republican machine as to want to place the entire traction question of Chicago into the hands of these gentlemen.

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I do not think that municipal ownership in a city like this, and in its present condition is, after all, very desirable, when it simply means control by one of the two utterly discredited and dishonorable political machines.

It opens up a great many channels for bribery and stealing.

I can understand how many men can see that municipal ownership is not at all desirable unless there is a reformation in municipal government. It would be exceedingly dangerous to place many millions of street railway property in the hands of the present administration in Chicago; for reasons which I have given fully from this platform.

All Traction Companies Are Not Insured Against Bankruptcy.

The absolute bankruptcy of several traction lines lately—which, say what you will, is an honest bankruptcy—shows that traction lines do not often pay in the city of Chicago.

All of you who know anything about this subject, know that there are traction lines in the neighborhood of Chicago that have been operated at a great loss.

Do you not remember that the National Bank of Illinois came to smash because of a local traction line?

The cashier of that bank committed suicide.

He was driven to the wall.

They had lent too much money to that traction line.

That traction line is beginning to pay now, but I question whether it is paying much of a dividend.

It is a perfect farce to say that all traction lines are making money.

Many of them are not making anything.

It is a perfect farce to suppose that they are all a success.

Many of them are shocking failures.

I am not pleading for the traction men.

I have not a single share myself, nor do I know that I have a friend who holds a share in any of the lines affected by legislation at Springfield.

But I want to be fair.

This people are being fooled by masses of silly newspaper talk, as to all street railway companies rolling along in boundless wealth.

The question of whether a line pays or not is a matter of figures that can be answered only by an accountant, and cannot be successfully guessed at.

Traction Men Not Above Bribing.

The talk that the traction men are bribing is not necessarily a fact.

I am not saying that they do not.

I think that they are quite equal to it; and I think that they are, speaking after the manner of the world, often forced to do it, by the way in which they are treated by public bodies, or some of the boodling members of these, who want to steal their property.

There are a great many so-called popular exponents of popular rights who simply want to steal other people's property by means of some law.

It is not fair.

It is not honest.

Let the facts come before the people, and let all be justly dealt with.

Mr. Speaker Miller was wrong in gaveling that bill through when he knew that the majority wanted the roll-call.

A So-Called Nestor of the Bench Who Glibly Talks of Murder as a Just Practice.

I desire to read to you what Mr. Tuley, a judge of the Circuit Court, says:

If Mr. Speaker Miller were in one of the Southern states he would have been shot for his ruthlessly trampling on the Constitution.

It is a very bad thing when a judge begins to talk like this.

Shooting is murder; and Mr. Tuley has so much of the "copperhead" about him still that he has not forgotten the time when they were always murdering in the South if they could not get their way, as they are oftentimes to this day.

It must be plainly said that this is not the way to rule a land; for judges to stand with shotguns in their hands.

I say to Mr. Tuley at the start, that it is ill-becoming a judge to talk about shooting, because there are ways of punishing people without shooting them, unless the law says they are to be hanged or shot.

A judge has no right to talk like this. He says:

In Illinois he was stampeded out of the House of Representatives. The act of Speaker Miller in denying a roll-call in the Lindly bill today and using his gavel started a reign of anarchy.

He is talking utter nonsense, for he knows perfectly well that that reign of anarchy did not last twenty-five seconds.

Where Was the Anarchy of Which Judge Tuley Prates?

Mr. Miller was in the minority; the House rushed his desk, and drove him from the House.

Where was the reign of anarchy?

Mr. Tuley, you are talking nonsense.

Mr. Miller was not sustained by his own party.

Mr. Miller had a comparatively small majority of his party to support him at the beginning, and when he got through his foolish course there was scarcely one of his party who would back it up.

I dare say that it was Mr. Lorimer or some of these machine people, who led him into this foolish trap; but even his own party were not with him.

Where is this nonsense about a "reign" of anarchy?

Let us read Mr. Tuley's cure for anarchy.

Judge Tuley's Declaration That Acts of Violence Showed a "Healthy Sense of Right and Wrong" a Wicked Doctrine.

The acts of violence which followed his anarchical act showed a healthy sense of right and wrong.

This is the doctrine of a Judicial Anarchist: that when any man commits an error, or even a crime, it "showed a healthy sense of right and wrong" to commit another crime.

Suppose that this man, Mr. Speaker Miller, had been seriously injured; suppose that he had been killed, would that be showing a healthy sense of right and wrong?

It is perfect nonsense to talk about danger of forcing the bill.

The third reading of the bill had not been brought up.

It was only the second reading that was gaveled through.

The house was able to protect itself: for the Supreme Court of Colorado, upon an appeal from Governor Routt of Colorado, decided on January 23, 1891, that the majority of a Legislature had power to remove its Speaker and to re-appoint another, saying:

"From the foundation of representative government in this country the general rule as announced by standard American authors on parliamentary law has been that the *legislative body of a state having the power to choose its own speaker from its own members has also the inherent power to remove such officer at its will or pleasure, unless inhibited from so doing by some constitutional or other controlling provision of law.*"

To substantiate this decision numerous authorities are quoted, one being *Cushing's Law and Practice of Legislative Assemblies*, which says:

"*The presiding officer, being freely elected by the members by reason of the confidence which they have in him, is removable by them at their pleasure in the same manner whenever he has in any manner or for any cause forfeited or lost the confidence upon the strength of which he was elected.*"

The court held that the house had power under parliamentary law to depose its speaker and that *the constitution nowhere expressly forbade such removal.*

The foolish majority did not need to proceed to "acts of violence," Judge Tuley, in order to maintain its lawful rights—it could simply have removed the speaker and appointed another.

This was done in the House of Assembly of the State of Colorado, on January 14, 1891, when Mr. Hanna was removed from the office of speaker. He refused to put the question. A member of the House did so and declared it carried. Then the House elected Mr. Jesse White to be speaker.

The Supreme Court confirmed the election, and this is undoubtedly the law in the case.

Why did you talk of "shotguns," and "anarchy," and approve of "acts of violence" when you knew, or ought to have known, the law.

Moreover, let everybody remember what the press has kept back—that the bill could not have gone through the Senate.

The Senate had already declared its position on this matter by passing the Mueller Traction bill.

The Senate Had No Sympathy With the Lindly Traction Bill.

If Speaker Miller had succeeded in getting it through the third reading by gavel, it would have been choked in the Senate.

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It would have fallen flat, because the Senate had nothing to do with the Lindly bill, and would not have anything to do with it.

The Senate passed the Mueller bill without a single dissentient voice. There was nothing in danger.

Mr. Tuley again says:

If the constitution cannot be protected peaceably then force must be used, and I have no protest to make against the physical acts of the representatives who took the law in their own hands.

Judge Tuley's Part in the Firing Upon the Flag at Fort Sumter.

I do not like to refer to things that are matters of history and painful; but Mr. Tuley is simply repeating here the doctrine that he advocated when they fired on the Flag at Fort Sumter. Where was he then?

He was exactly where he is now, saying that it was proper to resist the national government at Washington, to fire upon the Flag, go to war and tear up the Union.

That is what he wants, is it?

He has been disappointed ever since the Confederates were defeated. He is still simply a politically irreconcilable copperhead, nothing different.

He has not a bit of sympathy with the Union or the Nation.

He is sore to this day that Jefferson Davis did not establish a nation, the keystone of which would be slavery.

That is his record.

What he calls a violation of the constitution is a farce.

It was simply a question of one man, unsupported by his party, who did a foolish thing, and they have made all this fuss over it simply for political purposes.

It is ill becoming a judge to advocate this doctrine of shooting a man when he does you a wrong.

There are laws that protect men.

If I had said: "Judge Tuley has wronged me, and the first chance I get I will break his old head," would I have been doing right?

Voices—"No."

The Wicked Verdict of an Unjust Judge.

General Overseer—But he did me wrong, and he did Zion wrong. He tried to destroy Zion Lace Industries.

He gave a verdict to a man whom he declared to be untruthful and unreliable; who had no support in all his testimony; and who was proved to be a liar over, and over, and over again.

If I had said: "This Judge has done me a wrong. He has violated his oath of office, and I am going to get a big club and knock him on the head," would I have any right to do that?

Voices—"No."

General Overseer—I called the people together in this Auditorium and put the case before seven thousand people and before the world, and I got a verdict. There is not a decent lawyer in this city who would support Judge Tuley's view of that case.

It is my duty to submit to law, even if it is an unjust decision, until I can reverse that decision by a proper appeal.

But Mr. Tuley did not give me a chance to appeal.

He said: "You can have an appeal, but I will put in a receiver."

Although we offered him bonds for four times the amount claimed—bonds for over half a million dollars to cover a claim for less than two hundred thousand dollars, he would not accept it.

He did not want an appeal.

He knew that we would fling him on his back in an appeal, and he was afraid of the reversal of his verdict.

However I would not let him have his way, and nullified his opinion, and prevented him appointing a receiver; but I did it by "lawful means" and not by "force," or by "acts of violence," or by "shotgun."

I tore the case from his hands and dragged it from his court and jurisdiction, and made the plaintiff in the case submit to a settlement.

Would I have been justified in violence against Mr. Tuley because he did me wrong?

Is any one justified in violence against Mr. Miller?

Violence is not permitted by law. Mr. Tuley knows that, but

Mr. Tuley is a Violent Demagogue First, and a Lawyer Afterwards.

"I do not want to talk politics," he said.

Why, he talked nothing else.

"I feel like using a big club on machine work," he continues.

I will show him where he can use that club presently.

He is Chief of the Iroquois club, and I suppose that when he is dressed up in all his paint and feathers after the manner of the tribe, the Indian Iroquois, he poses with a big club on his shoulder and says that the Democrats in Illinois must get rid of their bosses.

He says that Hopkins is relegated to the rear, and also Robert E. Burke.

However, it is not many months ago since Mr. Tuley was hobnobbing with Hopkins and Robert Burke at the Iroquois club.

Are there no bosses in the Democratic party, Mr. Tuley?

Listen to your own words: "Chicago is safe from the wolves, because Mayor Harrison is not a machine leader for graft."

Then you admit he is a machine leader?

Will you please tell me the difference between a "machine leader" and a "boss?"

It is the difference between tweedledee and tweedledum—no difference at all.

Why Do You Not Use Your Club, Mr. Tuley?

Mr. Harrison is a "machine leader," and you admit it; because you got your nomination the other day from Mr. Harrison's office, after I had exposed the offer which he made to me, through Granville Browning, to sacrifice you by keeping your name off the "machine leader's" list.

He was willing to sacrifice you to secure "office," and that is a species of "graft," if I understand that slang expression.

The slate was made up by Mr. Harrison in his own private room.

Then it went before a committee, and they adopted it

Then it went before a convention, and they adopted it.

Where did it come from?

From the office of Carter H. Harrison's, "the machine leader" of the Democratic party.

You say that you want to use a big club on the machine.

Well, Mr. Harrison is, as you say, the machine leader; use the club on him. (Applause and laughter.)

I think you may well do it, because if I had listened to him he would have used the knife on you, and you would not have had the nomination at all.

If John Alexander Dowie had said to Granville Browning: "I will accept your terms. You take Tuley's name off the slate and I will vote for Harrison," Murray F. Tuley would not have been nominated.

Now, Mr. Tuley, use your club, and let us see how a modern Iroquois can smash "machines" in politics.

Let me see you use it upon "the machine leader" tomorrow morning, and then you will see whether you will be judge or not.

If you use your club upon Mr. Harrison, he will pass the word, and you will not be elected, and you know that.

Why is Mr. Harrison a machine leader?

Mr. Tuley wants us apparently to infer that it is because of high statesmanship and great love for the city and country.

Mr. Harrison, himself, would laugh at that.

Mr. Harrison is a professional politician from the word "Go."

He knows every one of the wires to pull.

So he is not a machine leader for graft?

What is he in it for then?

You say, however, that he is a machine leader, and that "machine rule is the curse of the country."

Then it is your duty to smash the Harrison "machine."

A New Convert to the Independent Vote.

Mr. Tuley goes on to say that the Independent vote is the only salvation of the city and state.

He has become a convert to the Independent vote; but why should he be president of the Democratic Iroquois club, if he is a great friend of the Independent vote?

He ought to be backing up Mr. Harlan. But he is not barking up that tree at all.

He is barking up another one.

He is saying that he believes in the Independent vote only to fool the people who are Independent.

He says: "The House had a right to elect a speaker *pro tem.*"

Mr. Tuley says: "The last words of Douglas were, 'Tell my children to obey the Constitution and the laws.'"

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I think, Mr. Tuley, that if you would tell your Iroquois children to obey the Constitution and the laws, it would be a very good thing. But you must set them the example.

The laws do not permit any man to knock down a speaker, fling an inkstand at his head, or anything of that kind which you have approved.

You have no right to say that that is law.

You are the Anarchist.

By Whom Was the Outbreak at Springfield Planned?

He further says: "I anticipated this outbreak against the Lorimer-Miller species of anarchy."

My opinion, Mr. Tuley, is that more can be said on that subject.

I am inclined to think that you and other Democrats planned that outbreak, and that you did your very best to force it.

I am inclined to think that you wanted it, and that you went up to Springfield, saying that you would have an outbreak if Mr. Miller did not do exactly what you wanted him to.

Statements were made by the public press that the committee, of which you were a member, would see that the members who were with you dragged the speaker out of the chair, if he did not allow a roll-call.

You went up to make a disturbance with the aid of ex-Speaker Sherman, and the Republicans have not been sharp enough to keep you from succeeding.

Now you want to make political capital out of it.

The whole thing is an abomination, a despicable "playing at politics," with monetary stakes of various kinds involved.

When you tell the people that they can drag the speaker from the chair, when he does something they do not like, you are the anarchist.

Perhaps, Mr. Tuley, you would say that if the people in this Auditorium did not like what I said, it would be very proper for them to drag me from this platform.

Perhaps you would enjoy it, too, but you could not get it done, because the people who fill this Auditorium in thousands, week after week, and year after year, get very quickly into sympathy with me and are law abiding.

You could not get an audience like this to listen to your various "Tulies." (Laughter.)

I am ashamed!

I am indignant!

If the people of this city elect such a man as judge, they have themselves to thank for all that will follow.

Murray F. Tuley Still a Rebel at Heart.

He is a shotgun judge, an unreformed rebel.

He has never taken back the things he said concerning the Union.

I have been informed that Judge Tuley was very nearly arrested by the United States General in command of this district, during the Civil War, for his rebellious utterances.

He tells us, with manifest approval, what would be done in a Southern state.

Is there not already too much shotgun law in this country?

Voices—"Yes."

General Overseer—Do we want the shotgun law here?

Voices—"No."

General Overseer—He knows perfectly well that there was no danger whatever in Mr. Miller's foolish action.

The House had control of the bill.

They had the right to elect a speaker *pro tem* when Mr. Miller left, and they had a right, therefore, to recall the bill, and take out all the amendments which the speaker had gaveled through.

All they are working on now is to recall that bill and put into it what they want.

My own opinion about the matter is that these Democrats made that row with the disgruntled minority of the Republican party, with a view of helping the Democratic judicial ticket and especially the Democratic ticket for governor.

The Minority of the Republican Party in the Illinois Legislature Has Done Violence to That Which Is Just and Right.

Although I am no friend of Mr. Lorimer, as the politician, I believe the minority of the Republican party have done violence to that which is just and right; they were sore because they were defeated in the election of Mr. Sherman as speaker, and were willing to wreck the Republican party rather than not have their way.

It seems to me that Mr. Sherman, rather than be a faithful member of his own party, and faithful to the principles of those who elected him, would join with the Democrats, and make a pandemonium of the Legislature in Springfield.

That is what Satan is said, by Milton, to have expressed, when he hissed out the reason for his rebellion against God: "Better to rule in hell than serve in heaven."

That is the policy of Satan everywhere.

The man who would make a wreck of everything, because he does not have his own way in his party, is neither a patriot nor a statesman, unless there is a great principle involved.

But I have yet to see where there is any great principle involved in the question whether Sherman or Miller shall be speaker of the Illinois Legislative Assembly.

There is no principle in that except that of "five loaves and two fishes."

I have said these things because I desire to place on record an analysis of the present situation.

I know that the press will give it no prominence.

I know they will not because they all pull together.

I say further that

There Is Not a Newspaper in This City That Cannot Be Bought.

When I see all the newspapers pulling together on one side, I say to myself: "They are bought."

When I see a Republican paper like the *Tribune* pulling in line with the *Chronicle*, a Democratic paper, I say: "Something crooked."

You may ask: "What right have you to say that?"

I say it because I have told you again and again from this platform and elsewhere how several of these Chicago papers came to me, and offered me their columns to put in whatever I liked, if I would only pay for it. I refused their offer, and exposed their crookedness.

I know that you can get anything you like in any paper in Chicago if you have money enough to pay for it.

I am therefore profoundly suspicious of this union of the papers upon the Mueller bill.

I want again to say in closing this Prelude that I have not invested a penny in any traction enterprise in Chicago.

I am against the Lorimer machine and all its works; and what I am saying today is simply to point out the facts in this case and put them on record, and to reprove a wicked judge.

I say that Judge Murray F. Tuley has given wicked advice; that he is the anarchist; and that Speaker Miller, at Springfield, is the mere tool of people whose machinations he was not clever enough to see through.

I see no wisdom, sense or cunning in him.

I think it not unlikely that what Governor Yates says of him is true: "I believe Speaker Miller to be a brave and honest man."

The Governor of the State of Illinois is at least as good a judge in that matter as Judge Tuley.

He is blackguarded on every side, and yet there is no one who can prove that he had any reason to gavel that bill through because of any money he had been promised.

The Thief, Himself, Often Raises the Loudest Cry of "Stop, Thief!"

After a thief has stolen a woman's purse, he and his confederates shout the loudest of all in the crowd: "Stop, thief! He ran that way!"

That is the way of cunning thieves.

I very much suspect these brigands of literature and politics, when they all agree and cry: "Stop, thief!"

I know from my experience with them what they are.

I know that when a pack of thieves are crying, "Stop, thief!" you would better watch them.

All of them put together have not honesty enough to print that which would open the eyes of the people.

But Zion understands; and I think that Zion can do something in this matter.

What a joy it will be when Jesus, the Christ returns and reigns on earth. He will drive out all the evil brood who fill legislatures and law courts with their lies and contentions. He will forever close all these miserable talking-shops, where there is less real business done in a year, than one capable man could do in a day. I rejoice to tell you, "the Lord is at hand!"

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He will have a Terrible Day of Reckoning with all that Offspring of Vipers who hinder the progress of the people.

It is joy to know that His Coming is nearer every day.

Let us be ready.

May God help you better to understand His will.

THE MESSIAH STANDS KNOCKING AT THE DOOR.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, my strength and my Redeemer.

TEXT.

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

This message of our Lord to the Church at Laodicea is generally taken by commentators to represent the last Message of the Lord to the Church before He comes.

I think that there can be very little doubt but that the condition of the Laodicean Church, which was neither cold nor hot, is the condition of the church, for the most part, today.

The Christian Catholic Church in Zion is not lukewarm.

It is hot with a Divine life.

It is full of life. We are not a cold people.

We are not a people who are afraid to express truth.

Even were we wrong we would be glad to be among those who can be put right after the expression of honest conviction.

This Is the End of The Age.

The Messiah is represented here as knocking at the Door of His Church.

He is a Suppliant where He should be enthroned.

The pierced hand is knocking at the Door that has been shut against the real Christ for centuries.

The real Christ was a real personal Savior, Healer, Cleanser, Keeper, Advocate, and a real personal God—God in the Christ.

The real Christ is kept out of the church.

The Christ that is enshrined in the churches today is oftentimes a laughable piece of folly.

The Roman Catholic church enshrines the Christ in a bit of bread and says "*Ecce Deus*, Behold your God;" or it puts Him into the arms of a virgin mother and says: "Behold your God;" or it shows Him on a crucifix, a dead man, and says: "Behold your God."

The apostate churches of Greece and Rome represent the Savior thus, but it is not true.

Jesus is not a baby now.

Jesus is not a dead man on a cross, neither is He to be found in a bit of bread that a priest has hocus-pocussed.

Jesus, the Christ, is a Real Person—a Real Being.

He came, and was enshrined in human flesh.

He shed His blood on earth.

He has reascended into heaven, and is there in a transformed body so glorious that John was amazed at the sight in the heavenly vision.

The Christ stands as our Surety, our great High Priest, as the King of kings and Lord of lords, preparing, in the many mansions, places for His people, getting ready to bring them back for the great final fight with Satan, Sin, Disease, Death, Hell, for the conquest of the world for God

The Christ is a reality.

He is a Real Being.

The apostate churches have a false Christ in their theology.

The Protestant churches, while they say they have a real Christ, have no room for Him.

At one time a person in a certain Methodist church said: "Let us go to God and ask Him to bless us. You have been here two years and no one has been converted. Let us pray to God, let us have an all-night of prayer such as Dr. Dowie has. Let us pray to God all the night through, as they do in Zion, that He will bless us."

The minister laughed at him and said: "Why, I have announced a New England supper, and also an entertainment in the church parlors."

They had a New England supper, and when the new year came in, instead of confessing their sins before God and asking a blessing for the year to come, what do you think they were doing?

They had a kinetoscopic reproduction of the prize-fight between Corbett and Fitzsimmons! (Laughter.)

Shameful Practices of the Apostate Churches to Obtain Money.

If I were to tell you a tithe of the shameful things that are done in the churches today, you would be shocked, and if there is one here in fellowship with them, I would ask that one to consider the apostolic question: "What concord hath the Christ with Belial?"

They resort to shameful tricks by means of which they get money.

In a recent bazaar a very fascinating young lady was at the counter selling—but she demanded that they would keep it a great secret—a pair of her own eyes.

She asked a dollar for every pair of her own eyes.

She was supposed to be doing this for God, for our Lord Jesus, the Christ.

The young men paid their dollar, like the fools that they were, and went off into a corner and opened the envelope and found two eyes, and also two hooks. (Laughter.)

They laughed at it, and recommended the other young men to go and do likewise.

Did our Lord Jesus, the Christ laugh?

Did our Lord Jesus, the Christ approve?

Was that a trick worthy of our Lord?

In 1896 the Christian Catholic Church in Zion was formed with 500 comparatively poor people.

We have been in existence a little over seven years.

We have not had a bazaar.

We have not had a sale of gifts.

Neither my people nor myself have solicited one dollar from outside to carry on this work.

We have given you an opportunity in this Auditorium of contributing, but had I been unable to meet the expenses, your contributions would never have paid them.

There has not been a single Lord's Day since I have preached in this place that you have paid the rent of this building by your contribution.

It has been a great joy to preach here.

It has been a great joy for my people and myself to pay the expenses of this mission out of the Storehouse of Zion.

The Storehouse of Zion is supported by free-will offerings and the tithes of our people.

The General Overseer the Largest Contributor to the Storehouse of Zion.

I do not use a dollar of that fund.

For years and years I have been the largest contributor to the Storehouse, and I have not taken a dollar from it.

God has been very good to me and has blessed my labor.

He has sent resources, and has enabled me to do the work.

If I were to pass away tonight ninety-five per cent. of Zion's great estate would be the perpetual property of the Christian Catholic Church in Zion.

My interest is only five per cent., by agreement with my people at the beginning.

I am glad to be able to give.

I read in the paper the other day that I lived upon my people.

That is not true.

Without any offense to my people, let me say that they live all the better because I live. (Amen. Applause.)

My people are not paupers.

They put their own hard-earned money into Zion.

They are putting their hard-earned money into it every day.

A Mr. Thomson came from Washington Court House not long ago.

When he left, his friends said to him: "Thomson, when you get up there, Dr. Dowie will skin you and get every dollar you have."

A little while ago he said to me: "Doctor, I was asked the other day by a person who came from my town: 'Well, has Dr. Dowie got all your money?' I answered 'No, I have a good deal of Dr. Dowie's money.'"

He had come with only a few hundred dollars, which had increased four or five times.

Zion City as a Prosperous Community.

I am very profoundly thankful that my people are being blessed under my ministry.

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One of the lies that the papers continue to tell, although they do not have an iota of proof for it, is that I get all the money and keep it, and that the people have nothing.

I should like to see if they have nothing.

Last month my people spent $40,000 in the Zion City General Stores and Zion City Fresh Food Supply.

They have spent upon the land and in their own houses several millions of dollars. No one in Zion disputes their title to their property, real or personal.

Those who were in the first series of land purchases can sell their lots for one hundred per cent. in most cases, and in some cases one hundred and fifty per cent. more than they paid.

The Christ is now knocking at the Door of the Church.

He is wanting to know whether you will have done with the Masonic fools that get into the pulpit and talk Christianity with their tongues in their cheeks.

"What concord hath Christ with Belial?"

They pray when they do not expect prayer to be answered, and tell you that the Christ has changed, that He is no longer the Healer of His people as He used to be.

The Travesty of Modern Christianity Is Its Degradation.

If I were a Mohammedan or a Jew I should positively refuse to have anything to do with the Greek or Latin Church.

I should positively refuse to have anything to do with the Methodist, the Presbyterian or the Baptist Churches.

I should demand if I had a Christianity, that it should be the Christianity of the Bible, the Christianity of the New Testament, the Christianity of the Four Gospels and the Acts of the Apostles.

I should demand that it should mean that everything that the Christ said is true, and that He "is the same yesterday and today, yea, and forever."

That is not the Christianity presented to the world. The churches have made a Christianity of their own.

They have dressed it up in all kinds of idiotic manners, and have presented a Christianity in which there is no living Christ.

The Christ Is Knocking at the Door of the Nations.

At your Heart's Door, at the Door of the Church and at the Door of the Nations of the world, the Christ, the Messiah, stands knocking.

He is saying: "Behold, I stand at the door and knock."

He begins with the individual.

He says: "If any man or woman hear My voice, if any church or nation hear My voice, and will open the door, I will come in."

A personal Christ, a real Savior and a real Salvation, a real Healer and a real Healing, a real Cleanser and a real Cleansing, a real Keeper and a real Keeping, will come in.

He is so great, that the Heaven of Heavens cannot contain Him!

He is so little that He is willing to dwell in your heart and mine, and He stands knocking—knocking!

He stands entreating!

The Christ Neglected by Humanity.

Some of you heard Him when you were young, but you said: "I will go into the world, and I will feed its swine, and make money out of pork-packing or something else, and then I will come to God.

"After I have sold wine, whisky or brandy, or some other form of distilled damnation, and have received a profit, or after I have gone into a business where by lying and cheating I have made a profit, I will become God's child.

"After I have gone into a business in which my whole mind is engrossed, and I have earned an honest profit, then, O God, when I have a more convenient season, I will call for Thee."

Thus the Christ has passed on His way, has ceased to knock at your heart, for you did not hear Him.

You are like the man who wanted to be awakened by an alarm-clock.

He let it go on morning after morning, and did not attend to it, and by-and-by he did not hear it.

Although the alarming and entreating voice still kept on, he did not hear.

Will the Church not near now?

Will the Individual not hear now?

Will the Nations not hear now?

God help us to knock at the Door of the Nations in the Name of the Christ.

You say that the Christ is not here.

I say that He is.

To hundreds of thousands today Christ has come with His Message, "Peace be to this house."

Open the door and let the Christ in, and He will sup with you, and you with Him.

The Christ Uses His Servants to Accomplish His Work.

I believe the only way that the Christ can ever knock at the door of the heart of the church of the world, and of the individual, is through His own people, going in His Spirit, and in His Name.

Zion Restoration Host has gone out today in thousands all over the lands.

At least Seven Thousand Messengers have gone from door to door, earnestly seeking the Salvation, Healing and Cleansing of the people.

They are not seekers for money.

They never came to your door in Chicago and asked a penny to support Zion.

The Church That Cannot Supply the Money for Its Own Work Has No Right to Exist.

We have not asked anything of Rockefellers or any other "fellers." (Laughter.)

We have not accepted aid from the Standard Oil thieves, or the pork-packers.

We have not gone to the rich and said: "Give to us that we may be able to do this work."

We have worked with our own hands, and our own brain.

There is a story told in the *Outlook* of April 25th concerning Mr. Rainsford, who was called to the pastorate of St. George's Episcopal church in New York.

It said that when he met the vestry he made certain stipulations.

One of Mr. Rainsford's first stipulations was that he should have ten thousand dollars, apart from his salary, to do with as he liked.

From whom did he ask this, do you think?

From J. Pierpont Morgan, to whom ten thousand dollars was but a drop in the bucket; and that munificent giver gave the ten thousand dollars by the help of a number of others, for the work of God in a city of *nearly four millions*.

Why, ten thousand dollars is nothing in Zion.

Zion oftentimes spends hundreds of thousands of dollars in one week.

Zion sometimes spends a million dollars in one month.

And my people put vast sums into my hands "to spend as I see fit" compared to which Mr. Rainford's ten thousand dollars is a trifle.

The reason is that Christ has entered into our Zion, lives there, brings in great and glorious gifts—and we began with His poor. and never had a Morgan to finance for us, thank God!

Where does the money come from?

We did not steal it. (Laughter.)

Notwithstanding the Lies of the Press, Zion Is Happy and Prosperous.

The astounding fact is that the money still comes.

The press tells you that the people who come to Zion City are robbed and lose everything they have, and are the biggest fools in the world.

Yes, they even write to their friends in England and Australia, and beg them to come and be robbed too. (Laughter and applause.)

They so heartily enjoy being skinned that they want others to be skinned too.

However, in the midst of all this robbing, they manage to put up the prettiest kind of houses that you will see anywhere.

They manage to put up magnificent buildings.

They manage to run splendid and intricate machinery.

They manage to keep great stores going.

They manage to turn over the half of their money in the Zion City Fresh Food Supply once every week, and the other half twice a week.

They keep everything fresh.

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It is perfectly astonishing, how our people live, and thrive, and are happy, after being skinned and fleeced! (Applause.)

It is astonishing, too, how the value of their property grows in the midst of it!

The whole thing is "too ludicrous for anything," according to our enemies—and yet the absurdity grows and is a Divine Reality: for Christ dwells in Zion.

Why Zion Prospers.

How do you prosper so well?

I will tell you how we prosper.

In the first place, Zion people do not rob God. They give to God one dollar out of every ten.

I have not yet found a person who has been poorer for paying his tithes.

After our poor people have given one dollar out of every ten they do with the other nine that which makes them rich.

If they owe any one any money they pay it.

They next get a small piece of land, and put up a barn—you can call it stable—on the rear of it, and turn that into a nice home.

Zion's Pioneer Days.

Nearly all our first houses were barns or stables.

People who now have houses worth thousands of dollars, lived first of all in a stable.

I never saw happier people in the world than the people who were in these stables.

I saw mothers to whom God had given lovely Christ babies in these stables, and as I see them in their pretty homes now, they do not look any happier than they did in the stables.

They let the Christ in.

The Christ knocked at our hearts, and this Church let Him in.

We heard His Voice, obeyed it, and what is the consequence?

We do not give one dollar to the liquor seller.

We do not give one dollar to those who make Satan's consuming fire—nicotine poison.

We do not give one dollar to the pig-seller.

We do not pay one dollar to the doctor, nor to the druggist.

If any one does pay a single penny to the druggist, he would better consider whether he can stay in Zion.

I think that he is not consistent.

Those who buy drugs, and take them into Zion, are not in the right place.

We do not pay anything to Belial in the secret society.

How many dollars has Zion saved?

She has saved from four to five dollars out of every ten.

We prosper because we do not rob God.

We do our duty, and God blesses us.

An Obedient People.

God has blessed my people with an obedient spirit.

They are under the "terrific delusion" that I am a good man.

They are profoundly convinced that I am their friend; and they have even become convinced that I am God's Messenger and Prophet; and they are so "dreadfully foolish" that they want to get my advice on everything, especially when they want to get married!

There is not a girl in Zion who will consent to marry a man until he has consulted me. I shall have to get a great marriage bureau yet. (Laughter.)

I am told that there are about fifteen young men now who are waiting for my answer.

They cannot get any from the girls, because the girl says: "The General Overseer knows you better than I do, and perhaps you have a blot upon you somewhere, and unless the General Overseer says 'Yes' I am not going to say 'Yes.'"

So you see they trust me even better than the man whom they are going to marry. (Laughter.)

The wives sometimes say to their husbands: "You would better be careful, because the General Overseer is my protector, and if you do not behave well to me I will tell him about it."

When they do tell me, that fellow gets a bad quarter of an hour.

He must do right.

Sometimes they tell me that the wife is a regular virago, and gives her husband no peace, and then she has a bad quarter of an hour.

Nevertheless, we manage to get along, and are very happy.

My people follow me as far as I follow the Christ.

They have confidence in me, and they prosper.

Misconceptions Concerning Zion's Politics.

"But they do not vote," some one may object.

No, they do not vote.

They are too busy to vote, except when we vote the Theocratic ticket, and then we all vote alike.

"But you do not have any convention," you may say.

You are mistaken.

We had a convention of the Theocratic party, where we put up a ticket, and all agreed upon it.

We had a grand time when we ratified the election.

Zion is not melancholy, even if I do not play football as the comic cartoonist says.

Nor do I do a number of these things, alleged by the press.

We Are All Very Happy.

O God, thou hast entered our hearts, our home and our business.

Thou hast entered into every relation of life in the Church, the schools, in the business and the politics.

Thou art Supreme.

We have found it true, that when Thou dost come in we sup with Thee, and Thou dost sup with us.

If every part of God's green earth were as Zion City, how glorious it would be!

There is not one prisoner in our jails.

There is not one pauper in our city.

All the poor are cared for and the sick have some one to minister to them, and smooth the way, and wipe the dying brow.

If they pass away, they love to pass away in Zion.

There are not many who pass away.

Last week we had seven births and one death.

Zion is a very, very happy place.

Oh, that the world might be as good and better than Zion.

May God grant it.

And all this because we opened the Door to the Messiah.

All who desire to let the Savior in, stand and tell Him so. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Help me to do right. If Thou hast not yet entered in, help me to open the door and let Thee in. Let me not grieve Thee. My Father, let me not grieve Thy Spirit. Take not Thy Spirit from me. Let not the Christ depart from me. Oh, let me be Thy Temple, for Thou didst make me to be an habitation for Thyself. Be Thou in my spirit, and in my soul, controlling my body. Be in my home. Be in my work. Be with me all the time until at last I shall be with Thee where there is no sin, no sorrow, no winter and no night. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

The service was closed by the General Overseer pronouncing the

BENEDICTION.

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

Zion in Western Missouri.

Charles Elmo Robinson, Deacon-in-charge of the Christian Catholic Church in Zion, Kansas City, will conduct a two days' Mission, May 13th and 14th, in Damascus, Missouri. Persons in that part of the State desiring Baptism should present themselves.

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NOTES FROM ZION'S HARVEST FIELD

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

South Parish, Chicago, Illinois.

Zion Tabernacle, 6432 Wentworth avenue.
Rev. Gilbert E. Farr, 321 West Sixty-fourth street, Elder-in-charge.
Services—Sunday, 9:30 a. m. and 8 p. m.; Tuesday, 10:45 a. m.; Thursday, 8 p. m.

We rejoice in the excellent work which is being done in the South Parish.

It is a large field, and the opportunities for reaping a large harvest are exceptionally good.

Elder Farr has a devoted band of loyal Zion members.

They do regular Zion Restoration work, especially in the vicinity of the Tabernacle.

This greatly aids in building up the work of the South Side.

Zion seeks to reach all classes and all conditions of men.

The report which follows speaks of the firemen.

The reason why these men feel so kindly towards Zion and Zion's General Overseer is that he has always treated them kindly, realizing the important position which they fill, and that they take their lives in their hands to promote the public safety.

We know that the General Overseer prays very earnestly that these men, laboring in such a perilous calling, will consecrate themselves wholly to God that they may be kept from all the power of Satan.

The following is a report from one of our workers:

DEAR GENERAL OVERSEER:—In taking Zion Literature to the fire department since the 29th of last June, and inviting them to our meetings, we found that they have only one day out of every eight which they spend with their families.

I told them that if they could not come to hear the Gospel, I would bring it to them.

They are very much interested, and a great many questions have been asked regarding the work and Zion City.

Our last visit was a very delightful one.

They were glad to get the Literature, saying: "We are glad to get anything to read, especially Mr. Dowie's papers. He is a fine man."

We had a very pleasant conversation, in which they expressed their gratitude to you.

Two of the men were smoking when we entered, but they laid their pipes aside.

I also visited the police department, next door.

In talking with them about defiling their bodies with unclean things—tobacco, pork, and drink—they agreed with me on the pork question, but said that it was hard to live right while at their work.

They said that your teaching was right.

They received our Literature very nicely, and in leaving them with "May God bless you," all respectfully raised their hats.

Pray that God may greatly use us in this Restoration work.

May God bless you and yours and spare you Till He Comes. (MISS) LAURA FALK.

Oshkosh, Wisconsin.

Mrs. Flora M. Smith, 30 Fulton street, Conductor.
Services—Sunday, 2:30 p. m; Monday, 7:30 p. m; Thursday, 7:30 p. m.

If thou the truth wouldst teach,
The truth thou first must know.
If thou another's heart wouldst reach,
Thy heart must overflow.

He who proclaims the Message of Salvation, if he is to be successful in his work, must be saved from his sins.

He who teaches others to trust God for healing, must be healed of his diseases.

We rejoice in the fact that our officers have learned to trust God, not only for others, but for themselves.

The following report from Deaconess Smith shows, not only that she and her husband, the Deacon, trust God for themselves, but also that God has used them in presenting the truth of Zion to those to whom they minister.

Her report is followed by several testimonies of those who have been healed in our Branch at Oshkosh.

It is written of our Lord Jesus, the Christ, that He went about preaching the Gospel of the Kingdom, and healing all manner of disease among the people.

Just before leaving the earth and ascending to His Father, He committed the preaching of the Gospel to those whom He had trained.

He sent them to do that which He had done, and they in turn, ordained others to the ministry.

In these days God has raised up a Prophet to proclaim His truth, and to ordain to the ministry those whom He has called.

These men will be known by the fact that, through them, God is still teaching and preaching and healing.

Deaconess Smith writes as follows:

30 FULTON STREET,
OSHKOSH, WISCONSIN, March 12, 1903.

DEAR GENERAL OVERSEER:—God is surely with us in our work, confirming the Word with signs following, for which we praise Him.

The interest is good in the meetings. The people love to testify to the goodness of the Lord.

Some are getting the truth by reading LEAVES OF HEALING. Gradually the truth begins to dawn upon them.

I have some here who give me LEAVES OF HEALING to give away.

I have just received four hundred from Evangelist Hill, and the people are helping to give them out.

Some are coming into Zion, and others who have been prejudiced, are beginning to love Zion now, because when they attend the services the Spirit of God is with us, and they feel it, which is a living testimony to them.

God healed me in a most remarkable way last month.

I had taken a severe cold, which had settled on my lungs.

I coughed for nearly a week.

My husband, Deacon Smith, said to me one morning: "Let us pray about it."

He laid hands on me and prayed and my cough ceased instantly, and never came back.

I praise God for all He has done for us in Zion, and am glad that He lets me do a little service for Him before He comes to claim His own in the Rapture.

Yours faithfully in the Master's service,
(MRS.) FLORA M. SMITH,
Deaconess in the Christian Catholic Church in Zion.

DEAR GENERAL OVERSEER:—I have been attending the Zion Gatherings, and have been saved in these meetings.

I came here to be prayed with for a lame foot, and before I left the room it was healed.

I had the harness in my hand, going to put it on the horse, when I was taken with a terrible pain in my side.

I called on God to heal me, and I was delivered entirely from the pain.

I had a child who had a sore eye for two weeks, and could not open it.

We called on Deaconess Smith for prayer, and the baby was delivered and opened its eye.

The eye healed all right.

May God bless Zion!

Yours in Jesus' Name, FRANK B. STEVENS.

DEAR GENERAL OVERSEER:—I had attended the Zion Gathering four or five times previously to being hurt, and saw it was the Lord's work.

I was riding on a load of wood, when it tipped over, part of it going under me, and the rest upon me.

Five of my ribs were broken.

The doctor set the bones, but I was in great pain, and could not be easy lying down or sitting up.

I could not sleep for over two days because of the pain.

I then called Deacon and Deaconess Smith to pray with me.

They both laid hands on me in the Name of the Lord, and all pain ceased within fifteen minutes.

I have never had it since.

Now I can work again.

May God bless the General Overseer for bringing the teaching to us.

Yours in the Master's service,
SYRENUS BOSTWICK.

DEAR GENERAL OVERSEER:—I am so glad to be able to testify to the healing power of God in our home.

It is blessed to trust Him for all things.

There is nothing too hard for Him to do, and nothing too small. Praise His Name!

It took us a long time to throw out every remedy.

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Fear in the heart kept us in bondage.

But, thank God, we rest now entirely in His mercy and love, and we have no need of even the camphor bottle.

My mother had a shock of paralysis two weeks before Christmas.

She was stupid all day, and in the evening became entirely unconcious.

She would not even open her lips to take a drink of anything.

She was restless and tossed about the bed.

Humanly speaking, it looked as if she would not live through that shock, having had five shocks before.

My husband and I held on to God in prayer, and I sent to Deacon and Deaconess Smith to pray.

God answered and she was soon restored in mind and gained strength rapidly, for which we praise God.

Our little girl, Pearl, has been healed of a cold and sore throat a number of times this winter.

We are so thankful to be where there is a Zion Gathering, and to have such splendid leaders as Deacon and Deaconess Smith.

May God bless all their efforts, is my prayer.

We thank God for Zion and pray every day that our dear General Overseer may be spared for many years to carry on this good work.

God bless him and his dear wife and son.

He can truly say: "Many are the afflictions of the righteous: but Jehovah delivereth him out of them all.

Yours for the Christ, (MRS.) BESSIE GROUT

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393 MAIN STREET, OSHKOSH, WISCONSIN.

DEAR GENERAL OVERSEER:—I had lung trouble, rheumatism and stomach trouble.

Dr. Nintzel of Oshkosh said that the lower half of my left lung was honey-combed and of no use to me.

I had been doctoring a long time, but it got no better.

I was doctoring also for my stomach, which would get better for a time, then get worse.

I asked the doctor if he could cure my lung, and he said he could help me some, but could not cure me.

"I know who can cure me," I said.

He asked: "Who?", and I replied, "The Lord Jesus, the Christ."

I went over to Deacon and Deaconess Smith, and they laid hands on me and prayed the prayer of faith, and I was relieved in twenty-four hours.

All pain ceased, but the rheumatism held on a few days, then that also went away, and I could work again.

I can now do a good day's work, and breathe without pain.

I thank God for the teaching, and for Zion.

Yours in Jesus' Name, HOMER K. NICHOLS.

DEAR GENERAL OVERSEER:—In January of this year I was taken with grip.

I was sick all day and coughed very hard.

I suffered until night, when I sent for Deacon and Deaconess Smith.

They laid hands on me and prayed.

I was healed, and the cough ceased immediately.

I have just made out my application for fellowship in the Christian Catholic Church in Zion, and I will be baptized this spring.

God bless Zion and the work there.

Yours in the Christ,

(MRS.) KATIE NICHOLS.

DEAR GENERAL OVERSEER:—It is a great blessing to read the testimonies from week to week in LEAVES OF HEALING.

I thank God for the privilege of adding mine, also for the teaching we get in reading the sermons.

I know that this teaching is not merely a theory. In order to get the benefits we must prove it by practice.

There are many problems that are hard to understand until we prove them.

I know by experience that the Christ is not only sufficient for humanity's diseases, but the same love and power extends to all that God gave man.

Man's weakness will not defeat God's promises.

The truths delivered by God's Messenger, that so purge the thoughts and intents of the heart, even to the separating of the chaff from the wheat, I hope will continue to go forth from week to week Till He Come.

God make it to be so.

Yours faithfully in the Christ,

R. C. GROUT.

San Francisco, California.

Zion Tabernacle, 41 Valencia street.
Rev. W. D. Taylor, 2224 Howard street, Elder-in-charge.
Services—Sunday, 11 a. m., 3 and 7:30 p. m.; Tuesday, 7:30 p. m.; Wednesday, 7:30 p. m.; Friday, 7:30 p. m.

God is blessing the labors of Elder Taylor in San Francisco and vicinity.

The people are taught the way of salvation.

The Gospel of the Kingdom of God is proclaimed.

They learn not only to trust God for their spirits, but for their souls and bodies.

The result is that the people are saved, healed and cleansed.

Elder Taylor gives us the following report:

DEAR ELDER:—Since the beginning of the New Year, the calls have been so many that we have been kept busy every day, and oftentimes far into the night visiting the sick and teaching them how to trust God with their spirits, souls and bodies.

The blessings of the Holy Spirit have been present, in saving and healing power; and these have more than paid us for the labors expended.

A most remarkable case of healing in answer to prayer was that of Mr. Thomas Pellow, of 1646 Park street, Alameda, California.

He was very seriously burned on Christmas eve, while playing the role of Santa Claus for the entertainment of his children at his home.

In some way the tree, which was loaded with beautiful presents, took fire.

In trying to put the fire out, Mr. Pellow's clothing, which was covered with cotton batting, ignited.

The flames leaped over his body as though kindled by powder.

Before they could be extinguished, he was so seriously burned that his friends carried him to the Alameda Sanitarium, fearing that he would never come out alive.

For several days he lingered between life and death, growing weaker and weaker, until finally, after spitting up some pieces of flesh—the effects of the terrible fire he had inhaled—the attendants called his wife, and told her that there was no hope for him.

The cruel doctors even took their forceps, and pulled his eyelids open and said: "Poor fellow, he will never see again."

But his wife, a plucky little woman, who believed in the power of prayer, said: "My husband will not die. I will call those together who know how to trust God. I will send a telegram to Dr. Dowie and another to Elder Taylor, asking them to pray, and my husband will not die."

The dear General Overseer will no doubt remember the evening, only a short time ago, when he prayed for Thomas Pellow, of Alameda.

"The supplication of a righteous man availeth much in its working."

The very next morning after the prayer had been offered, when the devoted wife and the nurse went into the room where this patient was, they were delighted to hear him say: "I can see."

He told the color of the nurse's eyes and hair, which he had never seen before.

From that time on Mr. Pellow began to improve.

He was healed on the evening before.

Although the skin, and in some places the very flesh, was burned from off his face and hands, a remarkable thing about his healing is that you can scarcely notice a scar.

Other remarkable cases of healing have taken place, but we will speak of these at another time.

God is surely blessing the work on the Pacific coast.

We are now selling nearly one thousand copies of LEAVES OF HEALING a month, besides giving away a large number of tracts and messages.

We are marshaling Zion's Hosts for the battle, and every one of us is ready to go to New York, if the Lord opens the way.

Two of our number are doing good work in the steamers and ships about the bay, by placing the LEAVES and messages in the hands of the sailors.

The sailors carry them to all parts of the world; and thus the last commission of our Savior before His Ascension, "Go ye therefore, and make disciples of all the nations," is being literally fulfilled.

God grant that the Little White Dove may carry the message of a Full Gospel to every creature of every land.

Last Saturday evening Zion's Hosts in San Francisco met on the corner of Fifth avenue and Market street and started out two and two to carry the Message of Salvation into the saloons.

This city contains as many saloons, perhaps, as any other city of its size on the continent.

For the most part we were treated kindly by these men so sadly fallen.

In one instance, after explaining the objects and aims of Zion's movement to the best of my ability, one interested fellow held out a quarter and said: "Give me five of them," referring to LEAVES OF HEALING, "one for myself and one for each of my friends."

We told them that we would pray God to send the Message home to each of their hearts as they read, and they said: "Thank you, come and preach to us again."

Quite differently from this, however, were two of our number treated next morning, while distributing messages from house to house.

A certain Methodist parson, boiling with rage and growing red in the face, ordered them to "take that Dowie Literature," and leave his premises immediately, or he would have them arrested.

Thus the Scripture is being fulfilled where it is written: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

Yours in the Christian faith, W. D. TAYLOR.

Oberfrohna, Germany.

We feel confident that our readers will be pleased to read the following, taken from a letter from our beloved Evangelist Hertrich.

This letter was not sent for publication, but we have taken the privilege of publishing a few excerpts from the same.

We trust that our friends will remember that the work of Zion extends throughout the whole world.

Let us remember always to pray not only that God shall bless us in our own home city, but that He will bless the workers everywhere.

DEAR ELDER:—I have not time to tell you nearly all that might be of interest, as I expect to start soon on my homeward trip; for I know how much there is waiting for me when I get back. I must, however, write a few lines.

We had a good time in Berlin.

Miss U——, who came with us to help, was sick, but is now delivered, but not strong enough to go home yet.

Her uncle, from Lübeck, will stay with her, and then take her home.

I baptized one of his sons, who came all the way from Erfurt to attend the meetings.

He is a nice young man—a civil engineer.

He would so much like to work in Zion City.

CHEMNITZ.

With all my hurry I did not get my letter finished, and have only a few minutes now.

We had a blessed time at Mr. M——'s.

There were about fifty out every night.

Last night we administered the Lord's Supper at almost 12 o'clock.

I visited every day.

There have been three full days' work, and I think that Zion's Gathering is now fully and firmly established in Oberfrohna.

I hope that they will get their LEAVES soon.

I baptized thirteen in Berlin.

There is a little Gathering started there.

They need an Elder.

There is a fruitful field in that great city,

Yours for the Master's work, S. HERTRICH.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, MAY 20th or 21st.

Hindrances to Vital Relations with God.

1. *Ignorance of God.*—Acts 17:24-31.
   Some say there is no God.
   Some say they cannot find God
   Some will not seek God.
   Some make images of God.
   Some worship the creatures of God.
2. *The Practice of Sin.*—Isaiah 59:1-4.
   Sin drives from God.
   Sin drives from the Eden of God.
   Sin drives from the salvation of God.
   Sin drives from hope in God.
   Sin drives from help in God.
3. *Envy, Pride and Rebellion.*—James 4:5-8.
   Envy makes one jealous of others.
   Pride makes one wise in one's own conceit.
   Rebellion stirs one up to destroy.
   The humble think of self last.
4. *Unclean Associations.*—2 Corinthians 6:16-18
   Sinful lusts war against the soul.
   Sinful pleasures make the body vile.
   Sinful desires lead to vain pursuits.
   The Devil seeks for fellowship with men.

The Lord our God is an Admonishing God.

SUNDAY BIBLE CLASS LESSON, MAY 24th.

Helps to Vital Relations With God

1. *Simple Faith.*—Hebrews 11:1-6.
   Simple faith obtains favor from God.
   Simple faith obtains knowledge from God.
   Simple faith obtains assurance from God.
   Simple faith obtains recognition from God.
2. *Assuring Faith*—Hebrews 10:19-25.
   Holds fast to the profession.
   Clings fast to the promise.
   Encourages others to hold on.
   Consoles oneself in a firm confidence.
   Loves to live close to the Lord.
3. *Abiding Faith.*—John 15:4-10.
   Never gets discouraged.
   Never turns back.
   Never looks to the right or left.
   Never remains passive.
4. *Unquestioned Faith.*—Mark 11:22-26.
   Faith works by love.
   Faith exemplifies righteousness.
   Faith grapples with problems.
   Faith gets what it asks for.

God's Holy People are a Steadfast People.

Train Schedule Between Zion City and Chicago

Effective April 5, 1903

Weekday Trains		Sunday Trains	
CHICAGO TO ZION CITY		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	* 9.00 a. m.	10.10 a. m.
* 9.00 a. m.	10.10 a. m.	2.15 p. m.	4.04 p. m.
*11.30 a. m.	12.37 p. m.	* 8.00 p. m.	9.11 p. m.
2.00 p. m.	3.13 p. m.		
3.02 p. m.	4.16 p. m.		
4.15 p. m.	5.30 p. m.		
* 5.20 p. m.	6.56 p. m.		
* 8.00 p. m.	9.11 p. m.		
ZION CITY TO CHICAGO		ZION CITY TO CHICAGO.	
Leave Zion City	Arrive Chicago	Leave Zion City	Arrive Chicago
* 6.55 a. m.	8.30 a. m.	* 8.19 a. m.	9.45 a. m.
* 9.33 a. m.	11.10 a. m.	*11.49 a. m.	1.15 p. m.
*11.49 a. m.	1.15 p. m.	5.05 p. m.	6.40 p. m.
*†2.34 p. m.	4.00 p. m.	* 8.04 p. m.	9.30 p. m.
5.05 p. m.	6.30 p. m.		
* 8.04 p. m.	9.30 p. m.		
† 1.18 p. m.	3.00 p. m.		

* Signifies change train at Waukegan. † Train does not run south on Saturdays.
Train runs south on Saturday only.

North Bound Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation tickets sold at depot. To travel between Zion Building and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

Zion Transportation and Railway Affairs (John Alex. Dowie) 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,
General Superintendent Zion Transportation.

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 CITY, ILLINOIS

Zion Administration Building.

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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 Two Hundred Three Baptisms by Triune Immersion Since March 14, 1897.

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

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	5658		
Total Baptized outside of Headquarters			6299
Total Baptized in six years			14,923

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	31		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	23		
Baptized in Zion City by Elder Hoffman	12		
Baptized in Zion City by Elder Excell	30		
Baptized in Chicago by Elder Farr	37	151	
Baptized in Australia by Overseer Voliva	10		
Baptized in Australia by Deacon McCullagh	4		
Baptized in Canada by Elder Simmons	6		
Baptized in England by Evangelist Cantel	51		
Baptized in Kansas by Deacon Robinson	5		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Michigan by Elder Adams	1		
Baptized in Ohio by Elder Bouck	3		
Baptized in Ohio by Elder Bryant	13		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada by Elder Brooks	9		
Baptized in Pennsylvania by Elder Hammond	10		
Baptized in Washington by Elder Ernst	3	129	280
Total Baptized since March 14, 1903			15,203

The following-named twenty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, April 22, 1903, by Elder J. G. Excell:

Anderson, Miss Winifred.....Zion City, Illinois
Baker, Miss Irene.....Zion City, Illinois
Bereiter, Hulda.....Zion City, Illinois
Brewster, Miss Edna.....Zion City, Illinois
Carpenter, Miss Emily A.....R. F. D. No. 2, Rockton, Illinois
Cook, Harry W.....Zion City, Illinois
Cook, Mrs. Elma.....Zion City, Illinois
Davis, Harry C.....Zion City, Illinois
Davis, Clara.....Zion City, Illinois
Hancock, Thomas Henry.....Zion City, Illinois
Hazel, Louis.....Zion City, Illinois
Henry, Robert Young.....Zion City, Illinois
Kleinert, Herman.....Zion City, Illinois
Kleinert, Augusta.....Zion City, Illinois
Magnusson, Viola.....Zion City, Illinois
Paff, Esther G.....Zion City, Illinois
Sell, Martha.....Fairmount, Indiana
Shepherdson, Era L.....Mission Hill, South Dakota
Schulenberger, William J.....Zion City, Illinois
Snell, Mary Morgan.....Zion City, Illinois

The following-named six believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 26, 1903, by Elder G. E. Farr:

Clements, Pearl.....626 West Sixty-ninth street, Chicago, Illinois
Harris, Mrs.....3142 Indiana avenue, Chicago, Illinois
Johnson, Polk G.....1806 Armour avenue, Chicago, Illinois
Van Bremen, B. H.....400 West Madison street, Chicago, Illinois
Van Bremen, Mrs. Y. W.....400 West Madison street, Chicago, Illinois
Yeizer, Julia.....424 West Fifty-second street, Chicago, Illinois

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 19, 1903, by Elder G. E. Farr:

Backstrom, Alfred.....4426 La Salle street, Chicago, Illinois
Logan, Mrs.....6010 Princeton avenue, Chicago, Illinois
Wilear, Mrs. George.....254 West Twenty-third street, Chicago, Illinois

The following-named believer was baptized in Zion Tabernacle, Vancouver, British Columbia, Canada, Lord's Day, April 12, 1903, by Elder R. M. Simmons:

Cameron, William.....Vancouver, British Columbia, Canada

The following-named ten believers were baptized at Adelaide, South Australia, Lord's Day, March 8, 1903, by Overseer W. G. Voliva:

Farley, Mrs. Tamson.....Farley Vale, Point Pass, South Australia
Farley, Florence Nellie.....Farley Vale, Point Pass, South Australia
Fowler, Susan.....Love street, Adelaide, South Australia
Hugentobler, Gottfrey.....7 Nelson place, Adelaide, South Australia
Hunter, Percy Andrew.....Walsh street, Southwark, South Australia
Mayberry, Sarah,
Glencoe, Rochester street, Knightsbridge, South Australia
Wohler, Agnes.....Wakefield street, Adelaide, South Australia
Wohler, Annie.....Walsh street, Southwark, South Australia
Wohler, Mrs. Catherine.....Wakefield street, Adelaide, South Australia
Wohler, Elizabeth Catherine.....Walsh street, Southwark, South Australia

The following-named ten believers were baptized at Kangaroo Island, Australia, Lord's Day, March 15, 1903, by Overseer Wilbur Glenn Voliva:

Batts, William.....Cygnet river, Kangaroo Island, South Australia
Batts, Mrs. Jessie.....Harriet river, Kangaroo Island, South Australia
Hall, Edmund.....Queenscliffe, Kangaroo Island, South Australia
Partridge, Mrs. Mary.....Wisanger, Kangaroo Island, South Australia
Partridge, Mary Alice.....Wisanger, Kangaroo Island, South Australia
Partridge, Myro Edith.....Wisanger, Kangaroo Island, South Australia
Partridge, Thomas Victor.....Wisanger, Kangaroo Island, South Australia
St. Pier, Mrs. Emily Harriett.Cygnet river, Kangaroo Island, South Australia
Wren, Mrs. Ellen Susanna..Cygnet river, Kangaroo Island, South Australia
Wright, Mrs. Alice Nicholls.Queenscliffe, Kangaroo Island, South Australia

The following-named eight believers were baptized at Cincinnati, Ohio, Lord's Day, April 19, 1903, by Elder Daniel Bryant:

Elley, Mrs. Hannah Louisa.....Monfort, Ohio
Kirkman, Mrs. Maggie.....425 West Fifth street, Cincinnati, Ohio
Nicholson, Mrs. Margaret Jane.....Erlanger, Kentucky
Putman, Miss Martha Dell.....325 Broadway, Cincinnati, Ohio
Ryon, Mrs. William A.....431 Fourth avenue, Dayton, Kentucky
Ryon, Mrs. Jane.....431 Fourth avenue, Dayton, Kentucky
Scoles, Mrs. Helen Mar.....Pine Knot, Kentucky
Scoles, Miss Anna Dell.....152 East Tenth street, Covington, Kentucky

The following-named four believers were baptized in the Farmer's Baths, Sydney, New South Wales, Australia, Lord's Day, March 15, 1903, by Deacon J. S. McCullagh:

Campbell, Rachel,
7 Pauaneatta road, Forest Lodge, Sydney, N. S. W., Australia
Griffiths, John.....65 West street, Darlinghurst, N. S. W., Australia
Rich, Margaret.....Royelayne, Wellington, N. S. W., Australia
Roy, Clara Maria.....11 Davidson street, Balmain, N. S. W., Australia

The following-named two believers were baptized at Lyells Bay, Wellington, New Zealand, Lord's Day, March 8, 1903, by Deacon H. Roberts:

Johnson, Ellen Jane
Care Mrs. Hulbert, Hopper street, Wellington, New Zealand
Johnson, Herbert,
Care Mrs. Hulbert, Hopper street, Wellington, New Zealand

The following-named four believers were baptized in Zion Tabernacle, Vancouver, British Columbia, Lord's Day, April 5, 1903, by Elder R. M. Simmons:

Combs, Mrs. Julia.....567 Barnard street, Vancouver, British Columbia
Crawford, James.....670 Barnard street, Vancouver, British Columbia
Crawford, Catharine Gertrude
670 Barnard street, Vancouver, British Columbia
Mercer, Mrs. Jessie.....891 Prior street, Vancouver, British Columbia

The following-named believer was baptized in Zion Tabernacle, Vancouver, British Columbia, Canada, Tuesday, April 7, 1903, by Elder R. M. Simmons:

Cameron, Isabess.....Vancouver, British Columbia, Canada

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Shiloh Tabernacle, Zion City, Illinois, Lord's Day, April 26, 1903, by Overseer J. G. Speicher:

Basinger, David L.....Zion City, Illinois
Basinger, Rhoda.....Zion City, Illinois
Basinger, Malinda.....Zion City, Illinois
Basinger, Oliver Piper.....Zion City, Illinois
Bennett, Susanne B.....Zion City, Illinois
Davis, Floyd.....Zion City, Illinois
Davis, Ruth.....Zion City, Illinois
Ells, David Lloyd.....Zion City, Illinois
Ells, Lemuel Gordon.....Zion City, Illinois
Ells, Ruth Helen.....Zion City, Illinois
Fuller, Lee Aura.....Zion City, Illinois
Fuller, Zenia Doyle.....Zion City, Illinois
Fuller, Miriam.....Zion City, Illinois
Ingwerson, Paul James.....Zion City, Illinois
Ingwerson, Evangel Emma.....Zion City, Illinois
Jackson, Ruth Abigail.....Foss P. O., Illinois
Kleinert, Frances Esther.....Zion City, Illinois
Krebs, Harry Cecil.....Zion City, Illinois
Krebs, Genevieve.....Zion City, Illinois
Lawrence, Clara.....Saint Marys, West Virginia

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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

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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? .....

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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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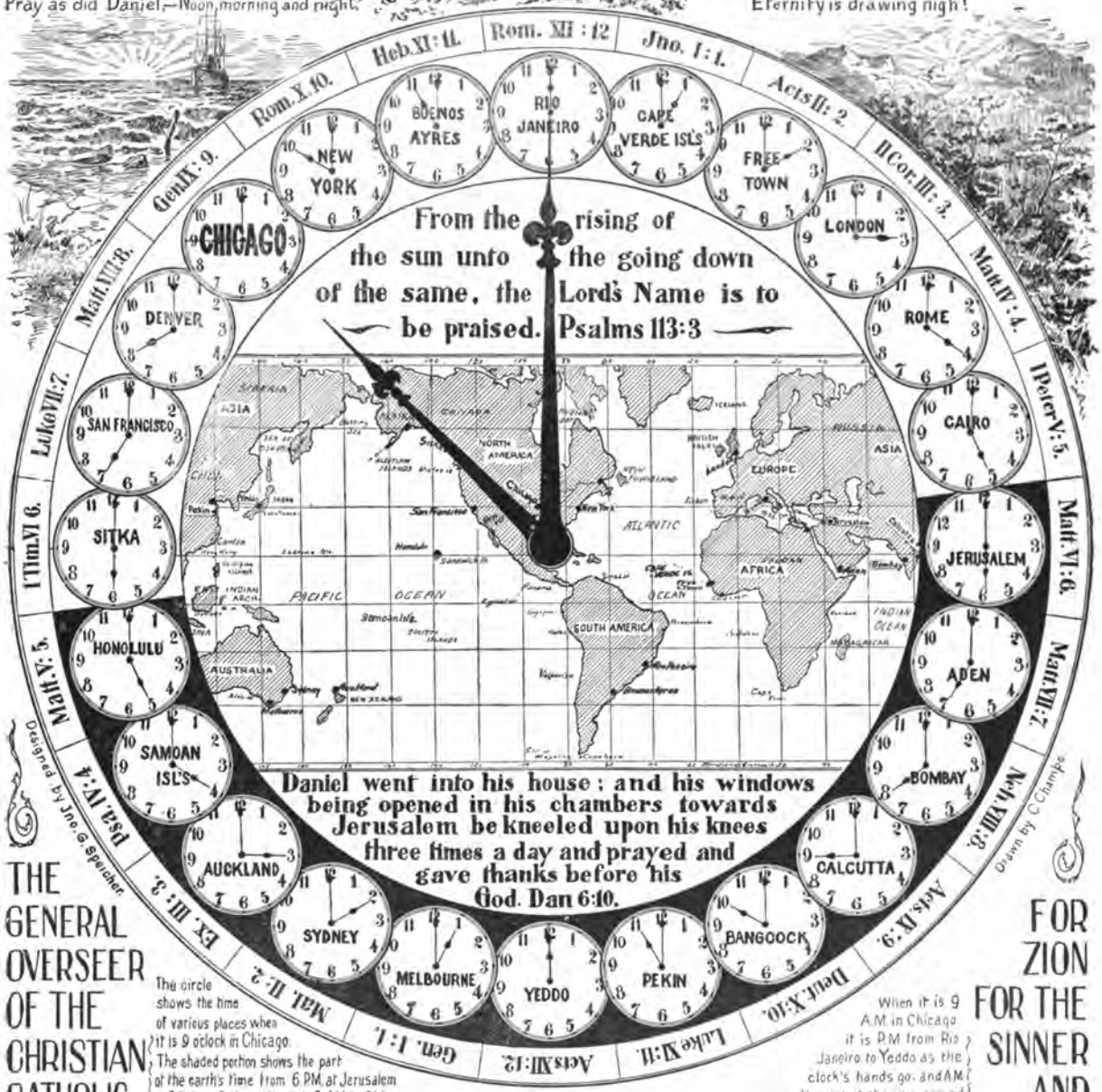
ZION'S PRAYER REMINDER

Open your windows toward Zion C. People,
Lift up your heart to the God of all grace.
Pray that the glory Shekinah may cover
The Temple, and enter the holiest place.

Pray for long life for our highhonoured leader.
Pray for the City now almost in sight.
Pray for Salvation and healing of millions,
Pray as did Daniel,—Noon, morning and night.

Pray, Brethren, pray, the sands are falling,
Pray, Brethren, pray, God's voice is calling.
Pray, Brethren, pray, the day is breaking
Pray Brethren, pray, the dead are waking.

Behold, the glory draweth near,
The King Himself will soon appear.
Eternity is drawing nigh!
Eternity is drawing nigh!



Designed by Jno. G. Speicher.

Drawn by C. Champs

THE GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH PRAYS EVERY MORNING AND EVENING AT NINE O'CLOCK FOR ZION FOR THE SINNER AND FOR THE SICK

The circle shows the time of various places when it is 9 o'clock in Chicago. The shaded portion shows the part of the earths time from 6 P.M. at Jerusalem to 6 A.M. at Sitka, when it is 9 A.M. in Chicago.

When it is 9 A.M. in Chicago it is P.M. from Rio Janeiro to Yeddo as the clock's hands go, and A.M. the rest of the way around.

LET ZION EVERYWHERE BOW THE KNEE

AT THE SAME TIME IN EARNEST SUPPLICATION FOR GOD'S BLESSING

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ZION IN CHICAGO

Rev. John Alexander DOWIE

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

will conduct divine services

Lord's Day Afternoon

May 3, 1903

at the

CHICAGO AUDITORIUM

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

Prelude:

Ye Cannot Drink the Cup of the Lord and the Cup of Devils.

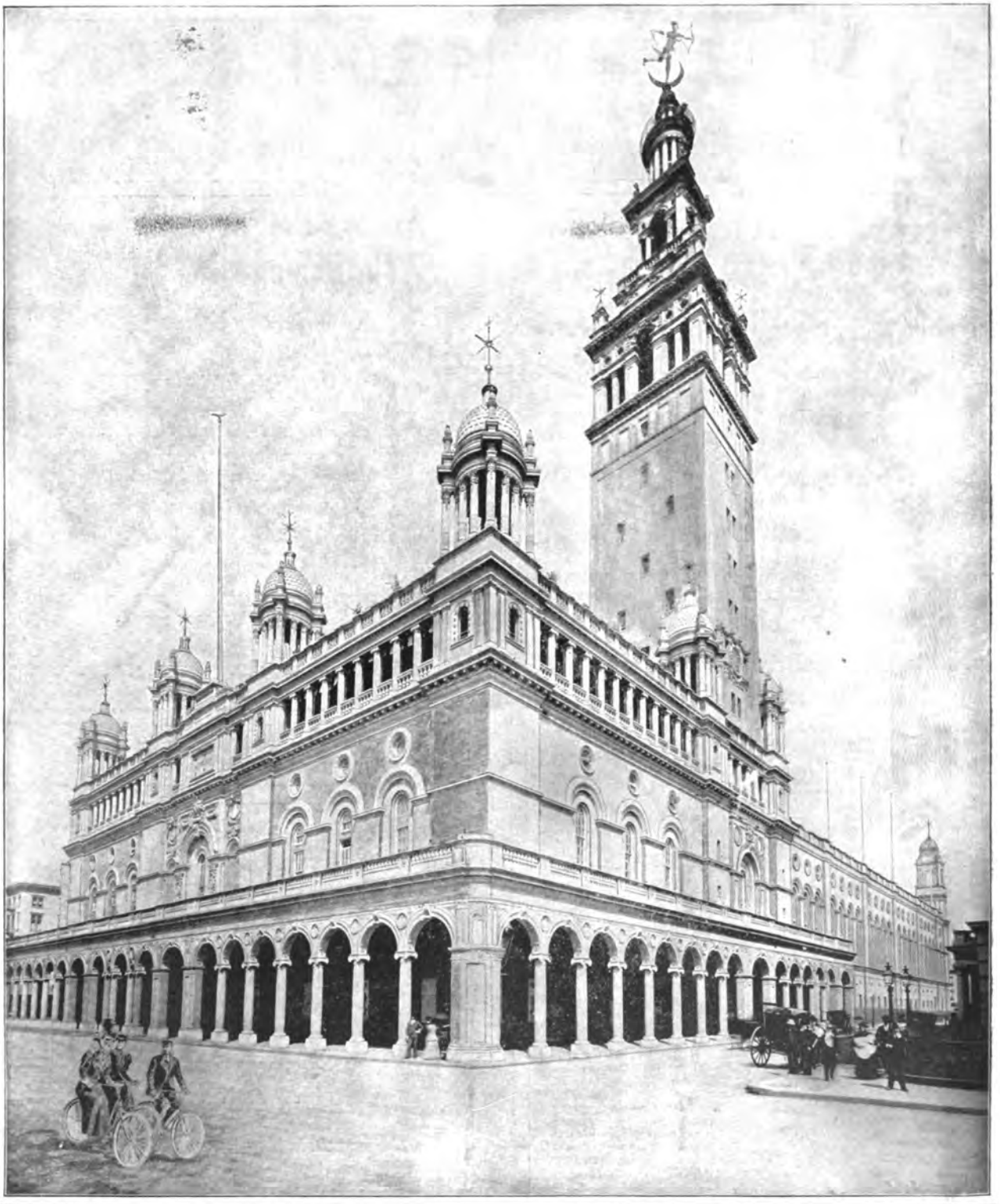
New Members will be Received into Fellowship, and the Ordinance of the Lord's Supper will be Administered at the Close of the Public Service.

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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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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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 XIII. No. 3. *CHICAGO, SATURDAY, MAY 9, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF A TERRIBLE INJURY—WIFE SPEEDILY HEALED OF CANCER.

TALK YE OF ALL HIS MARVELOUS WORKS!

We cannot but talk of God's Marvelous Works. So many and so wondrous are they that our lips cannot keep silence.

Our heart overflows with praises to Him, when we consider His ways.

We trace His marvelous works in the great Universe, knowing that He guides unnumbered worlds and suns in their courses with a silent harmony which is the most sublime music.

We see His hand in the wonders of the world about us, knowing that He made the mountains, the seas, the vast plains, the hills and valleys, and that He controls the mighty forces of nature in all their immeasurable power.

We discern His works in the history of peoples, nations, and races, beholding how He "makes the wrath of men to praise Him," and overrules all things to work out His Divine Plan of Infinite Love.

All these are His Marvelous Works, but we delight most of all to tell of His works for His children. We delight to tell how He who rolls the stars in their courses, turns with tenderest love and sympathy at the faintest cry of "Father!" We praise Him most of all that "like as a father pitieth his children, so Jehovah pitieth them that fear Him."

We rejoice to talk of the love that gave that greatest of all Gifts, His only begotten Son, Jesus, the Christ.



NOBLE E. RYTHER.

We love to talk of the Marvelous Work of that Divine Savior, Healer, Cleanser, Keeper, Sanctifier and King.

How wonderful that He should have given His life to save all men!

How wonderful that He should have "borne our sicknesses, and carried our sorrows!"

How wonderful that He cares for each one of those for whom He died; that the "healing of His seamless dress is by all beds of pain!"

We would talk of His Marvelous Works in the body of this Witness.

It is indeed a Wondrous Story.

It is the Story of a man, over sixty years of age, who was terribly bruised, broken and otherwise injured, in fact seemed almost to be slain by the Devil, and was perfectly restored by God, his Father

He had fallen heavily into a mine-shaft. His head was

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cut. His spine seemed broken. Several ribs were broken and moved far out of their places.

He suffered from an internal hemorrhage, which, humanly speaking, must have quickly killed him.

He was practically paralyzed throughout his entire body.

He was unconscious.

Earnestly the president of the mining company and his wife, both of whom are members of the Christian Catholic Church in Zion, and staunch believers in the power and willingness of God to heal, prayed the Father for him, in the Name of the Son, and in the Power of the Holy Spirit.

God heard.

Instantly, the unconscious and perhaps dying man began to breathe more easily.

The internal hemorrhage, which was rapidly suffocating him, was checked.

Soon he regained his consciousness.

His own trust was fully set upon God.

He refused the attentions of the physician who had been summoned.

He rested his case wholly in the hands of the Great Physician.

Soon he felt the gentle touch of that Unseen, but Mighty Hand painlessly putting the broken bones back into their places.

He was delivered from pain, and God quickly joined together the broken bones and healed the internal injuries.

Very rapidly, Divine Strength came into his body.

Within four weeks after his fall he was able to walk sixteen miles down the mountain side.

Now, perfectly delivered, he goes from house to house, climbing stairs and hills with the step of a youth, carrying the Message of the Wonderful Truth which set him free.

Wonderful as this healing is, it is only one-half his Story.

He also talks of the Marvelous Work of God in the body of his wife.

She was suffering from that deadly and indescribably painful disease, cancer.

It was very malignant, and was rapidly eating away her life.

Together they sought God in prayer, and, almost instantly, she was set free from the pain, and the terrible open sore began to heal.

Later, the Devil attacked her again with the same dread malady.

Again it was very rapid in its deadly work.

This time, God's servants united in prayer with her and her husband, and, at the very time of prayer, God heard.

His Divine touch killed that foul destroyer.

The healing was soon perfect.

How Marvelous, indeed, are the works of God!

A. W. N.

WRITTEN TESTIMONY OF NOBLE E. RYTHER.

813 ALDER STREET,
SEATTLE, WASHINGTON, April 20, 1903.

DEAR GENERAL OVERSEER:—Seventeen years ago I received my first healing directly from the Lord.

I had hip disease, and was almost helpless and hopeless.

I was instantly placed upon my feet, and able to do a hard day's work in answer to my cry, "Lord, help me!"

Later on at numerous times I have received healing by blundering into the open door of God's Will.

When other means have failed, I have been healed many times of sick headaches, neuralgia, colds, cough, often instantly, when I called upon the Lord.

Yet I clung to the means—though the less the better—homeopathic remedies, so-called.

It remained for you, through LEAVES OF HEALING, to show me clearly God's Way.

About five years ago, my daughter sent me a year's subscription as a birthday present.

This opened my eyes to the broad fields of the Everlasting Gospel, as it was in the Apostolic days, and as it is now, uncovered from the muck of false teaching, and as it ever will be, even unto the Consummation of the Age.

My eyes were opened to some unpleasant truths in my own life.

The Sword of the Spirit cut both ways, showing evils to be repented of; restitution to be made, clean-ups to be inaugurated, in order to be able to enter into that "Peace that floweth like a river."

I felt that it was well worth the price of the conflict.

I had sought for the truth all these thirty years, in the Methodist and Baptist churches, but had not found it in them.

It came on the wings of the Little White Dove, and I took it to my heart.

Since then, God has graciously answered my cry to Him many times, in accordance with His Will.

He has healed a badly sprained wrist instantly, after several hours of intense suffering; chilblains in one night; has placed back the first finger of the right hand when it was cut off through the second joint, making it as sound and useful as ever.

He has given me many other wonderful answers, as I have come to him with the confidence expressed in 1 John 5:14, 15.

I will now endeavor to give my more recent experience in detail, hoping that it may lead some one else to step out boldly on the promises of God's Word.

On the morning of July 28th last, as I was working for the Great Excelsior Mining company, at the foot of Mount Baker, upon the frame of a stamp-mill which we were building, I was suddenly launched into unconciousness.

Although no one saw me fall, my partner heard the sound from the other side of the wall, and immediately climbed over and saw me lying in a lifeless condition at the bottom of the shaft-pit, beside a heavy drive-pulley.

He called out, "Ryther is killed!"

Others had heard the unusual sound and ran from all parts of the works to help.

It looked, however, as though all help were useless, for I had fallen squarely on my back across the face of the pulley, from a height of at least fifteen feet.

I was bleeding profusely from a wound on the side of my head; my back was badly injured, or more likely, broken; four ribs were broken, one, the fifth on the right side, wrenched from the spine and forced around under the shoulder blade with such violence as to fracture the opposite rib, and turn the vertebra partly around.

The lungs were bleeding, evidenced by the rattle that accompanied every gasp for breath.

It truly looked a hopeless case, for a man over sixty years of age to receive such a shock and live.

There would have been less hope had the whole truth been known—of the gradual filling up of the lung cavity with blood from some broken blood vessel.

This was surely closing up the capacity to take in air to sustain life.

This was beyond the power of human aid, for who could staunch the flow that was drowning me in my own blood?

A messenger was sent for a doctor, sixteen miles away, but he would surely be too late to save my life.

I was taken up and carried as carefully as possible by strong but gentle arms over the difficult path to the assay office, and laid upon a bed.

All was done for me that they knew.

I was still unconscious, and my breathing growing more short and rapid.

But help was nearer than they thought, for Jesus said: "Lo, I am with you all the days, even unto the Consummation of the Age."

T. P. Sanders, the president and manager of the mines, arrived shortly after the accident and, after giving a few hasty orders, hurried down the mountain to his home a mile away, and told of the trouble to his dear wife.

Together they, two faithful followers of the Lord in Zion, who have received many blessings from Him in direct answer to prayer, and had learned to take all their cares, both temporal and spiritual to the Father, went before Him with the Prayer of Faith, asking that the destroyer's hand might be stayed and I be raised up to life and strength again.

Telegrams were posted immediately to the railroad to be forwarded to you to pray for me; also to my wife to come at once.

Then they both hastened up the mountain to do what they could.

Such was the condition of things when I opened my eyes to consciousness, just as the triangle sounded for noon, three hours after my fall.

I found myself in bed.

I tried to move, but found I was helpless.

My feet alone would obey me; all other parts were numb and paralyzed.

I remember asking some one to pray for me, also inquiring of those about as to what had happened.

I thought their answers rather vague and indefinite, and soon became unconscious again for a time.

I suffered no special pains, and had no fears.

A calm trust in God prevailed.

His promises had never yet failed me in my time of need.

I had been able, as now, to look up in my Father's face with confidence.

Psalm 23:4, 5 was my experience at this moment.

Some time later I was aroused by some one rolling me on my side and causing me pain by pressure, in examining my injuries.

At last I became conscious enough to recognize the doctor, who had come promptly at their call.

A revulsion of feeling came over me on the instant and I said, "I did not send for you. I do not

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want any doctor. My case is in the Great Physician's hands and He does not need any help."

He argued with me for awhile, then went out to where Mr. Sanders was, to get him to use his influence with me to let him do the work he deemed necessary to save my life.

Mr. Sanders told him that if I said "No," that settled it, as he would not urge me against our united belief.

The doctor left me then and I saw him no more.

As I look upon it, knowing my condition at the time, I see that the ordinary mode of treatment in case of broken ribs, would have been the height of folly in my case.

They place them as well as possible, and then bind the body round and round with long adhesive plasters, forcing the lungs to as small a compass as possible, to keep the ribs from moving with the natural expansion of breathing.

This would have entailed terrible suffering, if not suffocation to death, for, as it was, with full freedom of expansion, it took about fifty respirations per minute to give me sufficient air to sustain life.

When the struggle was relaxed for a few minutes' sleep, I would suddenly awaken with nightmare and breathe like a race-horse to regain myself.

Many times I thank God that I retained the freedom He had given me.

A short time after the doctor left, I felt a movement of the rib that was so badly displaced, as of a gentle hand pressing it round, then again in a few minutes, then another rest, till the fifth time, when all became quiet.

Satisfied of the truth myself, I asked some one to examine the place where the great ridge had been.

It was found to be perfectly smooth.

The rib was in place, moved back without a pain, and without starting afresh the internal hemorrhage, which I firmly believe had been stopped in answer to the prayers of Mr. and Mrs. Sanders; for there had been no perceptible change in my breathing since that time.

Had this started again, Satan would have had an easy victory.

I have not once since been able to detect one of those horrid, unpleasant, grating movements of any of the broken places.

For two weeks I lay there, not able to move, but suffering no pain except when being moved in bed.

After this time, when I was first raised to a sitting position, I realized my condition internally, by the flow of the blood from side to side in my chest.

The weight of it on the diaphragm was so heavy that I soon wanted to lie down again.

This was my first awakening to the cause of my very short breath.

Satan tried to frighten me with the thought that, after all, an operation would have to be performed to relieve me of the blood.

For a moment only, I staggered.

Then came the Word, "I am Jehovah that healeth thee," and the fear was gone.

I wanted to live, but I wanted to glorify God more.

My recovery was rapid from the start.

At the end of three weeks I had walked out of doors, and inside of four weeks, walked the sixteen miles to the depot, taking two days for the journey.

On this trip home I was accompanied by my dear wife, who had also been set upon by Satan, while in the camp waiting on me, by the sudden development and breaking out of two cancerous tumors on her breast.

One of them was sloughing the skin and deep into the flesh, the size of a silver dollar, accompanied with terrible pains.

She did not tell me about it until I detected it by the cancerous smell.

Then she showed me and I was more frightened over her case than my own.

We took the matter to the Lord immediately, asking that He would heal her.

The next day the cancers were less painful, and we noticed that the sickening smell was gone.

In due time a new skin had formed over the open sore.

The other cancer disappeared at once.

A week after our return home, two more cancers appeared with even more virulence and rapidity; one opening like a full-blown rose, destroying flesh and tissue, and causing extreme agony every moment.

Word came to me to telegraph to you to pray for her.

I did so, asking you to pray at 9 o'clock that night.

I sent word to the Elder and members here, then went to her bedside.

When the hour arrived, we joined in prayer to God the Father that her blood might be cleansed, according to the last verse of the Prophet Joel; and rested her case with Him.

In a short time, she was sleeping sweetly, and slept all night.

From then on her healing was continuous, and, at the end of three months, the last sore was completely healed.

Now nothing remains to show but the scars.

It required a constant, unflinching trust in God all the time to keep the victory over Satan.

My condition has steadily improved, until now, I feel able to take up hard work again, when it becomes necessary for me to do so.

On New Year's day I started out in Zion Restoration work here in Seattle, in the house-to-house canvass of the city.

I can climb the hills and the long flights of stairs with the spryest, glad to be found worthy to carry the Messages and the Little White Dove to others, that they may know the Truth that the Truth will make them free.

I am glad to tell others that God is no respecter of persons, but is still healing all that come unto Him, in spirit, soul and body.

I am glad for the prayers of the righteous, that avail much; for where would I have been had it not been for the intercessory prayer, that I might be raised up to ask for myself, for Satan surely had me slain beyond the hope of human help.

We sincerely thank you, dear General Overseer, for your prayers in our behalf, also our Elder August Ernst and Evangelist Anna Ernst, who are working and praying night and day over their vast field of Washington and Oregon.

We know that our Father's rich blessings do follow you.

Faithfully yours till Jesus come,

NOBLE E. RYTHER.

CONFIRMATION BY PRESIDENT T. P. SANDERS.

SEATTLE, WASHINGTON, April 20, 1903.

DEAR GENERAL OVERSEER:—I have read the testimony of Noble E. Ryther regarding his remarkable healing from a terrible fall which he experienced at the Great Excelsior Mines, last summer.

Every word of it is true.

Much more could be stated, for it is certainly a miracle that Mr. Ryther was not instantly killed.

Except for God's intervention, he could not have escaped immediate death; but Mr. Ryther's mind and heart were stayed upon God in the midst of his work.

In his fall he trusted, and when he awakened to consciousness, he trusted, and the Lord raised him up.

The men about the mine said at first "He is dead, or he will die, sure," "how foolish not to let the doctor fix him up," and such talk.

But God knew better, and some of us knew better.

We asked God to spare him, and Mr. Ryther lived, and still lives, his presence being a living testimony of God's power and willingness to heal even broken bones and bruised flesh.

T. P. SANDERS,
President Great Excelsior Mining Co.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

God Blesses in Confinement.

But she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety—*1 Timothy 2:15.*

CLARKSDALE, MISSOURI.

DEAR GENERAL OVERSEER:—On April 2d, we sent you a request by telegram to pray for my wife.

God answered your prayer and gave us a nice baby girl at 2 o'clock in the afternoon.

We did not call in any strangers, so we were alone.

Thanking you with all our hearts for your prayers, and trusting that the way may soon be opened for us to come to Zion City to live, I am,

Yours in the Christ, F. C. LATAGE.

Healed of Consumption.

Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working—*James 5:16.*

20 VALLEY STREET,
BINGHAMTON, NEW YORK.

DEAR GENERAL OVERSEER:—I write to tell how the Lord healed me of pneumonia three years ago.

After I was healed of pneumonia the doctor said that I had had consumption.

Two years ago I went to Zion Home, and there I found a people who lived the Word of God.

I was told that Jesus had never lost His power, but was just the same.

I believe that I had consumption of the bowels, but through the prayer of faith they offered for me I got better, and was almost rid of my cough.

I came to my sister about the middle of November, and about the 25th of January I was broken down with pneumonia again.

Not many thought that I would ever recover.

Deacon Christie was holding a ten days' meeting here at the time.

I wrote to Zion for them to pray for me, and I sent for Deacon Christie and the Zion people here to come and pray for me.

Again God healed me of pneumonia.

To Him be the glory.

I have been much blessed in listening to Deacon Christie.

I have read LEAVES OF HEALING for about four months, and know that there is nothing too hard for the Lord to do.

I know that I have been helped many times through prayer.

He showed me where my faith was lacking, and when I consecrated my life to God, He heard and answered prayer.

Yours in Jesus, NELLIE A. BROWN.

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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, MAY 9, 1903.

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EDITORIAL NOTES.

"THOU BLESSEST THE SPRINGING THEREOF."

AS THE BEAUTIFUL SEASON of Spring unfolds, we can sing with the Prophet of old:

I will greatly rejoice in Jehovah,
My soul shall be joyful in my God;
. . . . . .
For as the earth bringeth forth her bud,
And as the garden causeth the Things that are Sown in it to spring forth;
So Jehovah God will cause Righteousness and Praise
To Spring Forth before All the Nations.

THE BRILLIANCY and Beauty of the First Stages of Spring are now with us.

The City of Zion is putting on her Beautiful Garments.

All things seem to throb with a new life, and the inflow of a continually increasing population.

Scores of new houses spring up every week.

The people realize increasingly the call to Plant and Build for God.

These are some of the Outward and Visible Signs of an Inward and Invisible Faith.

Zion is building for God in all things.

SO GREAT is the pressure of work upon us that we once more find ourselves on the verge of going to Press, utterly unable to find time to record in these Notes many events of great interest to all in Zion.

IT IS EVIDENT from numerous Signs that the growth of the City of Zion this Spring and Summer will be, humanly speaking, without precedent, even as the growth of the last year was.

MANY INDEED are the Duties which throng upon us by day and by night in directing the Energies of this People, who have indeed "a mind to work."

"TO LABOR IS TO PRAY" is an Ancient saying, which finds its Manifestation in this People.

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THE PASSION FOR WORK, when men know that they are working for God in everything, makes Labor in Zion a continuous Hymn of Praise and Prayer to God.

It is in this spirit that the work goes forward, on every side and in every Department of Activity, in the City of Zion.

HOUSES GREAT AND SMALL, Humble Little Dwellings of the Poor, and the Larger Dwellings of the Rich among the people of God in Zion, are a most interesting study, as they grow up in many Varieties of Architectural Form.

EXTENSIONS of PUBLIC BUILDINGS and New Public Buildings, for Ecclesiastical, Educational, and Commercial purposes of the most Varied kind, also present most interesting Occasions for Reflection.

BUT ONE OF THE THINGS which impresses all Observers is the Quietness as well as the Cheerfulness with which the Daily Work of the City goes forward in these Bright, Sunny Days of the Second Spring of the City's existence.

TO SEE A POPULATION estimated at Ten Thousand (10,000) Persons diligently attending to their Daily Business without friction, without contention, without strife or crime, such as is continuous and common in all parts of the land, is indeed a sight which impresses the most thoughtless beholder.

TRULY WE REALIZE as we go forward that we are doing God's Building.

This is God's City.

These are the People of God, fulfilling His Will, gathered from the East and from the West, and from the North and from the South.

They are realizing that they have come together at the Call of God and of His Servant to do His Will in these Latter Days.

They enjoy Communion with one another and with Him in Praise and Prayer and Worship, and in a Common Effort to extend His Kingdom.

This is being done, not only by direct Evangelistic Effort in Zion Restoration Host and otherwise, but by the patient well-doing of the Daily Task for Him, and for the Extension of His Kingdom.

WE HAVE ONLY NOTES OF PRAISE to send forth from our Busy Offices, Busy Workshops and Warehouses, Busy Factories, and from the Zion Hive of Busy Builders and Constructors of every kind.

WE PRAY; but it is first of all with Daily Song of Praise in every Department of work throughout the City.

We pray; but it is with Clear Heads and Happy Hearts and Busy Hands, as we put all the Skill and Strength that God gives us into Labor.

We pray; but it is not the prayer of the Idler or Fanatic, who gets up into a "Prayer Tower" and wails forth an appeal to God, as if He were unwilling and had to be coaxed and entreated to hear and answer.

We pray; but it is to One who hears before we speak, and answers while we are yet calling.

AND SO WE GO Onward, working in all Departments of His Great Vineyard, as He gives us strength and grace, laboring, but praising, praying and communing with God through it all.

With Thee conversing, we forget
All Time, and toil, and care;
Labor is rest, and trial sweet,
For Thou, my God, art here.

WE HAVE THE consciousness of the Blessing of an Ever-present God, who pours into our hearts, amid all the Inevitable Trials and Disappointments that meet us, streams of Life, Light and Love.

Victories are being won.

We have the delight of New and Good Enterprises begun, and of seeing them well established and prospering.

The shadows flee away.

Consoling Experiences and Divine Inspirations are the portion of Zion as she toils on Earth, and marches, onward and upward, to Heaven. Zion does not dwell on passing trials, or transient disappointment.

FROM ALL THE LANDS tidings reach us of our people flocking to the City of Zion; and every week brings fresh Accessions to our Population.

We have at least Seventy Nationalities in Zion City from every Continent of the Earth; but the people are United in the Christ.

STRANGERS TO EACH OTHER in the flesh, these beloved people are One in Spirit.

They find no difficulty in at once amalgamating with those

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who, like themselves, have been receiving the Truths of Zion; who have been feeding on the same Living Bread; who have found that the "Leaves of the Trees are for the Healing of the Nations."

WE HAVE NOW fully entered upon the last month of the long Series of Services in the Chicago Auditorium, where we have delivered so many important Restoration Messages.

By God's Grace these have already borne much fruit in all parts of the World. Their Mission, however, has only begun.

WE DESIRE TO ANNOUNCE in this connection that a Great Gathering of many thousands of those in Zion will be held on the last Lord's Day of this Month, May 31st, when our Mission in the Auditorium will close.

AN ENTIRE TRAIN of Nine or Ten Cars, carrying well-nigh every member of Zion White-robed Choir from Zion City, to join with those Members of it in Chicago and its Neighborhood, will leave in the forenoon of that day.

Zion City Brass Band will also accompany the Choir, and will play "The Holy City" during the Offertory.

Probably five or six long trains will be required to carry the people from Zion City.

THOUSANDS OF ZION RESTORATION HOST will also deliver their Last Messages to Chicago in this Mission throughout the Streets and Lanes of the city on that day, leaving Zion City immediately after the 6:30 Morning Prayer-Meeting.

AT THIS FINAL GATHERING in the Auditorium the Great "Hallelujah Chorus" will be sung.

WE SHALL DELIVER on that occasion the Special Restoration Message, which we know that God has given to us.

He will bless that Message, not only to Chicago and America, but to the Uttermost Parts of the Earth.

WE SHALL entitle it: "AT MIDNIGHT THERE IS A CRY."

DARKER AND DARKER AND DARKER is the Night of Sin that is settling on the Apostate Churches; upon the Cruel Military Despotisms; and upon the Godless Multitudes, who, forgetting God, are ready to destroy one another in Political, Social, Commercial and Racial Hatreds.

These antagonisms are intensified by False Philosophies, False Principles of Human Government and False Religions.

BUT AT Midnight there is a Cry,
BEHOLD, THE BRIDEGROOM!
COME YE FORTH TO MEET HIM!

THE CRY IS NOW a Reality!

The King, Himself, will soon appear!

We shall soon meet Him in the air!

The few short years between will roll quickly away.

The Cry will yet awaken the Slumbering World and be heard high above all the din of Human Strife; above all the Storms that are sweeping over the Ocean of Life; above the Hoarse Cries of Contending Armies, and the Groans of the Dying from countless Battle-fields.

The time has come when the Cry will wax louder and louder and louder, until it will arrest the attention of every Demon Power in Hell, and of every Alien Power on Earth.

It is one of the Last Warning Cries from Zion ere the Descending Christ receives from the World His own, who are prepared to meet Him.

Then the Door will be shut!

HAVE EVEN THOSE who by Faith see and hear most clearly these future scenes and events, any real understanding of what it will be when the Door is shut?

What an awful doom will then come upon the Foolish Virgins, left amidst a Godless World, under all the oppressions of the Lawless One!

Who can tell what forms their persecution will take?

THE FOOLISH VIRGINS will cry in vain, "Lord, Lord, open to us!"

All prayer will be unavailing, for the Master's Voice will be heard saying: "*I know you not!*"

THESE ARE "THE DAYS of the Great Tribulation, which shall come upon all flesh."

They will follow when the Command of the Christ shall have

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been obeyed: "*This Gospel of the Kingdom shall be preached in the whole World for a Testimony unto all the Nations; and then shall the End come.*"

OUR MESSAGE as Elijah the Restorer, is one of Love and Mercy.

God has sent us before the Great and Terrible Day of Jehovah shall come.

We believe that our Mission will be fulfilled in the turning of Multitudes of the Hearts of Fathers to the Children; and the hearts of the Children to their Fathers.

Yet we cannot but see the terrible fact that Vast Multitudes will reject the Message.

Then His Terrible Promise will be fulfilled in the last words of the Prophecy in the Old Testament: "*Lest I come and smite the earth with a curse!*"

THEN THE WORDS of Jesus shall be fulfilled:

And then shall appear the Sign of the Son of Man in Heaven:
And then shall All the Tribes of the Earth mourn,
And they shall see the Son of Man coming on the Clouds of Heaven
With Power and Great Glory.
And He shall send forth His Messengers
With a Trumpet of Great Sound,
And they shall gather together His Elect from the Four Winds,
From one End of Heaven to the other.

THIS ANNOUNCEMENT of the close of the Auditorium Mission is the Announcement of a most important event in our Restoration Ministry.

It will be speedily followed by the Concentration of Zion Restoration Host upon the City of Zion in Vast Numbers, and their training and preparation for Great Movements upon the Great Cities of the World.

The first of these will be in the City of New York, next October.

BUT, MEANWHILE, we shall labor on throughout the Summer and, God willing, shall minister to many thousands at Zion's Third Great Feast of Tabernacles in July, and at the Anniversary of Zion Restoration Host in September.

In the Strength of the Lord we shall then lead our First Great Advance of a Legion of probably more than Four Thousand of Zion Restoration Host to the Greatest City on this American Continent.

MEANWHILE, the Present Temporary Shiloh Tabernacle in Zion City will be increased to seat 8,300 persons.

Rapid progress will be made with the construction of the Great New Shiloh Tabernacle to seat 16,000 persons.

The greatly increased facilities of our New Zion Printing and Publishing House will be set to work on a large scale.

Hundreds upon hundreds of tons of literature will be prepared for the Great New York Mission, and for Distribution during our Journey Around the World next year.

THESE ARE, we believe, the Plans of God.

MANY THOUSANDS of persons pass weekly through Zion City on the well-ordered Chicago & North-Western Railway. It is a matter of intense interest to the passengers on these swiftly passing trains, to see the City of Zion and its Great Buildings and Institutions, and vast number of Homes. They now pass through one of the largest Railway Depots on this line between Chicago and Milwaukee.

IT MUST be a surprise, and it is, to see that a City which had no existence one year and nine months ago, now requires a Depot with the largest scale of Freight and Passenger Accommodations.

THAT NEW Depot of the Chicago & North-Western Railway in the City of Zion, will be consecrated by us next Monday, May the 11th, at 12:45 p. m.

As many of the Chicago & North-Western Officials as can possibly come have accepted our invitation to be present.

We thank them for the courtesy which permits us to consecrate this property, and to have the presence of our business friends who have been so kind to us, from the humblest to the highest, in that Great Railway System.

AND WE HAVE but one more Announcement to make ere we close these Notes.

God's Children never die!

They who sleep in Jesus—absent from the body—are present with the Lord!

Far above these lower Skies,
Where Heaven's unfading mansions rise.
Blest within these blessed abodes
Dwell the ransomed saints of God,
They shall feel distress no more,
Never, never weep again!

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ON MAY 16th, last year, we laid away in a beautiful little Cemetery in the Midst of Zion City, the Body of Esther, a Greatly Beloved Daughter in Zion, and our own Daughter in the Flesh.

WE ASK OUR dear friends to gather with us around her Grave at 2 o'clock, Saturday, May 16th, where we shall address them at a Memorial Service, and where we shall speak the thoughts that God has given to us concerning her FIRST YEAR IN HEAVEN.

BRETHREN, PRAY FOR US.

Zion's Conflict with Methodist 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.

Subscribers, Read This!

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

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

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

By making yourself familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order, in favor of John Alexander Dowie, and address all letters intended for us to

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

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, 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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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

Saved and Healed Through Zion Teaching.

Thus saith Jehovah of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.—*Zechariah 8: 4, 5.*

CHICAGO, ILLINOIS, April 1, 1903.

DEAR GENERAL OVERSEER:—When I came to you seven years ago I was not saved, and was sorely afflicted.

I have suffered from chronic constipation, indigestion and eczema.

I was a member of the Masonic lodge and had taken seven degrees of Masonic deviltry, and had some of the real Devil besides.

Oh! how I do thank the Lord that I am saved from all these things, healed of the above named afflictions, and have been kept from sickness and pain for over five years.

I am rejoicing in life, knowing that God is with me in the power of the Spirit.

I have taken the vow of Zion Restoration Host, and, God willing, I shall go down to New York with you next October, where I expect to spend my sixty-sixth birthday.

Trusting that the Lord will continue to bless and strengthen you until your work is done, I am,

Faithfully yours in the Christ,

JAMES F. DAVIS.

How One Copy of "Leaves of Healing" Became the Means of Great Blessing.

296 BROOKLINE STREET,
CAMBRIDGE, MASSACHUSETTS.

DEAR GENERAL OVERSEER:—In 1895 my daughter Mazie went to Minnesota for her health.

On her way home she stopped at Chicago.

A copy of LEAVES OF HEALING had been shown her by a friend, but she did not remember the address or name of Dr. Dowie.

We prayed that she might in some way learn of his meetings.

At lunch she heard a man say that he was going to hear Dr. Dowie speak on "Jesus the Healer."

She decided that he was the man we desired her to find and went to hear him the last day before leaving Chicago.

On her return home, she met Christian Science people.

She was told that Jesus was the Healer, and thought that this must be the same as Dr. Dowie's teaching.

She failed to receive help and in February, 1896, passed away.

We had many questions about it being God's Will.

I was told that it was and that I must be submissive, but I could not.

I was rebellious and miserable until LEAVES OF HEALING was put in my hands.

As we saw the Truth we repented of our sins; we gave up swine's flesh, tobacco and secret societies.

We have been greatly blessed in coming into Zion and received many healings.

I had erysipelas badly in my face and one eye. My face was badly swollen and discolored.

We would have been alarmed had we not had Zion teaching.

We sent to Evangelist Helen A. Smith to pray and God answered, as He has every time.

Through Evangelist Smith's coming to our home my husband and son and his wife have come into the Christian Catholic Church in Zion and we have received many healings.

Our granddaughter, Mazy, was healed of illness and a sore finger when, in her childlike way, she went to God.

We praise God for LEAVES OF HEALING, for through it we were led out of darkness into light; out of sickness into health.

We pray that God may long spare you to send the Full Gospel to the whole world.

(MRS.) MARY SHARP.

Instantly Healed by the Power of God Through Faith.

PRETORIA, SOUTH AFRICA, March 12, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude to God, and to you his servant that I send this testimony.

For six years I suffered from fever, poorness of blood and nervous prostration.

God instantly healed me when I trusted Him.

When the message of peace came to my home, I realized the truth and power of the words of the Master, "Ye shall know the truth, and the truth shall make you free."

I have been doing Seventy work for the last year, and have succeeded in getting several subscribers for LEAVES OF HEALING.

We get them from the Johannesburg Gathering.

I believe that before long we shall have a sturdy little Gathering.

Please pray that God may give me a wise and an understanding heart.

God gave me the power to separate myself from everything that would hinder me from winning the race.

I have received great blessing in paying tithes.

May God bless Elijah the Restorer and Overseer Jane Dowie in their labors of love.

Your sister in the Christ,

ISABELL BUCHANAN.

Healed of Pneumonia and Pleurisy When Very Near Death.

CHATTANOOGA, TENNESSEE,
September 30, 1902.

DEAR GENERAL OVERSEER:—For some time I have felt that I ought to write you and thank you for your prayers when God healed me of pneumonia and pleurisy.

I was so desperately ill and my fever ran so high that I cannot give a detailed account of my illness.

About five days after I was taken with the first hard chill, I was awakened in the night with the assurance that I was healed.

I was entirely free from pain of every kind and felt well, except for weakness.

I awakened my daughter, who was sleeping with me and who was my main dependence for a nurse, and told her about it, and together we praised the Lord.

I am ashamed to say that when morning came and the other members of the family doubted, I was not strong enough to hold my ground, and the consequence was another week in bed.

I saw, as I never saw before, the necessity for Elders in every town.

While my fever ran so high it seemed as though the whole Bible was passing through my brain, verse by verse, and the Devil took occasion to misapply some of it.

On one occasion he kept me from touching a drink of water when my mouth was simply parched for a drink, by saying "every one that drinketh of this water shall thirst again." "Don't drink this water; hold out and you will get the other water."

When I told my daughter, she said: "Why mamma, do you not know that that is the Devil?"

Although so near death—nearer than ever before—I never for one moment thought that I would die, nor had I the least desire to turn to man for help.

I felt that besides the prayers of Zion I had the prayers of all those who believe, here.

Among the believers here I must mention the faithfulness of an old colored servant, Aunt Jane Shackleford, a member of Zion, who staid several nights with me, although doing her regular work every day.

Often during the day she would leave her work and run over, half a dozen blocks, to pray with me.

I must also mention my sister-in-law, Mrs. C. V. Brown, whose visits were always so quieting and carried a benediction with them.

My favorite hymn was "In the secret of His presence."

I always felt quieter after my daughter sang it for me, sometimes asking her to sing it over and over again.

There were many who died here last winter from pneumonia, but they trusted to man.

Some, no doubt, trusted that God would bless the means, but He has not promised to do so, and therefore they could not plead His Word.

If I should write all the testimonies of God's goodness to us in caring for our horses, cow, and all our belongings, I am afraid you would not have time to read them.

Thank God for a full Atonement that covers everything and everybody!

Praying God's choicest blessings upon you and your family, and that He will especially bless you in this new onward movement,

I am, faithfully yours for the Christ,

(MRS.) B. G. BROWN.

CHATTANOOGA, TENNESSEE.

DEAR GENERAL OVERSEER:—It is a great pleasure for me to confirm my mother's testimony.

I was with her constantly, as she had no other nurse but myself to attend her.

Of a truth not half has been told; but, oh, God was so good to us!

He took every bit of fear that she might die out of my heart, and I rested on His promises alone.

Thanking God for her healing and you for your prayers, I remain

Yours in the Christ,

(MISS) GENEVIEVE WILSON.

Important Notice.

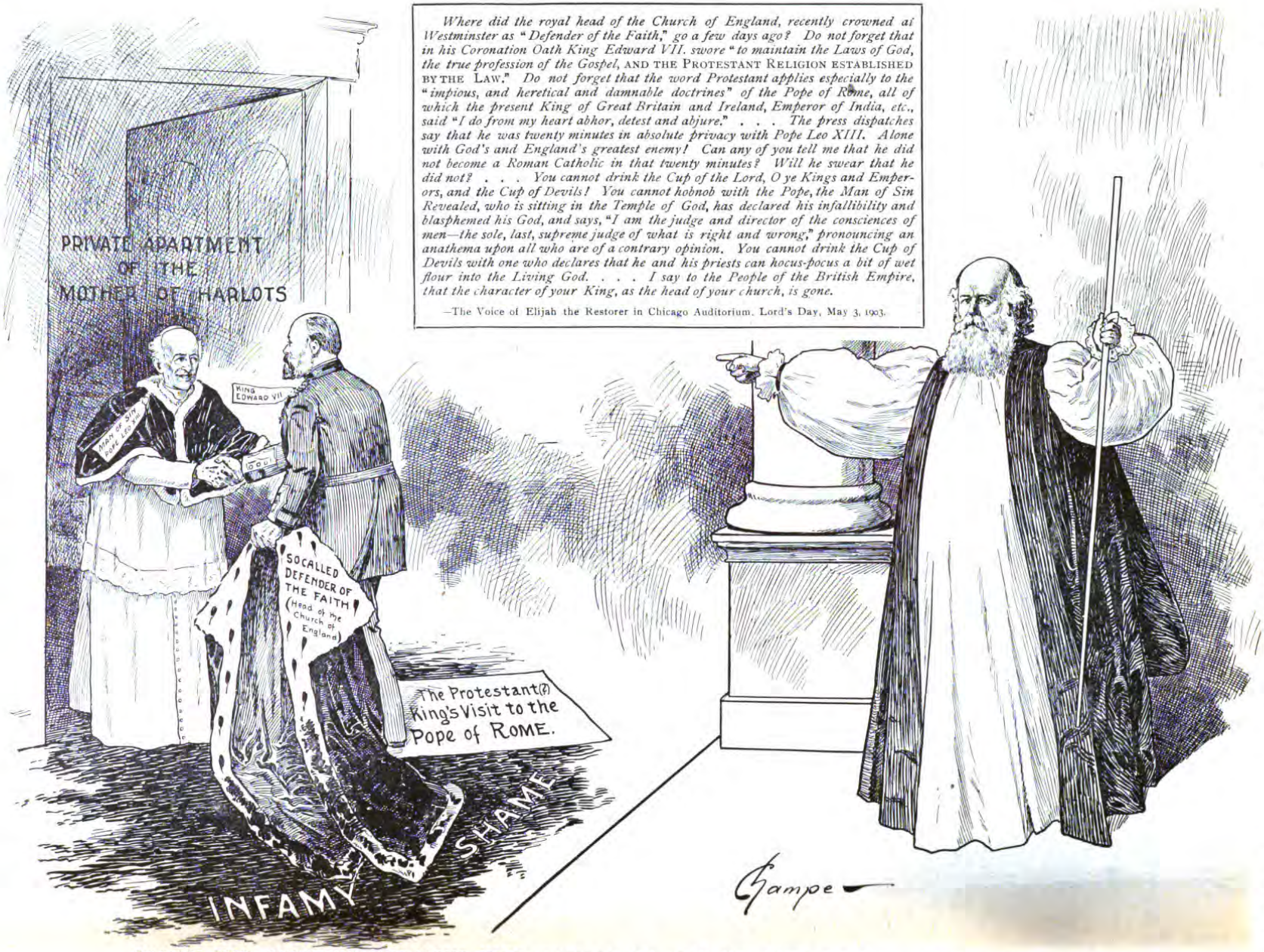
The Bible, Book and Stationery Department of Zion Printing and Publishing House has now been transferred to Zion City General Stores at Zion City, Illinois, and is a department of that institution. All orders for Bibles, Hymn-books, Stationery, Stationery Supplies, Zion Mottoes, Pins, Badges and Buttons 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, 19 Twelfth street, 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,
19 Twelfth Street, Chicago, Illinois.

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Where did the royal head of the Church of England, recently crowned at Westminster as "Defender of the Faith," go a few days ago? Do not forget that in his Coronation Oath King Edward VII. swore "to maintain the Laws of God, the true profession of the Gospel, AND THE PROTESTANT RELIGION ESTABLISHED BY THE LAW." *Do not forget that the word Protestant applies especially to the "impious, and heretical and damnable doctrines" of the Pope of Rome, all of which the present King of Great Britain and Ireland, Emperor of India, etc., said "I do from my heart abhor, detest and abjure." . . . The press dispatches say that he was twenty minutes in absolute privacy with Pope Leo XIII. Alone with God's and England's greatest enemy! Can any of you tell me that he did not become a Roman Catholic in that twenty minutes? Will he swear that he did not? . . . You cannot drink the Cup of the Lord, O ye Kings and Emperors, and the Cup of Devils! You cannot hobnob with the Pope, the Man of Sin Revealed, who is sitting in the Temple of God, has declared his infallibility and blasphemed his God, and says, "I am the judge and director of the consciences of men—the sole, last, supreme judge of what is right and wrong," pronouncing an anathema upon all who are of a contrary opinion. You cannot drink the Cup of Devils with one who declares that he and his priests can hocus-pocus a bit of wet flour into the Living God. . . . I say to the People of the British Empire, that the character of your King, as the head of your church, is gone.*

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, May 3, 1903.



ELIJAH THE RESTORER ARRAIGNS KING EDWARD VII. FOR HIS VISIT TO THE MOTHER OF HARLOTS.

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OVER four thousand people spent a season in the presence of God at the Chicago Auditorium Lord's Day afternoon, May 3, 1903.

It was a time of intense spiritual awakening.

The Sword of the Spirit, in the hands of Elijah the Restorer, was sent deep down into the very depths of men's spirits.

It searched out hidden sins.

It laid them bare before the eyes of the people themselves.

It laid them bare before the eyes of God.

Deeply in earnest, and profoundly convicted, the great throng sat, hour after hour, and drank in the truth.

It was an audience, not only of the members of the Christian Catholic Church in Zion, but also of people from every walk of life in Chicago and many other cities.

Under the heart-searching power of that Message, those who had long served God were given a deeper insight into their lives, and led to make a more complete consecration than ever before.

Those whose feet were just beginning to find the Highway of Holiness, saw that narrow path in a clearer, brighter light.

Those who had wandered away from God, and had fallen into the mire of sin, heard the Elijah-call, "Return ye unto God!" and sought Him in true penitence.

Many there were who had never known their Heavenly Father, who now had their hearts turned to Him, and looked up to Him with tear-dimmed eyes, seeking His face, and waiting to hear His forgiving Voice.

All together they stood at the close of that Message, and lifted their hearts and voices to God in a prayer of repentance, confession and consecration.

God heard the prayer, and His peace and love came upon the great congregation as they gathered, over three thousand of them, on the ground floor and in the lower boxes, for the observance of the Ordinance of the Communion of the Lord's Supper.

It was a significant fact that, after the deep spiritual experience of the general assembly, the keynote of the Communion Season should have been expressed in the words of the first hymn sung, "Till He Come!" Zion's Watchword for 1903.

It was in the spirit of that Watchword that Elijah the Restorer renewed his command to Zion Restoration Host, to accompany him to New York in the fall, making clear the truth that all considerations of money, time and business duties were subordinate.

It was in the spirit of that Watchword that the members of the Host present renewed their vow to obey.

Chicago Auditorium, Lord's Day Afternoon, May 3, 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 by 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;

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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. 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.

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 deli er 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 10th chapter of the 1st Epistle of Paul the Apostle to the Corinthians.

Prayer was then offered by the General Overseer, after which the announcements were made.

Among other things the General Overseer said:

Christians Not Debarred From the Lord's Table Because of Denominational Differences.

After the public service is over we shall have the Ordinance of the Lord's Supper, to which we heartily invite every Christian, irrespective of denomination.

If you know that you have confessed and forsaken your sins, and are trusting God, it does not matter what church-roll you are on.

It does not matter if you are not on any.

If you know that you belong to the Christ, you have a right to eat at His Table.

We have no right to make any inquisition further than this: Have you repented of your sins; do you trust the Lord Jesus, the Christ, for Salvation; and are you willing to walk as He desires you to walk?

If your reply is "Yes," then you belong to God, and your place is at His Table.

That is the broad view I take of it.

The Table is the Lord's, and it does not belong to any particular gathering—*ecclesia* (ἐκκλησία)—or church.

I am glad that it does not, because if it did I should have to sit upon you like the churches do; and when a man gets sat upon by a church committee, he comes out very flat.

A Committee an Abominable Nuisance.

Oh, the miserable committees!

I am glad I have not a committee in Zion.

I have not had a committee since I ceased to be a Congregational minister.

I had so much trouble with them, that I used to tell the church that it would be best to appoint committees of three, and get two of them to stay at home and let one, thoroughly capable and untrammeled person superintend or do the work.

I never saw any use for a committee.

In Zion God has enabled me to select men who could do things, when told.

If they did not do them properly, I put some one else in their stead.

Let me instance a Committee of that Talking Machine, the Legislature, at Springfield.

A committee was appointed the other day to investigate alleged charges of bribery.

Did any one ever see a report more ridiculous and inconsequential?

It was absurd.

They made no genuine attempts to find whether the charges were true or false.

All the work that this Legislature has done during its recent long and costly session could have been accomplished within a week's time by one capable, honest, common-sense business man directing affairs.

I could guarantee to find three men in Zion who would have done better work for the State of Illinois than all the members of that Talking Machine.

The world cannot be ruled in this way.

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The day of the political spouter will soon be over: for the misrule of a pack of unprincipled lawyers and political schemers must cease.

No man at the head of a large business ever puts a committee in charge of a department.

He has too much sense.

He puts one man at the head of the department, and holds him responsible for the conduct of that department and its profitable exercise.

You would get no profits in business if you appointed committees, and you get no profit in legislation with a big Talking Machine, and a number of little committee talking machines. Endless circumlocution must give place to the period of wise and economic construction.

When Will the People be Wise?

You would better have half a dozen good men to rule this State than all the trash in the Legislature.

Oftentimes they are the sweepings of the slums—the mere froth on the top of the saloon primaries.

It is a disgraceful and disgusting exhibition that Hinky Dink and Bathhouse John, first ward aldermen, should have compelled the Democratic party to set aside a lawyer whom the Iroquois Club appointed to see that there should be no election bribery or other dishonest work in the first ward.

They might as well try to scrub an Ethiopian white, or to make the leper change his spots, as to get honest elections in this city, so long as the present modes of election are in existence, which throw everything into the hands of the "ward-workers" and other disreputable persons who control the "primaries."

In Fitzroy, near Melbourne, Australia, I once saw as a saloon sign the word "Endeavor;" and on the other side of the street another sign before a saloon with the words "Labor in Vain."

On the "Labor in Vain" sign was an Ethiopian in a tub, who was being vigorously scrubbed.

They were trying to scrub him white, but could not do it.

On the other sign above the word "Endeavor" was also an Ethiopian in a tub, but one side of him had been scrubbed white.

I said to a man near me: "Tell me about these two signs. What do you think they mean?"

"I think," he replied, "that one means that they are trying to skin him, and the other that they have half skinned him." (Laughter.)

You cannot scrub Hinky Dink and Bathhouse John clean: for they do business at the sign of the "Labor in Vain."

The man who "endeavored" to do it was thrown off the judicial ticket.

May God grant that the Lord Jesus, the Christ, will come soon and put an end to all the Talking Machines of the World. (Applause.)

When He comes I shall be very glad not to talk.

I never care to talk unless I have to.

I would like to be silent for a while; and I am eagerly looking forward to a "rest" from speaking for a time, if God will permit.

No man who realizes the responsibility of words cares to talk unless he has to.

I shall close this series of services in this building on the last day of the present month.

Thereafter Lord's Day morning trains will start for Zion City, that will take you there and back for thirty cents.

I trust to be able to receive in Shiloh Tabernacle all who come.

YE CANNOT DRINK THE CUP OF THE LORD AND THE CUP OF DEVILS.

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.

Ye cannot drink the Cup of the Lord, and the Cup of Devils.

These are the words of the Apostle Paul in the 21st verse of the 10th chapter of the 1st Epistle to the Corinthians.

They are words that have this connection:

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils.

Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot partake of the Table of the Lord, and of the table of devils.

Or do we provoke the Lord to jealousy? are we stronger than He?

The Corinthian church was in a peculiarly beautiful location.

That Wonderful City Was Not the Old Greek Corinth.

That had been utterly destroyed.

The Corinth to which Paul wrote was the Roman colony that Cæsar had planted, the *Colonia Julia Corinthus*, and was a new city entirely.

The Greek Corinth had been destroyed one hundred and forty-six years before the Christ, by Roman anger and vengeance. It lay in ruins for a hundred years.

Julius Cæsar had rebuilt it, and the Roman Corinth had now been in existence for fully a century, and had attained to even more than the attractiveness and power of its predecessor.

Situated upon the Isthmus of Corinth, it was the medium of communication between the East and the West.

On one side of the isthmus was the port of Cenchrea, on the other the port of Lechæum, and Corinth was in the middle.

If the vessels were small they were dragged across the isthmus from one port to the other.

For the most part the vessels transshipped their cargoes.

Therefore Corinth was the medium of communication through which rich and valuable commerce was conducted.

The shameful worship of Aphrodite, or as the Romans called her, Venus, was established here on a vast scale of infamy.

The gilded statue of the goddess stood on the top of that great and wonderful hill, the Acro-Corinthus, nearly 2,000 feet above the Sea, and was seen by mariners far away, shining in the sunlight.

The character of the people was very diversified.

The most successful merchants, the keenest philosophers, the sweetest singers, the greatest actors, and, above all, the greatest athletes of the world gathered in Corinth, where the Isthmian games were held.

At the time when Paul wrote this epistle, Corinth was second to none in interest and attractiveness to the masses of the people throughout the world.

The Worship of Aphrodite the Cause of Corinth's Degradation.

It would not be profitable to dwell upon the shameful worship of Aphrodite.

It is enough to say that a thousand women, who were priestesses, were shameful prostitutes; so that when any one wanted to speak of a woman being of like character they called her Κορινθία κόρη—*Corinthia kore*—a Corinthian girl.

To be called a Corinthian girl was equivalent to being called a woman of shame.

Yet hundreds of these women were trained in a way that made them the intellectual superiors of the other women of their time.

Some of them were very wealthy.

They were all considered beautiful.

They were usually attractive physically, but many of them won the attention of men by the strength of their intellect, and their great artistic abilities as painters, poets, singers, and women of affairs, understanding the politics of the empire.

But they were debauched and degraded, whether cultivated or ignorant, through the shameful worship of that goddess of so-called love which in reality was a worship of lust—damning lust!

Love is pure, and unselfish.

Love seeks no gratification other than that which is lawful, pure and absolutely honest.

Love is not a lustful beast in either man or woman.

Pure, Unselfish Love is of God.

God is Love.

Love seeketh not her own, but seeketh always the benefit of the object loved.

How far this is from Lust!

Lust is merely seeking gratification.

Love is seeking how to gratify and bless, not to satisfy bestial passions.

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The Greeks knew nothing of Divine Love.

The very birth of Aphrodite is horrible in its details.

She was the offspring of a murder when Zeus or Jupiter murdered Uranus.

But it is in accordance with the facts that Lust leads to murder in one form or another.

Lust, damning Lust, is not Love at all!

That which is called Love by novelists is only accursed animal passion.

For Love is no mere soulless clod,
But transfigured in the light of God,
That Love which makes this life so sweet,
Will render heaven's joy complete.

Love, pure as God is pure, is the most powerful of all the attributes that make for the redemption of man: for "God is Love."

Even Christians were Ignorant of the Work of the Holy Spirit.

Into Corinth, this city of sin and shame, where at the same time the brightest minds of Rome and Greece, Europe, Africa and Asia, and of the world generally, were gathered—a point through which they all had to pass to make the journey quickly between Imperial Rome and the Orient—the eloquent Apollos had come.

He had preached Repentance at Ephesus, but he knew nothing of the Holy Spirit.

Paul had followed him.

He had asked those who believed: "Did ye receive the Holy Ghost when ye believed?"

They replied that they did not even know whether the Holy Spirit was given.

Then he preached to them not only Repentance, but Faith, and the Gifts of the Spirit.

A wonderful thing happened.

Twelve men received the Holy Spirit as they had received that Wonderful Power at Pentecost.

They spoke with new tongues, and were a wonderful center of real Apostolic Power. This would have a profound effect upon Corinth.

It Was Difficult to Maintain Purity in the Corinthian Church.

This Corinthian church was always in difficulty because of its surroundings.

People professed to become Christians, but did not lay aside all their shameful practices.

Some of the things that the Apostle mentions in his epistles are unspeakably shameful.

They are horrible things!

They were so disgusting that he had to direct them to deliver judgment upon a certain open sinner in the following words—1 Corinthians 5:3-5:

For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing,

In the Name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,

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.

Hymenæus, Alexander and Philetus, and men like these, who taught abominable doctrines, doctrines of devils, were in the very Church of God.

It was a hard Church to keep clean.

All churches are; but no attempt is even made to keep some churches clean.

The *Christian Advocate*, of New York, says: "Discipline is practically unknown in the Methodist church."

When Churches Are Ruled by Lust, Not Love.

Honest witnesses would have to say the same thing concerning all the apostate churches, with but few exceptions.

In many churches men can do almost anything they like, and yet be considered in good standing, if they will only cover their transgression, and not make it too open.

It is not true Love that covers the "multitude of sins" in these churches, but Mammon, political position, or something of that kind.

Love would burn like a fire, and purify and cleanse the church; but when Lust rules—Lust of power and desire merely for ecclesiastical prominence—then the Love of God and Purity departs, and the minister becomes the mere slave of the community to whom he preaches.

They engage him to be their minister much as they would engage a cook.

They discharge him if he does not speak to please them, much as they would a cook who did not cook to please them.

The churches have become base and shameful.

The ministers are without independence; they are dependent upon the people for their salaries, and feel, and are made to feel, that they must please the people.

Dependence upon the people in ministers, judges, legislators, or rulers of any rank makes them less powerful and pure than the people.

The man who would rule in righteousness and be an effective judge, legislator, or executive must be placed above the people, and have the power to make the people obey.

When a man is President of the United States and knows that he cannot be reëlected unless the people are with him, he is very liable to speak so as to adapt himself to the people, and to please the people, and only too often does not try to please God. He cannot please God and the politicians who never take God into account.

The people who want to change rulers every little while are very foolish.

If You Have a Good Man in the Presidential Chair Keep Him There.

Keep him for twenty years; keep him as long as he is useful.

It takes him about four years to begin to know anything about governing this vast Republic of probably eighty millions.

If he has to prepare for another presidential election in four years, he begins to think about it quite seriously when he is half way through his term of office.

Then he begins to stump the country from end to end, that he may win popular favor and be reëlected.

It is a pitiable sight.

It is a sight to be regretted; for it is often accompanied by great sacrifices of the proper dignity and self-respect which the National Chief Executive should never cast to political dogs.

May God make the people wise.

I do not think, however, that this prayer will be answered as long as the people imagine that they can select their rulers wisely by the votes of majorities; for only too often the best men and the best policies are to be found in the minorities. Majorities are seldom right for long, and often not at all. Majorities crucify those who are the purest and the best, and only see their fault when it is too late.

Have you not learned that you cannot select your rulers under a Democratic form of government that enables and in fact really attracts men to play the part of political bosses and cheats?

Have you not learned that you are usually given the choice between two evils, of which you can sometimes choose the lesser?

It lies with those who create the candidate to elect the ruler.

The people do not do it.

It is the cunning political trickster who does it.

You will wake up to see it only when God opens your eyes, and by that time the Christ, Himself, will come to reign.

He will put, in the Executive chair at Washington, whom He pleases, and will not ask you what you think about it.

Human opinion does not weigh one straw with the Almighty God.

The Universe is ruled by Law, and men do not make the Eternal Laws of God.

When the Universe is ruled by Reason, Justice, Truth and Infinite Love, you will have to obey God.

When that time comes the world will be a part of the Universal Theocracy.

It can be now if you want to do right.

A City Where God Is the Highest Authority.

We have a little Theocracy of Ten Thousand people on the shores of Lake Michigan, forty-two miles from Chicago, in which I have yet to find the first division in the city council.

I have yet to find the first trouble among any of our workmen.

We have not had a strike.

We have had no labor trouble.

We have had no difficulty.

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God has enabled us to establish a city whose Maker and Builder is God, and where the Laws of God obtain supremacy in every heart.

You say that that is an impossibility, except in some far-away Utopia.

But the City of Zion is not on an island of the sea.

We are forty-two miles from Babel and forty-two miles from Beer.

We are midway between Chicago and Milwaukee.

A man came up to me this morning as I was leaving Zion City, and as he put his hand in mine, said: "One year today, General Overseer."

I thanked God as I looked at his clean, bright, intellectual face, and at his happy wife and children who stood around him.

They are here today.

Mr. Wickens, will you please stand? (*A fine-appearing gentleman rose immediately in one of the boxes, on seeing whom, the General Overseer said jocularly, "Why, Mr. Wickens, you look like a millionaire!"*

A Life Enthralled by Sin Restored to Usefulness.

I will relate that man's story briefly.

He is one of the brightest accountants in America.

He came from London to New York, and then to Chicago.

What could *you* do with him?

Nothing.

You gave beer and whisky to a man full of nerves, and you degraded him.

You made him the slave of Lust with your infernal liquor, until broken-hearted, having just escaped suicide, he left your city to go to Milwaukee.

On the way there he stopped at Zion City.

Nobody knew him.

He started to work, digging in a drainage ditch in the City of Zion one year ago.

Then we made him a time-keeper.

Today he is my Auditor-general.

What could you have done with him in Chicago?

You could only have ruined him.

But God in a little Theocracy made him obey.

He could not take liquor and stay there.

He found help in the restrictions of Divine Law—help in the restrictions that Divine Love had imposed.

He found help in the power of God.

Today he is a useful, Christian man.

I have no brighter man as an accountant in Zion City.

"Where did you get your clever men, Doctor?" I am sometimes asked.

I got some of the best of them out of the gutter down in the slums of Chicago.

I got them where you will find pearls—down in the beds of filth, at the mouths of rivers where the sewerage of great cities is deposited.

There I dredged for my oysters, as I am dredging now from the platform of the Chicago Auditorium, and found a pearl here and there.

I did not have angels with impossible wings, to build Zion City.

I had men and women whom God had cleansed.

They were men and women who said: "We will come to Zion City, and will obey God, and His servant."

Zion, have you been tyrannized over?

Voices—"No."

It Has Been the Tyranny of Love.

It has been the tyranny of Righteousness.

It has been the tyranny of the Law and of Love of our God and Father who sits on the Throne of the Universe.

But as for any other kind of tyranny, we know nothing about it.

My people are free to do right, but there is not one of them free to do wrong.

Let one try it, and we will dump him down in the middle of the road and make him get out of Zion City.

In this city of Chicago you are free to do wrong, and it is very hard to do right.

But in Zion City you are free to do right, and it is very hard to go wrong.

That is the difference between a modern Theocracy, with Dowie for General Overseer, and a modern Democracy, with Carter Harrison for Mayor.

It is the difference between Zion and Chicago.

It is the difference between the Rule of God and His Laws, and the Rule of the Devil and His Laws.

Every one in Corinth was absolutely free to do as he liked; therefore, they went to the Devil.

Many of those in the Church even thought they were free to do right after their own mind, as many do in the apostate churches today.

The Curse of Denominational Divisions in the Early Church.

One of them would say: "I am a Paulite. I should like to have you know that I am of Paul."

Another one would say: "I am of Apollos; I do not care a snap about your Paul, with his bald head and crooked legs, and his old rabbinical tyrannies. I am of Apollos."

Another one would say: "I am a Jew; I belong to Peter. You see, I have some of the old egg-shell sticking to me yet. I was hatched out of the Jewish shell."

Paul became angry with them, and told them that they were all wrong.

He told them that they were quarreling over definitions, and over people who were ministers and brought them to the Christ.

"Who is Paul? who is Apollos? who is Cephas?" Paul asked of them.

"Is the Christ divided? Was Paul crucified for you, or were ye baptized into the name of Paul?"

We hear on all sides today:

"I am of Luther."

"I am of Calvin."

"I am of Zwingli."

"I am of Wesley."

Was Luther crucified for you?

Are Calvin or Wesley or Zwingli the name of the Trinity into which you should have been baptized?

"Oh! but I belong to the church of England," one may say.

You do? That is the biggest mess of all. (Laughter.)

Where did the royal head of the church of England, recently crowned at Westminster as "Defender of the Faith," go a few days ago?

Do not forget that in his Coronation Oath King Edward VII. swore "to maintain the Laws of God, the true profession of the Gospel, *and the Protestant Religion established by the Law.*"

Do not forget that the word Protestant applies specially to the "impious, and heretical, and damnable doctrines" of the Pope of Rome, all of which the present King of Great Britain and Ireland, Emperor of India, etc., said "I do from my heart abhor, detest and abjure."

Have you thought of it?

The "Defender of the Faith" in Private Conference With Pope Leo XIII.

"Oh, he was only taking a tour," you say.

It was a queer tour.

He started at Lisbon, went around to Naples, and then to Rome.

He is the head of the church of England by law.

He was crowned "Defender of the Faith," and where has he wound up?

To please the Pope of Rome he would not go from the King of Italy's palace to the Vatican. Oh, no!

In order to show the apostate church of Rome how much he honored the "Man of Sin" who claims infallibility, and who holds England as under the Papal Ban, he went to the English Ambassador's house, and started from there to the Vatican.

The press dispatches say that he was twenty minutes in absolute privacy with Pope Leo XIII. Alone with God's and England's greatest enemy!

Can any of you tell me that he did not become a Roman Catholic in that twenty minutes?

Will he swear that he did not?

And, if he did, remembering the Lady Mordaunt case, and his recent Coronation Oath, of what value would his swearing be?

Charles II., who was supposed to be a Protestant monarch, became a Roman Catholic in less than twenty minutes.

Edward VII., the head of the church of England, was shut up for twenty minutes alone with the head of the church of

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Rome, and in so doing he trampled on his Oath as a Protestant monarch.

What Was the King's Object in His Visit to the Pope?

I would not trust Edward VII.

He never has been worthy of trust.

I do not hesitate to say that it is most likely that he came out of that private audience a Roman Catholic.

Rome has been working upon Albert Edward, Prince of Wales, for years.

She has told him that she can wash away his sin and get him to heaven.

She lies.

But he was shut up with that old Harlot, and Mother of Harlots, and murderer of hundreds of thousands, for twenty minutes.

If I were to go, in any city, to the private rooms of a notorious harlot, and be shut up with her for twenty minutes, my character would be gone, and rightly gone, too.

I say to the People of the British Empire, that the character of your King, as the head of your church, is gone.

He went into the private room of the Mother of Harlots for twenty minutes, and my opinion is that he committed the unspeakably shameful act of the Complete Spiritual Adulterer.

I may be wrong.

However, that is my opinion.

I have something to base it upon.

I base it upon the fact that he has lived the life of a Henry VIII. in many things.

He has lived the life of a Charles II. in many things.

I have never known a man to live that kind of life who could find any other way out of it than through superstition and groveling degradation, unless he got a sound conversion, which Edward VII. has never been accused of experiencing.

You Cannot Drink the Cup of the Lord, O Ye Kings and Emperors, and the Cup of Devils.

You cannot hobnob with the pope, the Man of Sin revealed, who sitting in the Temple of God, has declared his infallibility and blasphemed his God, and says "I am the judge and director of the consciences of men—the sole, last, supreme judge of what is right and wrong," pronouncing an anathema upon all who are of a contrary opinion.

You cannot drink the Cup of Devils with one who declares that he and his priests can hocus-pocus a bit of wet flour into the Living God.

Rome, Papal and Pagan, is the Beast and the Harlot of the Book of Revelation, drunk with the blood of the saints, who would like to take my blood this minute for saying what I say now.

Almost every time I stand upon this platform I am threatened with a bullet by some one who does not like what I say about the pope.

Nevertheless, I shall say it, and no Devil in hell or man on earth is able to keep me from speaking the Truth as God shows it to me. (Applause.)

Paul Was Very Plain.

Paul, I like you. You do not mince matters.

Paul, you told these Corinthians that they could not engage in heathen worship and drink the cup of Venus, the Cup of Devils, and then drink the Cup of the Lord.

You told them that you would not tolerate their sitting at the Table of Devils, and at the Table of the Lord.

Listen, you apostates in all the churches, who sit at tables at Masonic banquets, where you do not dare to mention the Name of Jesus, you cannot drink the cup of Baal at the Masonic feast and drink the Cup of the Lord in your church, any more than you can take the Cup from the hands of the pope of Rome, and then take it at the Table of the Lord.

All the waters of Lake Michigan, all the cleansing of a thousand Niagaras, cannot cleanse the Masonic Order or the church of Rome.

There were many beautiful things about the worship of these gods and goddesses.

The music was beautiful and the scenic panorama was beautiful.

The heathen plays of Euripides, Sophocles, and Æschylus were very beautiful.

The heathen plays that represented the wonderful doings of the gods, who were really devils, were very attractive.

Paul said: "You cannot drink there and also drink the Cup of the Lord.

"You cannot eat at that table, and at the Lord's Table, for these gods that the Gentiles worship are devils."

I say the same today.

You Cannot Drink Liquid Fire and Distilled Damnation at the Devil's Banquets and Sit at the Lord's Table.

You think that you can be a Christian and drink that wine of Sodom?

You cannot.

Why?

Look upon it!

It is red like blood!

See, it is moving! See it down at the bottom; there lurks the deadly viper!

"At the last it biteth like a serpent, and stingeth like an adder!"

If you are an out and out Christian you will dash that cup to your feet and say, "never!"

How the literature of our race, even apart from Christianity, is full of the warning!

How one agonizes as one reads Elia's cry—Charles Lamb—who, standing with the cup in his hand, apostrophizes it somewhat as follows:

Could the youth, to whom the drinking of this first glass of wine is as the opening of some newly discovered paradise, be made to look into my desolation, and see what a fearful thing it is when a man shall feel all hope gone out of him—could he see my fevered eye, feverish with the last night's drinking, and feverishly looking forward to this night's repetition on the following—could he feel the body of death out of which I cry with feebler and feebler outcry to be delivered—could he feel all goodness emptied out of him, and yet not able to forget a time when it was otherwise, he would dash that cup to his feet, in all the pride of its mantling temptation!

The man who drinks, or gives to his neighbor, the alcoholic poison-cup has no right to touch the Cup of the Lord.

The Cup of the Lord is of unfermented wine.

The Cup of Devils is the fermented wine of Sodom and Gomorrah!

Participation in Any of the World's Sinful Pleasures Debars You from the Lord's Table.

You cannot gamble.

You cannot fool your time away with cards.

You cannot visit the house of her whose house is the gate of hell.

You cannot sit there and listen to a woman who shamelessly sings the song of a Marguerite, the Harlot; or a man who sings the song of Mephistopheles, the Devil; or a man who plays the part of Dr. Faust, the Seducer.

You cannot pay your money, and sit there and praise your God while you listen to three people acting the part of a Harlot, a Seducer, and a Devil, and then be fitted for the Communion of the Lord's Supper.

You have no place at the Lord's Table.

You have drunk the Cup of Devils.

The Opera is the Cup of Devils.

Is that a place from which to go to heaven?

Is it the fitting preparation for a woman to bring her children up in virtue—to sit and listen to the songs of the Devil, and the Harlot, and the Seducer; or to Lucretia Borgia, a poisoner, and all the horrible incest of the filthy Italian opera?

It is the Cup of Devils.

"Cannot I go to these things and be a Christian?" some may ask.

Can I steal and be an honest man?

Voices—"No."

General Overseer—Can I commit adultery and be pure?

Voices—"No."

General Overseer—Can I be a Christian and sit at the Table of the Devil?

Voices—"No."

I have no place there.

Neither have you.

The man who thinks that he can sit in the Devil's Theatre on Saturday night, and be an officer in God's church on Sunday, has deceived no one else in all the Universe, but his own poor, stupid self.

You Cannot Deceive God or the Devil or Any Honest Man.

He cannot deceive the Devil who has deceived him.

He cannot deceive God.

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The day will come when he will wake up and find that he has not been able to deceive himself.

He cannot drink the Cup of the Lord, and the Cup of Devils.

Put the Cup of the Devils away.

Do right.

Confess sin; ask the Eternal Father through the Messiah to forgive you, and the Holy Spirit will help you and cleanse you.

"Life would be pretty dull if I did not have some of these things," some may say.

You who are in Zion, tell me, are we dull?

Audience—"No."

General Overseer—I think that we have more fun than any one in the world; but it is pure.

We have more real happiness, but it is pure.

We do not go to the Devil for real mirth.

No, the joy of the Lord, albeit that we have to crucify the flesh, brings to the spirit an abounding bliss, and, purity to spirit, soul and body.

At last we are full of laughter for the very joy of health.

There is nothing compared to the joy of living a pure life.

Who want to live it?

Who want to lay down the Cup of the Devil and take the Cup of the Lord?

All who want to do so, stand and tell Him so. (Nearly the entire audience rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, no matter what it costs. Help me to put away the Cup of Devils no matter how attractive to the flesh. Let the spirit rule. Let Thy Spirit rule in my spirit, in my soul, and my body. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean this?

Audience—"Yes."

After Hymn No. 20, "They that be wise shall shine," was sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

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

COMMUNION OF THE LORD'S SUPPER.

After a brief intermission, the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the Communion of the Lord's Supper to about three thousand Christian People.

The General Overseer delivered the regular Communion Family Talk, in which he said:

If we eat this bread and drink this cup in an unworthy manner we shall be a mass of hypocrisy.

If we eat with a deep humility, a simple faith, an adoring love, and with a determination by the grace of God to serve Him in all things, and to seek the Bread of Life, and the Cleansing Power of the blood of the Christ in this Ordinance, then we shall eat in a worthy manner.

Let God give us this, which is the true, worthy spirit—the real humility of a simple faith and of a pure love.

I pray you to take this cup and this bread today with grateful hearts, that God has permitted you and me to labor in this Auditorium for two years.

Chicago Auditorium Remarkable for Its Varied and Contrasting Scenes.

I consider this Auditorium to be a very remarkable place.

Here, some of the best and wisest men have spoken.

Here, some of the vilest men and women have spoken.

Here, the walls have reëchoed with the joyful song of thousands and tens of thousands singing the praises of God.

Here the hoarse cries of the politician have been heard.

The applause of the filthy-minded mob, whether they were rich or poor, have been given to unclean people who have acted in the unclean drama and filthy opera.

It has been a place where presidents who are now dead have spoken.

President McKinley and President Harrison spoke in this place.

They have passed on, with thousands of others, to the Judgment Seat of God.

A strange conglomeration of great orators and earnest ministers have spoken here; but none has ever held this platform so long as I have.

It is estimated that at least half a million have come into this place within the two years of my ministry in it.

I do not say that they have been separate individuals, but there have been probably over that number of attendances.

Over and over again Chicago's millions have been reached on the Lord's Days by the Messengers of Zion.

When we leave this place Chicago will lose something.

I cannot be in two places, and I would rather be in Zion City.

However I went out to Zion City a year before I had intended.

I did the best I knew.

I went out to Zion City to establish the city earlier by a year than I had intended.

When I took this Auditorium my own intention was to have gone to Zion City permanently about the end of this month.

But God has permitted many strange things, and has moved in mysterious ways.

Elijah the Restorer's Declaration of June 2, 1901, Made in Chicago Auditorium.

This place, wicked though the city is, will never be forgotten as the place where Elijah the Restorer made the Declaration on June 2, 1901, and where he delivered the Series of Messages which have covered eighteen months of the two years between.

May God grant that this place may yet be captured finally for God, and used for Him alone.

At the end of this month we close our great Lord's Day afternoon Rally in this Auditorium.

But God does not leave Chicago, and Zion does not leave Chicago.

The center of my ministry, however, will now be at Zion City.

Let us ask God to help us surrender ourselves fully to Him for the final month's work in Chicago.

Overseer Mason whispered to me a few minutes ago: "General Overseer, wherever I go I find that a total change has come over the people of Chicago.

"The Message is received not only kindly but with hearty thanks and appreciation.

"The people begin to understand."

Alas! alas! it is true once more, the people only begin to understand when the Messenger is about to depart.

But we do not go so far that Chicago cannot come.

May God bring out vast numbers from among the millions of Chicago to Zion City, and may we be a blessing to them there.

Following Months to Be Spent in Earnest Preparation for New York Mission.

Let us do such a month's work as shall be a splendid preparation for New York.

During June, July, August and September, we shall spend the time principally in preparing Zion Restoration Host; in the spiritual cultivation of all the people in Zion City; in a thorough drilling and getting ready for the most momentous movement which has ever been made in Zion, and perhaps one of the most momentous of its kind—if indeed there were ever any of its kind—in the world.

Friend and foe are alike looking for it.

Elder Lee, who returned only a few hours ago from New York, says that the people there are being wonderfully prepared and are eagerly looking for Zion's Mission, in the greatest Auditorium in America, which seats sixteen thousand (16,000) persons.

They are eager to hear my voice, and to receive the Messages from our people.

Evangelist Hill says in a letter written last week: "I gave a Message to a gentleman on the train who looked like a clean, commercial man of high standing.

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"He thanked me, and although he was reading his morning paper, he immediately put it down and read every line of the Message."

May God be thanked that many busy business men put down their papers and read the Message of God from Zion.

May we all remember that it is a great privilege to be the King's Cupbearers in carrying the Cup of Blessing to millions.

You Cannot Afford Not to Go to New York.

Some of you have been thinking whether or not you can afford to go to New York.

You cannot afford not to go.

You would better sell your coat to go.

You would better sell your cow to go.

You would better sell your lot to go.

You would better sell your fishing boat, as the apostles did, to go; but you cannot afford not to go.

If you say to God, "I cannot afford to go," God may say that He cannot bother with you any more upon this earth.

A strange thing happened out in Zion City.

A man said: "I cannot afford to go."

He could have afforded to go but he would not.

The next day he fell in the Educational building and nearly broke his back.

He is the only man who has ever fallen there and got hurt.

I think that he is not well yet.

Six weeks ago tomorrow night I commanded him, as a member of the Host to enroll.

He disobeyed.

He has not worked one stroke since.

He has lost in wages more than three times the money that he would have spent in going to New York.

I am sure that you cannot afford to disobey the command.

You said that you would go where I told you to go in the Name of God, and if you are absolutely without means let me know, and I think that we can fix it up that you shall get there, if we think you reliable.

I will help you to go, but I am going to find out first whether you cannot sell something.

In distant Australia I once sold my library, my pictures and as good furniture as I have now in Shiloh House, to serve God.

If it were necessary I would sell everything again.

You would better do a little selling this time.

You Would Better Sacrifice Something for God.

You would better save a little, and not carry around quite so expensive a flower garden on the top of your head. (Laughter.)

Make a little change in things.

Many a time Mrs. Dowie has done without a new dress or a new hat or bonnet, turning them from year to year, that she might serve God.

If God has given to us now, it never came out of your toil. It came out of our own, and from the goodness of God.

Some one said the other day to a friend: "Has Dr. Dowie all your money?"

He properly replied: "Dr. Dowie has not a cent of it, but I have a good deal of Dr. Dowie's money. I have improved in circumstances very much since I came to Zion City."

As I look back now at life I believe that I could have made in business ten times the estate of Zion.

I could make money when I was very young.

Looking back I see what I could have done, and I could do much in that way still.

I am as young in business capacity as ever.

I can plan and execute better than ever.

I want you to do something.

If I could pay all your passages, would it be as good as for you to pay them yourselves, tell me?

Audience—"No."

General Overseer—Would it not be well for you to sacrifice something?

Audience—"Yes."

General Overseer—The entire amount that many of you will spend in going to New York would not come to the average of your old expenditure for doctor's bills in one year.

Elijah the Restorer's Command to Go to New York Must Be Obeyed.

If you cannot spare the money for God may the good Lord take you out of Zion quickly.

I tell you frankly that I do not have any use for you.

If any of you really cannot go because of some lawful impediment, pay the way for some one else.

Pay for some of Zion Junior Choir.

Stay at home and take care of some one's household.

I am going to get down to business, and remove from Zion Restoration Host every disobedient member.

If you will not obey you cannot stay. Is that not fair?

Voices—"Yes."

General Overseer—That is giving you fair notice.

You would better go to the meeting tomorrow night, and if you have not enrolled, enroll then.

Make your vow to God that you will do it.

There is no use saying that you cannot go. You can go.

I expect to take not one less than four thousand Restorationists to New York, do you hear?

Will you go?

Voices—"Yes."

General Overseer—God bless you and all to whom you go.

The service was closed by the General Overseer pronouncing the

BENEDICTION.

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

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3 00 p. m., Thursdays, 2:30 and 7:30 p. m.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

NOTICE TO CORRESPONDENTS.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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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Lord's Day Afternoon in Shiloh Tabernacle

ADDRESS BY OVERSEER JANE DOWIE

REPORTED BY I. M. S. AND A. W. N.

THE Word of God, taken to mean just what it says, and patiently and lovingly explained, simplified, illustrated and applied—this is the power of the teaching of Overseer Jane Dowie.

This is the power which has let the light of Truth into the spirits of little children, and has swept away the darkness of error from the hearts of men and women whose religion was only theological and intellectual.

This is the power which has brought sinners to repentance, has stirred the cold and indifferent to a renewed earnestness, has led God's children to a closer walk with Him and a deeper consecration in His service.

This is the power which has led thousands of those suffering with disease and pain to see in Jesus, the Christ, their Healer, to seek Him in faith and to be made whole again.

The Word of God was the basis of Overseer Dowie's discourse in Shiloh Tabernacle, Lord's Day afternoon, January 11th, when she addressed a large audience on the Inspired Word found in the 4th chapter of Matthew, 16th and 17th verses, dealing especially with those words which are the Beginning of the Gospel, "Repent ye."

At the close of her address, the Overseer administered the Ordinance of the Lord's Supper in a service in which the Spirit of God was present, with power to uplift and to bless.

This service was also made memorable by the farewell addresses of Elder and Evangelist F. A. Graves, who were about to leave Zion City for their new field of labor in Minneapolis, Minnesota.



OVERSEER JANE DOWIE.

Shiloh Tabernacle, Lord's Day, January 11, 1903.

The services were opened by Zion White-robed Junior Choir and Zion Robed Officers entering the Tabernacle, singing as they came, the words of the Processional.

Then followed the usual recitation of the Apostles' Creed, reading of Commandments and the singing of the *Te Deum.*

Deacon A. J. Gladstone Dowie read from the Inspired Word of God in the Gospel according to St. Matthew, the 4th chapter beginning with the 12th verse and reading to the end of the chapter. Prayer was offered, closing with the Lord's Prayer, chanted. The announcements were then made by Deacon A. J. Gladstone Dowie, after which the tithes and offerings were received. Overseer Jane Dowie then delivered her discourse.

REPENT YE!

TEXT.

The people which sat in darkness
Saw a great Light,
And to them which sat in the region and shadow of death,
To them did Light spring up.
From that time began Jesus to preach, and to say,
Repent ye; for the Kingdom of Heaven is at hand.

The Light that was to come into the world, the Christ, had come.

Jesus was and is the Light of the World.

Without Light There Is No Life.

We must have Light and Life. Let us ask God today to show us this Great Light.

When the Christ comes into the heart, He reveals us to ourselves.

Those who see the Christ see what they are themselves, and sometimes it is a terrible revelation.

The brighter the light, the clearer is the insight.

Those of you who know that you are children of God know that this is true.

There are those who say they have reached a place where they are incapable of sin, and think that everything they do, whether right or wrong, is right.

This is a terrible condition to get into, because it is a condition of self-deception, and often leads to the grossest of sins. It is like calling good evil and evil good.

The Best of Christians Know They Are Imperfect in Themselves.

When the sunbeams come into a room from a window on a clear, sunny day you will see in that stream of light innumerable particles of dust.

So fine are the particles that you could not see them with the naked eye except in the sunbeam.

So when the Light of God shines into the heart all the imperfections will be revealed.

You will see in that bright Light what you could not have seen without the light.

This passage of Scripture speaks of the Light which came with Jesus to the people who had been sitting in darkness and the shadow of death.

If we turn to the Book of Revelation and read about the City of God, we see that in that Heavenly City the Lord God is the Light. There shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them Light.

There shall be death no more, neither sorrow nor crying,

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because the former things have passed away, and all things will become new.

The first thing that the Light does, is to show men that they are sinners and need to repent.

Repentance the First Requisite for Salvation.

First, repentance toward God, and then faith in our Lord Jesus, the Christ.

So many have in these later times been teaching that all you have to do is to believe and then you will be saved.

They say: "Believe on the Lord Jesus, and thou shalt be saved."

They take that passage of Scripture and preach faith, saying that all you have to do is to believe.

That is not all that you have to do.

If you will think about the life of Jesus as it is recorded in the Gospels, you will see that there were those who believed that Jesus was the Christ, as He claimed to be, and yet they did not have faith.

They did not repent.

They did not put their trust in Him, and so they received none of the blessings that follow faith.

We are told that "the devils also believe, and tremble."

There are people who believe in our General Overseer, and that he is what he claims to be—the Restorer who is come in the spirit and power of Elijah—yet they do not accept him.

It is one thing to believe and it is another thing to repent and to accept.

You have to begin not by believing, but by repenting.

Jesus began to preach and to say "Repent ye: for the Kingdom of Heaven is at hand."

A Popular Teaching Which Conflicts With God's Plan of Salvation.

To illustrate this, I will tell you of a famous evangelist who came to Australia some years ago.

The General Overseer assisted him with his meetings, and the people gathered in great numbers to hear him.

He began to tell them that all they had to do was to believe and to keep on believing.

He kept on telling them day after day that if they believed they would be saved.

That was all they had to do, he said—believe and keep on believing, and they would get Salvation.

At the close of his addresses, he called on all the people in the audience who did not know they were saved, to stand.

Then, when he had them standing, he said to them, "Now do you believe on the Lord Jesus, the Christ?"

They said, "Yes."

"Then," he said, "you are saved."

He took the passage of Scripture and read it: "Believe on the Lord Jesus, and thou shalt be saved."

These people were really wanting instruction.

They knew that they were sinners.

Some of them knew that they had been adulterers; some evil livers; some had the tobacco habit and some were taking intoxicating drinks; some had been thieves. All of them had been liars at some time or another, and had not repented.

They were rather disappointed, because they were told that this was all they had to do.

Sinners Feel the Necessity of Repentance.

After these meetings were over, young men came to us in great numbers to ask how they could be saved.

"I thought you stood up and professed that you were saved. How is this?" the General Overseer would reply.

They said, "We were quite disappointed; we thought we would get some instruction, and were expecting to be told what we were to do, but we were told nothing."

One man, who had been cheating the government, and had been mean and stingy toward God, came to us.

He had been hoarding up his money, saving every cent for himself and giving just a few pennies in the collections on the Lord's Day.

He was fitting up a vessel to go out and gather pearl shell, and thus make more money.

He knew perfectly well that those who would take out that steamboat, would take the black people from the islands and enslave them.

He was one of those who had stood up.

He had a brother, who also stood up in the meeting, when all were told that they were saved, because they said they believed in the Lord Jesus, the Christ, that He was a Savior from sin.

They were under conviction of sin, but they got no further help.

God's Word says that the Spirit of God shall be poured out on all flesh.

When the Spirit of God is poured out, one of the first things He does is to convict men of Sin, then of Righteousness and then of the Judgment to come.

We know that all have sinned and come short of the glory of God.

I believe that there is a conviction of sin in every heart until the Holy Spirit is sent away, and then the conscience becomes dull and the Holy Spirit is defied.

Then the conviction of sin may leave them.

Until that takes place I believe that there is a conviction of sin in every heart.

There is the desire in humanity everywhere, to seek God.

The people in heathen lands who have not been taught about God know that they need a Savior.

They make idols and worship them because they feel they need something to worship—they need a Savior.

There are those who look up to and worship the stars, the moon and the sun.

Why do they do this?

It is because they have the conviction of sin in their hearts and they know that they need a Savior.

That Savior came and He taught the people to repent, telling them that the Kingdom of God was at hand.

Repentance Comes, Not After Faith, But Before Faith.

If you repent you have to put things right with those whom you have wronged.

If you know that you have sinned against God or wronged your neighbor, or sinned against yourself, you must repent.

If you have been losing your temper with your wives or husbands; if you have been provoking your children to anger and then expecting them to obey you; if you have been provoking your wives to anger saying, "Wives, you must obey your husbands," forgetting that you have to give honor to the wife as the weaker vessel, to love your wives as the Christ Himself loved His Church, then you must repent and tell your wives or your husbands or your children or your neighbors that you have wronged them.

True Repentance is a Repentance Toward God and Man.

You must not only repent toward God but you must do right to those whom you have wronged.

You have to put things right.

If you have been backbiting or envying your neighbors, coloring facts and passing them on till they become first a black crow, then two black crows, and then grow to three black crows, which, when sifted down, was only something that looked a little dark, then you have to confess it.

That is the way these things begin.

Then they are passed around until a mountain has been made of a little mole hill.

God wants His people to live in union with Him and in love for one another.

If you have been committing any of these sins against God, let the light of God shine into your hearts now.

Let Him show you where you have been doing wrong.

Tell God that you will put things right, and then when you sit down together at the Lord's Table you will not be eating and drinking condemnation to yourself; but you will have the knowledge that God has forgiven your sins and that you have received the victory over self.

It is a good thing to get victory over self.

May God help you to do this.

You can do so now

You can make your vow to God and He will accept it.

Then, being in union with one another in the Spirit, and with God, we can expect a blessing.

John the Baptist's Message Began With Repentance.

It is a great fallacy that all we have to do is to believe on the Lord Jesus, the Christ, and that will save us.

You must believe. Yes, you cannot be saved without; but you must begin by repenting.

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John the Baptist began his Message by first preaching repentance towards God and then faith in the Lord Jesus, the Christ.

"Repent ye and believe the Gospel."

Jesus commenced His preaching in the same way.

We have to begin at the beginning and teach first that which must come first.

We have to go over the beginning again and again.

Jesus went about all the cities and villages, teaching in their synagogues, preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people.

He began with teaching.

The multitudes came to Jesus and brought their sick, their halt, and their lame who believed in Him, and He laid His hands upon them and they were healed.

Unbelief Hinders God's Work.

There were some places to which Jesus went where all were healed because all believed. But in other places He could not do many mighty works because of their unbelief.

I long for the time when all the people will be healed.

Why should we have any sick?

We have not many in Zion City and for that we thank God.

We do not want the people to remain sick.

Take care of the strength which you have, and go on using it, and God will give you more strength.

You will go on from strength to strength.

Do not depend entirely on the General Overseer to give you strength.

He is a wonderful factor.

I do not know what we would do without him; at the same time you must not depend wholly on him to receive the healing, because if you do you will be disappointed.

It is not possible for him to lay hands upon all the people, even in Zion City, whenever they get sick.

You Must Learn to Go to God Yourselves.

That is why we have so many meetings to teach the people how to pray for Divine Healing.

Jesus' disciples said to Him, "Lord, teach us to pray, even as John also taught his disciples," and Jesus taught the people how to pray.

We have His teaching. It is the Christ's teaching which is given in Zion Literature and in LEAVES OF HEALING.

We have seen the Great Light.

May God give us still more light.

"If we say that we have not sinned, we make Him a liar and His Word is not in us.

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

So we know that wherein we have erred, we must go to God and confess and get right with Him before we can claim His blessing.

God's Word Will Not Return Unto Him Void.

The story is told by a great preacher, in one of his narratives of his life, that he never preached a sermon without telling people the Way of Salvation.

Once, when he was quite a young man, he went to preach in a country church where he was not very well known.

It was a very stormy day, and when he stood up to speak he found the organist and the janitor there, and away back in the rear sat one man. All the other pews were empty.

The question arose in his mind as to whether he should preach or dismiss the three people who were there.

He concluded that he would preach the Gospel, as he came there for that purpose.

So he stood up and delivered his address to the three persons.

He gave the Plan of Salvation.

The man in the rear of the church did not seem to be very much interested, but he went on preaching just the same.

One day, many years afterwards, when this minister had become very famous, a man asked to see him.

He was given permission to see the minister in his study.

The man told him that he was a sailor, and had traveled a great many years on the water, and had only just returned.

He wanted to tell him at the first opportunity that he was the one man to whom he had preached that day, and that he was saved at that time.

That sailor had been the means of salvation to a great many others, for he had told the story to many, many hundreds of people, and many had been blessed through him!

The Story of The Redeemer Cannot Be Told Too Often.

We may think sometimes that it is not necessary to tell in every discourse the Story of Redemption; to teach how to pray and get peace with God, for every one knows about it.

However, it is necessary.

I remember how very forcibly this was brought to our notice some years ago, when we were holding our meetings in Sydney, Australia.

Those meetings were held in very stormy weather.

There was a tremendous hurricane, which whirled the people off their feet and threw down houses, and the rain fell in floods, torrents of water rushing with tremendous force down the hilly streets.

Still our hall was filled at each meeting.

The power of God was present, and many thousands of people were blessed.

The Story of a Life of Sin and Pain Which Became One of Peace and Joy.

During one of these sudden storms a poor man who came seeking shelter from the rain, was brought into the building.

There was a large veranda at the entrance and a vestibule, under which this poor man took shelter from the storm.

He was on crutches, and every line of his face showed pain and misery, and every step he took meant agony to him.

He lived just a little further down the street.

The people were gathering in the meeting-place.

Some of those who had been distributing leaflets stopped in the vestibule and offered him one.

They asked him to let them help him into the meeting, and told him that there would be a service there and it was for such as he, for he was lame.

The man spoke very roughly and put aside the paper and said: "No, I have finished with that kind of thing long ago."

He did not believe that he would get any help, he said, for he had reached the place where he did not believe that there was a God at all.

He said he believed God had forsaken His world.

The man who was talking with him felt sorry for him, and said, "As you are sick and lame, and you tell us that the doctors have said there is no hope for you at all, why not come into this meeting and sit down? It will do you no harm even if it does not do you any good."

So they urged the lame man to come in and take a comfortable seat and listen to what was going on.

Finally they managed to get him to consent to come in; but he kept talking and making it unpleasant for them.

There was no heed paid to his unpleasant remarks, for they were sorry for him and wanted to help him.

When they got him in one sat on each side of him, and one sat behind him.

They prayed to God and asked Him to help the poor man.

As he sat there, he became interested, and listened to the wonderful story of Jesus, and to the testimonies to healing through faith in the Christ.

After that he kept on coming to the meetings.

He wanted to speak to the General Overseer, and to have him pray with him and lay hands upon him in the Name of the Lord.

But the General Overseer could not see him, because at the close of these meetings we had to hurry away, and had just enough time to reach our train.

So he was not able to see us that week.

The following week we stayed between all the meetings and prayed with the sick.

What the Power of God Had Wrought.

At the end of the two weeks an announcement was made that all who had been saved and healed during the period of our meetings would be given an opportunity to testify.

We were seeing the people in our private room, getting their cards filled out for their testimonies, and arranging to have them speak in the closing praise and testimony meeting if we thought it was best. Among those who came was this man.

He had no crutches now, and was walking about like any other man.

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He looked a strong and healthy man as he presented himself with those who wanted to give testimony.

The General Overseer was speaking with some one, when a man stepped up and said: "I would like you to get this man's testimony. We remember how he was when we brought him into the meeting two weeks ago, and you would not know that he is the same man."

The General Overseer had no time then to hear testimonies, for it was time for the meeting to begin, but he said: "If you know him, let him come upon the platform and give his testimony."

When that man stood up he gave an astonishing testimony.

His entire body had been diseased.

He was covered with putrid sores, which had eaten into the bones of the leg in places.

Consequently he could not step on that foot, so he had been hobbling around on crutches.

He gave us a description in detail of the terrible way in which he was afflicted.

Then he told us what doctors had seen him.

He had been to the best doctors in the country, and they had all told him that it was utterly useless for him to think that he could get healing.

The last doctor to whom he had been, told him that the disease was all through his system.

The doctor told him that the best thing for him to do was to make his peace with God and prepare to die.

When he was told this, he knew that he was not ready either to live or die. He knew that he had been a wicked man, and he had the conviction of sin in his heart.

How the Apostate Churches Became a Curse, Not a Blessing, in One Man's Life.

The only place he thought he could go to was the churches, and he started for them.

He thought that the churches were the places where he would be most likely to get the instruction that he was seeking.

He started first for the largest and wealthiest churches in the city.

He went to the Church of England Cathedral, to one of their full services.

He thought the singing was very beautiful, but it did not help him to get Salvation—he could not understand it.

Then he went into one of the grand Roman Catholic Cathedrals. There he could not even understand the preaching—it was in a foreign language—and he got no help.

Then he went to the Congregational Church.

He listened, and listened, and listened—here the preaching was in a language which he understood—but he was not told how to accept Salvation.

He came out of that church in the same condition in which he went in.

He went to all the churches, beginning with the largest and on down to the smallest, but he did not get Salvation.

He thought, "Well, if all these churches were built to teach people how to be saved and how to get ready to die, none of them have taught it to me."

He thought that if the preachers themselves were saved they did not know how to tell it; and he began to doubt if they really were saved.

As a result of all this he finally decided that there was nothing at all in religion.

He came away broken-hearted and sorrowful, knowing from the doctor's statement that he must die.

He had found no one to show him the Way to his Father.

He was hungering and thirsting for God when he came into the vestibule that afternoon.

The Demon of Discouragement Always at Work.

Nevertheless (is it not just like the Devil?), when he came to the place where God's teacher was teaching, where the prophet of God was telling people how to be saved and healed, he did not want to come in.

Was it not like the Devil to discourage him?

We find that so often when people are seeking God, the Evil One steps in and tries to discourage them and keep them out of the Kingdom of Heaven.

God was working with that man, and finally he came in and listened, and what he had been listening for all this time in these other churches, he heard now.

He heard a little boy, who had been healed of a similar disease, testify; and at the close of that service, when the General Overseer asked those who wanted to trust God to stand, he stood up and consecrated himself to God.

He did this, but he went to his room still lame and in much pain; but he thought he would do exactly as he was told to do by 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."

These were the words that stayed with him.

He knew that he must first confess his sins.

So he took a sheet of paper to write his great sins first.

When he had filled several large sheets with his greater sins, he began to write out all the smaller sins.

There were several sheets of these.

As he looked at these he thought that he could never remember them all.

God the Father Always Ready to Forgive and Restore.

While he was thinking this way he forgot that he was sick; he forgot that he was lame; he forgot that he was dying; he thought only of God.

The Holy Spirit had come into his spirit; he got down on his lame knees and prayed.

He opened the door of his heart, and told God what a sinner he had been, and cried for mercy.

He knew that God would save him and heal him, and he asked Him to do so.

Oh, he was so happy!

He got up from his knees and found no more pain.

He threw his arms about and praised God for Salvation and for Healing.

The proprietor of the hotel, in which he was rooming, came up and asked him if he had suddenly turned crazy.

He said: "What are you making all this noise about?"

The happy man told him what had happened, and showed him how he could run around without his crutches.

He was perfectly healed from that time.

He astonished the audience that afternoon, when he told his story of Salvation and Healing while he was in the very depths of despair.

Thus we see how the Gospel of Glad Tidings is always a Gospel of great joy to those in whom God is well pleased.

Sinners can come and receive Salvation.

Those who have received the blessing of Salvation from God can get Healing.

When one of the men who brought this man into the meeting saw the wonderful blessing that he had received, he felt himself a sinner, for he had been seeking Healing for a long time and had not received it.

Hypocrites Are the Hardest People to Deal With.

He had thought himself such a holy man and wondered why God did not bless him more.

This poor man had no holiness, he had only his sins to offer to God; but he got down before God and repented truly, and received the blessing he was seeking.

This poor man had never been a hypocrite—he had never made any pretences of goodness.

It seems to me that the Devil twists the minds of hypocrites so that they cannot do right if they try.

This man had traveled on the Devil's pathway, and then he turned around and traveled on God's Highway of Holiness.

He was truly saved and truly healed.

All who want to give themselves fully to God, spirit, soul and body, stand. (The entire audience stood.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be: clean in spirit, clean in soul and clean in body. Help me to do right. Help me to repent and confess my sins, and to do right to any whom I may have wronged. Put Thy Holy Spirit into my heart to keep me from sin, and to cleanse me from all unrighteousness. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after Overseer Jane Dowie.*)

COMMUNION OF THE LORD'S SUPPER.

After a short interval the Communion of the Lord's Supper was administered to about two thousand Christian people.

Overseer Jane Dowie said:

The Watchword for this year is TILL HE COME!

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We haye to be on our guard all the time and we need to watch Till He Come.

Jesus said: "Watch therefore: for ye know not on what day your Lord cometh."

Let us be ready.

Let us have our garments clean.

When the Lord comes let us be ready to meet Him in the sky.

I think that a few words at this time from our beloved Brother and Sister Graves would be very fitting, as they are going away from Headquarters in a few days.

Kind Words of Farewell to Elder and Evangelist Graves.

We have been accustomed for many years to have Elder Graves with us—especially have we been accustomed to have him with us in the Divine Healing meetings during the week, and at the meetings for children.

When we had no large organ and no large choir we were accustomed to hear the sweet songs of praise that came from the little organ that the General Overseer loves to call the "kist of whistles."

We have appreciated the little organ, and the sweet voice of our dear Elder Graves as he sang the songs of praise.

The time has come in the course of Divine Providence when the General Overseer has seen fit to send him with his dear wife to other fields of labor.

He is going to Minneapolis and St. Paul, Minnesota.

I trust that in the course of time we shall have him with us again in Shiloh Tabernacle; but for some time to come we shall not see his face.

I think this an opportune time for us to say a few words of appreciation, and to thank him and his dear wife for their faithful service, and ask God to bless them and go with them on their journey.

Elder Graves is well acquainted in the location of Minneapolis and St. Paul, so he is not going to a new field.

When we first met our brother, it was in Minneapolis, while we were conducting a Divine Healing Mission there.

Wonderful Testimonies to the Healing Power of God.

He was then sadly afflicted with epilepsy, and the Devil used to take hold of him and throw him down.

He came and listened to the General Overseer's teaching, but did not seem to like it at first.

In speaking today of that sick man, we saw that he came to the very threshold and then the Devil wanted to turn him away.

So it was with Elder Graves.

The Devil threw him down and wanted to take his life just before he finally decided to give himself fully to God and to come into Zion.

I remember so well when the lady with whom Elder Graves was boarding at that time came to the hotel, where the General Overseer and I were staying, while we held our meetings there.

She was white as a sheet, and told us how Mr. Graves had fallen into the bathtub, face down, with his door locked, and had been nearly killed.

She asked us to come and pray with him.

I think that was the last time the Devil threw him down that way, was it not?

Elder Graves—"Yes, so completely."

Overseer Jane Dowie—God heard prayer for him then.

His body was in a terrible condition, and he was very near death.

When we think of all the good that Elder Graves has done since then, we praise God for that wonderful deliverance.

He is now going out to take that Gospel Message to others.

We want you all to say to him and his dear wife, "God bless you, and go with you, and prosper you on your journey."

Audience—"God bless you, and go with you, and prosper you on your journey."

Overseer Jane Dowie—We offer to them our hearty love and prayers.

Elder and Evangelist Graves both have wonderful testimonies to take with them.

They are both living witnesses to God's power to heal and to save to the uttermost—spirit, soul and body.

I should like Mrs. Graves to say a few words. She tells me that this is the anniversary of her healing.

Words of Thanksgiving From Evangelist Vina Peck Graves.

Evangelist Vina Peck Graves—"Tomorrow will be the sixth anniversary of my wonderful healing. I was healed miraculously in my own home at the time the General Overseer prayed for me in Chicago, we having set a time for prayer, and I was instantly raised up. I was healed of spinal disease, hypertrophy of the heart, and Bright's disease of the kidneys at that time.

"I can scarcely realize what God has done for me in the six years since then and the wonderful way in which He has led me. I have been married and have two beautiful little children.

"I thank Him more than tongue can tell; and I thank our dear General Overseer and Overseer Jane Dowie for the kind leadership they have exercised over us.

"Pray for us as we go out into this field of labor, that God may keep us faithful, and that we may not swerve from that straight and narrow way.

"Pray that He will bless us, and help us to go in that true spirit of humility which shall reach the hearts of the people, that they may be saved and healed.

"May the story of our healing encourage others to take hold of God, the Healer.

"I thank you, our dear Overseer, for this opportunity, and once more I thank God for the wonderful blessings which He has bestowed upon us."

Elder F. A. Graves Speaks of His Love for Zion and Her Work.

Elder F. A. Graves—"I very much appreciate these kind words from Overseer Jane Dowie.

"I feel as though we were going away from home, as I love the Headquarters of Zion where we have been for more than four years.

"I have many times been on the platform, with the little organ, carrying on the work which has been the joy of my life, and which I now give up to go to new scenes.

"Of myself I dare not do it.

"I cannot doubt God's guidance thus far.

"How can I question but that He will guide in the future?

"I remember when I came into Zion four years ago, after having been healed of epilepsy, that my prayer was to God that He would give me some hymns or hymn from His Storehouse as His seal of approval on my step in joining Zion

God's Seal of Approval.

"As you know, I had written some before, and I prayed that He would give me more as His seal of approval.

"It was not long before I wrote the hymn, 'Go Forward, O Zion, Go Forward to Win!' and then followed 'He Will Never Forget to Keep Me.'

"That hymn has been sought by many publishers, and to my knowledge has been used by four different publishers.

"Then came 'The Power of God is Just the Same Today.'

"These hymns have been granted to me since I came into Zion, and I have taken it as God's seal of approval upon the step that I then took. He has given other tokens of approval.

"I thank God tonight for the blessings that have come to me since I have been engaged in this work.

"I go out feeling that God is with me, and that He will guide me every step of the way.

"I have many acquaintances in the state to which I am going.

"I traveled in that state as a home missionary for ten or twelve years. I go back to that state now.

"I see an opportunity to do more for God there now than when I was there before.

"I thank you for your prayers and for your cheering words."

Prayer was then offered by Overseer Jane Dowie.

After the Recessional had been sung the service was closed by Overseer Jane Dowie pronouncing the

BENEDICTION.

Beloved abstain from every form of evil, and may the very God of Peace Himself 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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NOTES FROM ZION'S HARVEST FIELD

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

Dayton and Germantown, Ohio.

Jesus said, "The harvest truly is plenteous, but the laborers are few."

The same conditions exist today. There are hundreds of places, yea, thousands, which are calling for an ordained Elder.

In addition to the Branches of the Christian Catholic Church in Zion, of which ordained officers are in charge, we have Gatherings, under the charge of Conductors, in many places throughout the United States, and indeed throughout the whole world.

From time to time ordained officers visit these Gatherings.

Deacon O. L. Sprecher, who is instructor in stenography and typewriting in Zion's Educational Institutions, was recently sent on a short mission to Dayton and Germantown, Ohio.

He gives the following interesting report of his trip:

ZION CITY, ILLINOIS, April 6, 1903.

BELOVED ELDER:—In the valley of the Miami River, which flows through the western part of Ohio, God has created some of the most beautiful scenery that the eye of man can look upon.

The City of Dayton is in itself, from many points of view, a charming city.

One rejoices that the teaching of Zion, in these latter days, has found its way there, and that the "Highways to Zion" are getting into the hearts of so many people who are desirous of doing the will of God.

For several years Zion has been gradually working its way into that city, and some noble hearts have been drawn Zionward.

As one notes the beautiful spirit of obedience and faithfulness to Zion's teaching, manifested on the part of some who a short while ago stood alone, outside of all church life, one feels like giving glory to God for the way in which the Holy Spirit is working in their hearts, making them willing to become obedient and faithful servants in the Christian Catholic Church in Zion.

The Conductor of the Dayton Gathering, D. A. Van Ausdall, and his faithful wife and son, have been a blessing to that community.

Since they came into the Christian Catholic Church in Zion last summer, they have thrown open their cozy little home at 616 South Summit street, for regular gatherings of the friends of Zion.

The work has gone forward until now each Lord's Day finds very earnest and consecrated members and friends of Zion gathered for the worship of God and the study of his word.

There has been no uncertain sound in the teaching, and the Conductor of the Gathering has brought the members and friends up to a point where they seem to be, to a very large extent, consecrated to God in a practical way.

A few weeks ago, as a result of some special Restoration work, a meeting was held in a saloon in this city.

The story of how the daughter of the saloonkeeper was the first touched by the visits of the Restorationists, and how this appealed to the mother, who afterwards opened the doors of her saloon for a meeting, is very touching.

The mother said to the Restorationists: "Do not be discouraged in going from saloon to saloon. Sometimes it may seem to you as if you accomplished nothing, but you cannot tell the good you are doing. Go on doing all the good you can."

It was the pleasure of the writer to be in Dayton on Lord's Day, April 5th.

Arrangements had been made for the baptism of two persons from Germantown and any others who might be prepared.

After a short exposition of the Word of God on the subject, three persons presented themselves for baptism.

As we were about to go into the water, another stepped up and said: "I have never understood this subject of Triune Immersion so plainly as I do now, and I desire to be baptized."

It was found impossible to perform the Ordinance for her immediately, but an announcement was made that the baptism of this person would be an hour later.

When this announcement had been made, three others stepped forward and said that they, too, desired to obey God.

About an hour or two after the first baptismal service, we assembled again in the church and four others were obedient in Baptism.

It is impossible to express in words the feeling of those who participated in the Ordinance, and those who witnessed the ceremony.

It was a delightful service.

Great blessing was upon all.

It was a special delight to know that one of these persons, a man forty-eight years of age, who had used tobacco for about forty years, obeyed God's command, having been set free from all desire for the filthy and disgusting habit, in answer to prayer, when we visited Germantown a few weeks before.

He told us of his great deliverance and of how the effects of the deliverance were beginning to be noticeable.

We rejoiced with an inexpressible joy.

It was practically the first thing in the morning and the last thing at night that he served his god, tobacco.

Praise God that now all the desire is gone!

He is rejoicing, the wife is happy and the children are filled with gladness.

One of his little ones said: "Papa has such sweet breath now!"

When we stepped into his house about the first words which were spoken were these: "Since papa does not use tobacco he brings home such nice things to us."

The father told how in a very severe attack of pain, when it seemed as if he would be paralyzed, he had called upon his faithful wife to pray, and in their simplicity they had trusted God, and the pain had left in almost an instant.

The mother related also how one of their children had been very severely attacked with a disease similar to pneumonia.

A physician who had seen the child, had told them that it was very sick indeed.

He was surprised beyond measure, when the next morning the child was playing about as usual, and the traces of the disease had almost entirely left the body, in answer to prayer upon the part of the simple-hearted and loving parents.

When we noted how many listened to the ministry of God's Word as taught in Zion, we were grateful to God that they were willing to receive it in such good spirit, although prejudice had been very deep-rooted and there was much misunderstanding concerning Zion and its teaching.

We rejoice that God is making Zion a blessing to that beautiful valley, and that the words of His servant, Elijah the Restorer, against tobacco, are being made effective, in some measure at least, although the community is very largely given up to the raising, packing, and selling of this noxious weed.

Our hearts rejoiced within us when we noticed that God was making the words of Elijah the Restorer such a great blessing in that community; especially so, when we heard how the churches had endeavored to hold revival services this last winter.

Almost nothing was accomplished in the salvation of the immortal spirits of the many thousands in that city.

It is sad, as one gathers up little fragments here and there, to learn how the churches in many places endeavor to bring about conversions.

In a recent trip to Freeport, Illinois, I learned that a young lad of about fourteen had endeavored to find the Christ at the altar of a certain church.

When called upon to give in his testimony he remarked: "I know that God healed my mamma."

He had been urged to testify about his salvation.

He had said that he did not know what to say, but when he asked God what to say the above words came into his mind.

His real personal experience concerning the change in his life was so slight that he did not feel that he had much to say along that line, but he could witness to what God had done for his mamma through Zion's teaching and in answer to prayer.

We heard of several churches that had forsaken their former places of worship and gone to costly and magnificent structures, but the Spirit of God had not gone with them.

We heard of one place where the minister, who bitterly fights the Christian Catholic Church in Zion, said that he thought the best way to start a spiritual revival in his church was to have a certain lady sing for them.

It was generally understood that this lady was one who claimed no real personal religious experience herself and made no pretentions of being experienced in any line except at the card-table.

It makes the heart rejoice when one compares the simplicity, beauty, and strength of the Zion teaching and methods with those which the denominations adopt.

Very truly yours, O. L. SPRECHER.

Chattanooga, Tennessee.

Mrs. Mary Brown, 221 Prospect street, Deaconess-in-charge.
Services—Thursday, 3. p. m.

The 60th chapter of Isaiah is evidently a prophecy concerning Zion in the last days.

As the prophet, under the inspiration of the Holy Spirit, looked down through the centuries, he saw the condition of the nations of the earth at this time. He saw

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also the glory which God is giving to His people in these days.

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.

For, Behold, darkness shall cover the earth, and gross darkness the peoples: but Jehovah shall arise upon thee, and His glory shall be seen upon thee.

Truly, the glory of the Lord is seen upon Zion, and He is making her a blessing to those that sit in darkness.

The people which sit in darkness see a Great Light; and to them which sit in the region and shadow of death, Light is springing up.

Although we have not many ordained workers in the South-land, we rejoice in the fact that God is using those whom He has called.

The following interesting report from Deaconess Julia Divine, shows how God is using the Messengers of Zion.

Well might Jesus say to His disciples, "Ye are the light of the world."

Let not only our officers, but our members also let their light so shine before men that others, seeing their good works may glorify our Father which is in Heaven.

Let them carry the Light to those who sit in darkness.

Let them bring the knowledge of Truth to those who are in ignorance.

Let them bring the Glorious Message of Salvation to those who are bound by their sins.

Let them proclaim the Gospel of Healing to those who are sick; and let them all, in the power of the Spirit of God, proclaim throughout the length and breadth of every continent: "Repent ye; for the Kingdom of Heaven is at hand."

MY DEAR ELDER:—I live about twelve miles from town, but right on the car-line, and go to Chattanooga to every week-day meeting.

I have invited several families living within a mile or so to come to my home next Lord's Day. I want to begin having meetings here on Lord's Days.

It is in the country, and the people never go to any religious services.

They are exceedingly ignorant.

Last Lord's Day a boy came to my house to telephone for a doctor to come and see the little two months old baby.

I learned from him that the poor little one was even then, doubtless, suffering more from their efforts towards healing than from the original trouble.

They live a mile away.

I went back with the boy and found such squalor and misery as one rarely sees.

They had given the baby cough syrup filled with some narcotic, had used snuff poultices, and even melted lard, internally.

The baby was filthy, and they were afraid to wash it.

There were no windows in the house.

One door was always open to get light, and a coal-oil lamp without a chimney burned all day.

My husband was disheartened, and thought that the baby would better die.

But I said, "No, let in the light; the Christ died for these very people."

While I talked with them, the poor father and mother wept bitterly.

I read the Bible, gave them several copies of LEAVES OF HEALING, and insisted that right then and there they give up every drop of medicine, after explaining what it had done for the baby.

First, the father was not afraid to trust God, then the mother.

Today (Monday) I went back, and found that they had told the doctor that they would not need him any more, and had stopped the medicine.

The baby was better.

This is the type of people whom I have invited to my home next Lord's Day.

They all eat pork almost exclusively.

They chew tobacco; they are dirty.

Surely, surely, they need the truth of God.

CHATTANOOGA, TENNESSEE,
March 30, 1903.

MY DEAR ELDER:—I wrote to you some weeks ago about going to see a little sick baby, apparently dying.

I told you of the tortures to which it was subjected by order of the doctor, and the advice of ignorant friends.

The parents turned from all these medicines to God, and the baby began to improve immediately.

When I wrote you it was not entirely well, but after it was thoroughly washed, and the tar plasters softened and taken off, it steadily improved.

It is now entirely well.

Two of the elder brothers come to my home every Lord's Day to hear the Word of God and to sing and pray.

They bring with them a young man cousin.

They are very ignorant—can scarcely read.

Last Lord's Day they read verse about with me and my own three boys.

One young fellow swallowed a big chew of tobacco when his turn came to read.

I should not have known it, but the other boys told on him.

I told them the terrible consequences of the habit.

They said that the doctor had told them to chew it after every meal, and their father had taught them to use it.

They seemed very hungry for instruction, and of their own accord asked to come back Wednesday night after supper.

They work at breaking stone on the government works near here.

There is very bitter prejudice here over the General Overseer's attitude on the African question.

The feeling is very deeply rooted, but God will take care of His Truth.

Pray for us down here.

Your sister in the Christ, JULIA M. DIVINE.

Wonderfully Healed of Typhoid Fever.

ELGIN, TEXAS, February 16, 1903.

DEAR GENERAL OVERSEER:—It is with a thankful heart that I write of the wonderful healing I received through faith.

I thank you for praying for me.

If it had not been for the power of God, I would have died.

If it had not been for your teaching us how to lay everything aside and trust God fully, I would not have known how to trust God.

I knew that God answered prayer but I never knew that when we were sick, we had to give up medicine before God could heal us, until I read your teaching.

I was confined the 4th of January, and my baby was born the 5th.

On the 10th I took typhoid fever.

I did not seem to have much fever until the 12th.

Then my husband went to a doctor and he sent me some medicine, but I grew no better, but rather grew worse.

The next day, the 13th, he sent for the doctor to come and see me.

He came and left a great quantity of medicine, but I had higher fever that evening and night than I had had before.

They gave me medicine to lower my fever, but as soon as it became lower I would get cold and then the fever would return again.

The next day my fever ran from 105½ to 106.

I do not know how high it was on Wednesday, for they were afraid to take my temperature.

The last time it was taken it was 106.

My husband was getting ready to go for a doctor; but I knew that if I continued to trust to medicine I would die.

I called my husband, mother and sister and told them that I would be dead before night if I continued this way.

They began to cry, for they saw how near death I was.

I asked them if they were not willing that I should give up medicine, and trust God for my healing.

They were willing to trust God, and sent to you a request for prayer.

Still my fever raged so fiercely that it seemed as though I would burn up.

Oh, how my head ached!

Then I asked my mother to throw the medicine out, after which the fever left.

That night it returned and it seemed as if the Devil was going to kill me with fever.

My breath was so short that it seemed as though it was going to leave me entirely.

That night we had a hard battle with the Devil, who seemed determined to take my life, but, thank God, He gave us the victory.

I am thankful we have such a Physician, and I am so thankful that He sent you to tell us about Him.

Pray God to give me power to do right every day, and love Him and serve Him and trust Him as He wishes me to do.

I hope this testimony will help some sufferer.

Your sister in the Christ,

(MRS.) CLARA OWEN.

Subscribers, Read This.

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

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

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, MAY 27th or 28th.

The Devil as He Seems to Be.

1 *Seems as angel of light*—2 Corinthians 11:10-28.
The Devil is a counterfeiter.
He is always a deceiver.
He catches the unwary.

2. *Seems as a prophet of God.*—Matthew 7:15-20.
You can tell him by his work.
He is always a destroyer
He corrupts by false teaching.

3. *Seems as a disciple of the Christ.*—Matthew 16:21-23.
The Devil speaks through men.
The Lord can see the Devil in men.
He would rebuke even the Lord Himself.

4. *Seems as a worshiper of God.*—Job 1:6-12.
The Devil will not worship God.
He wants to be worshiped himself.
He goes to worship to seduce worshipers.

5. *Seems as a zealous teacher.*—2 Timothy 4:1-10.
The Devil has many doctrines.
The Devil has plenty of vain philosophies.
The Devil invents old wives' fables.

6. *Seems as the owner of the world.*—Matthew 4:3-11.
He lies when he says, "I will give fame."
He deceives when he says, "I will give honor."
He misleads when he says, "I will give riches."

7. *Seems even as God Himself.*—2 Thessalonians 2:1-10.
He makes himself appear to be God.
He seeks the honor belonging to God.
He destroys all who will not worship him.
The Lord our God is a Devil-exposing God.

SUNDAY BIBLE CLASS LESSON, MAY 31st.

Lay Hold on Eternal Life.

1. *This means health for the body as well as salvation for the soul.*—John 3:14-17.
Faith scatters pain.
Faith baffles disease.
Faith conquers death.

2. *The Christ wants us to live and not be a prey to disease, for He is to come again and receive us body and soul.*—John 6:47-51.
Men do eat bread and yet die.
He who feeds on the Christ lives.
To free us from sin He gave Himself.

3. *A life of faith can make eternal life a blessed reality and experience year by year.*—1 Timothy 6:6-12.
Doubt always causes sin.
Faith never has a care.
Faith satisfies with the fulness of God.

4. *When the Christ came He conquered death, brought eternal life to body and soul, and also gave light on the immortality of the spirit.*—2 Timothy 1:6-11.
The Gospel tells of salvation for the body.
The Gospel says the Christ is Victor over the grave.
The Gospel says in spirit, soul and body we shall be immortal.

5. *To preach this is the Christ's ministry, for it is to lead sinners from death of soul and body into life everlasting.*—1 Timothy 1:12-17.
We are to believe on Him for life.
Sin causes death to the body.
He came to save from this sin.

6. *Faith enables one to enter more fully into that which the Christ opens up to us through the sacrifice of His body and soul for our bodies and souls.*—John 10:7-13.
How little we know of life.
Men live a few years and expect to die.
A more abundant life is ours.

7. *Who dares call himself a Christian and will say that God is not willing to preserve us spirit, soul and body, until Jesus comes back to earth?*
God is not willing that any should die.
He sent His Son to save the dying.
The body must be preserved to meet the Christ.

8. *Can fear of death, want, or anything trouble us if we have found the way to live until Jesus comes?*—John 14:1-6.
Loss of money cannot trouble.
Loss of health cannot trouble.
Loss of friends cannot trouble.
God's Holy People are a Wonderfully-preserved People.

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. . . . .

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Frank W. Cotton, Manager

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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 CITY, ILLINOIS

Zion Administration Building.

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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 Two Hundred Twenty-nine Baptisms by Triune Immersion Since March 14, 1897.

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

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer..	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.....	5658	
Total Baptized outside of Headquarters.....		6299
Total Baptized in six years.....		14,923

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum.....	8		
Baptized in Zion City by Elder Clibborn.....	55		
Baptized in Zion City by Elder Lee.....	10		
Baptized in Zion City by Elder Royal.....	23		
Baptized in Zion City by Elder Hoffman.....	12		
Baptized in Zion City by Elder Excell.....	30		
Baptized in Chicago by Elder Farr.....	37	175	
Baptized in Australia by Overseer Voliva.....	10		
Baptized in Australia by Deacon McCullagh.....	4		
Baptized in Canada by Elder Simmons.....	6		
Baptized in England by Evangelist Cantel.....	51		
Baptized in Kansas by Deacon Robinson.....	5		
Baptized in Missouri by Deacon Robinson.....	7		
Baptized in Michigan by Elder Adams.....	1		
Baptized in Ohio by Elder Bouck.....	5		
Baptized in Ohio by Elder Bryant.....	13		
Baptized in Ohio by Deacon Sprecher.....	7		
Baptized in Ontario, Canada, by Elder Brooks.....	9		
Baptized in Pennsylvania by Elder Hammond.....	10		
Baptized in Washington by Elder Ernst.....	3	131	306
Total Baptized since March 14, 1903.....			15,229

The following-named twenty-four believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, April 29, 1903, by Elder Percy Clibborn:

Bailey, George M.	Zion City, Illinois
Brammer, Mrs. Lulu	Zion City, Illinois
Brewster, Mrs. Inez	Zion City, Illinois
Brewster, Miss Nellie	Zion City, Illinois
Buck, Gillman	Zion City, Illinois
Craven, John	Zion City, Illinois
Craven, Clara Lenora	Zion City, Illinois
Hughes, Mrs. Bessie	Zion City, Illinois
Ingwersen, Grace	Zion City, Illinois
Kanera, Antonio	Zion City, Illinois
McNeill, Mrs. A. C.	Zion City, Illinois
Post, Charles C.	Zion City, Illinois
Schafer, Jacob	Zion City, Illinois
Shephard, Bessie	Zion City, Illinois
Snelling, Edwin H	Zion City, Illinois
Snelling, Bessie C.	Zion City, Illinois
Snelling, Arthur	Zion City, Illinois
Snelling, Eunice	Zion City, Illinois
Snelling, Grace	Zion City, Illinois
Snelling, Ivan	Zion City, Illinois
Stanley, Harry	Zion City, Illinois
Stanley, Mrs. Anna Gertrude	Zion City, Illinois
Wezner, Karl	Dayton, Ohio
Zerkel, Emely	(Oakland, Minnesota) Zion City, Illinois

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, April 26, 1903, by Elder R. N. Bouck:

Hanchett, Mr. Erastus	22 Elberon avenue, Cleveland, Ohio
Schnur, Mrs. Elizabeth	76 Vega avenue, Cleveland, Ohio

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Fairfield, California, April 22, 1903, by Elder W. D. Taylor:

Davis, Velva Fay	Fairfield, California
Davis, Ida Nancy	Fairfield, California
Davis, Leonard Leroy	Fairfield, California
Davis, Benjamin Cecil	Fairfield, California

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.

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Train Schedule Between Zion City and Chicago

Effective April 5, 1903

Weekday Trains				Sunday Trains	
CHICAGO TO ZION CITY		ZION CITY TO CHICAGO		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
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.	* 8.00 p. m.	9.11 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.	ZION CITY TO CHICAGO.	
4.15 p. m.	5.30 p. m.	* 8.04 p. m.	9.30 p. m.	Leave Zion City	Arrive Chicago
* 5.20 p. m.	6.56 p. m.	‖ 1.18 p. m.	3.00 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.	6.40 p. m.
				* 8.04 p. m.	9.30 p. m.

* Signifies change train at Waukegan. † Train does not run south on Saturdays.
‖ Train runs south on Saturday only.

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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?.....

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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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The Third Annual Feast of Tabernacles....July 11 to 19, 1903

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The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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ZION IN CHICAGO

Rev. John Alexander DOWIE

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

will conduct divine services

Lord's Day Afternoon

May 10, 1903

at the

CHICAGO AUDITORIUM

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

Message:

Why Say the Scribes that Elijah Must First Come?

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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MAY 25 1903

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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 XIII. No. 4. *CHICAGO, SATURDAY, MAY 16, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

LAD QUICKLY HEALED OF PNEUMONIA IN ANSWER TO PRAYER OF FAITH.

THE PRAYER OF FAITH SHALL SAVE HIM THAT IS SICK.

Smallpox, diphtheria, scarlet fever and typhoid fever have slain their thousands, but pneumonia has slain its tens of thousands. It is the deadliest of all known diseases. It is confined to no latitude or longitude. It kills all ages and classes and conditions of people. It cannot be quarantined, and those who have suffered from it once and recovered are not immune.

Physicians know no cure for it.

Yet, they always demand that they be called as quickly as possible, "in order to save the patient's life."

When called, they begin a series of heart stimulants, plasters, blisters, laxatives, expectorants and other internal and external poisons.

They teach that neglect to make use of these means at the earliest possible moment is criminal.

They continue treatment until the patient passes away, or, in some cases, recovers.

Many of those who recover from pneumonia are in such a weakened condition that they fall easy victims to consumption or other diseases which quickly kill them. In the face of these facts, notwithstanding the zeal with which they treat for this disease, the physicians are compelled to acknowledge that their so-called science is baffled by it.

Blind guides, as they admit themselves to be, they insist upon leading the blind, and both are falling into the ditch of Death. In millions of homes today, throughout all the earth, there are vacant chairs, and weary hearts mourn for loved ones that have gone out of the happy home circle, suddenly taken away by this foul destroyer. In millions of homes today the watchers by the bedsides of dear ones in the grasp of this dread disease, sit with hopelessness written upon their haggard faces, their hearts breaking with anguish as they see the horrid monster cruelly choking out the lives they can do nothing to save.



WILL HEARNE.

How blessed is the assurance that comes to God's people as they hear, in times of such sickness, His loving words, "I am Jehovah that healeth thee!"

No disease can baffle His Almighty Power.

What calmness and confidence there is in trusting Him, whose Love and Mercy never fail!

He says:

"The prayer of faith *shall* save him that is sick."

There is no uncertainty or guesswork about that prescription.

He says:

"And the Lord *shall* raise him up."

That is not an experiment with a doubtful outcome.

He says:

"And if he have committed

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sins, it *shall* be forgiven him." The forgiveness of sin is made no more sure than the healing of sickness.

Those who doubt God's power and willingness to heal their diseases, must doubt His power and willingness to forgive their sins.

This same wonderful truth is seen in the great prophecy of Isaiah, concerning the Christ: "Surely, He hath borne our sicknesses and carried our sorrows."

The Christ Himself taught the same doctrine, when He said: "For whether is easier to say, Thy sins are forgiven; or to say, Arise and walk?"

Praise be to God, we know that He does forgive sin in the Name of Jesus, the Christ, His Son.

As we know that He forgives us our sins, we know that He heals us of our sicknesses.

We know that He heals the dreadful pneumonia, as quickly and as perfectly as any other ailment.

From all the lands there come songs of joyful praise to God, for His wonderful love and mighty healing power, manifested in the miraculous deliverance from this disease, of those who trust Him.

Among them, there is none sweeter than the testimony of the mother of the boy whose bright, manly face smiles out from the front page of this paper.

Although her little son was burning up with fever and raging in delirium, her faith failed not.

Although the demon seemed to be about to take that life so precious to her, she trusted God alone.

No physician was called, no drugs or material means used.

She believed God's Word.

She knew that if she fulfilled His conditions, the healing would come as surely as day follows night.

She requested God's Messenger to Zion, the General Overseer, to pray with her for her son.

At her request, other ministers of God in Zion also prayed with her, and in answer to the Prayer of Faith, the suffering boy felt God's Healing Touch.

In the twinkling of an eye, the hot fever broke.

Freed from all diseases by the Power of God, the little fellow was soon in school again, in perfect health and strength.

We send forth this simple, truthful, but wonderful testimony on the wings of the Little White Dove to all the ends of the earth.

May God send it into many a home where the black, chill shadow of death casts its gloom upon despairing hearts.

Through it, may God's Holy Spirit lead them to trust no longer in the arm of flesh, but to turn to God, their Heavenly Father, fulfilling His conditions, and leaning only upon His Almighty Arm.

A. W. N.

WRITTEN TESTIMONY OF MRS. MABEL A. HEARNE, TO HEALING OF HER SON, WILL.

COWAN, TENNESSEE, MAY 11, 1903.

DEAR GENERAL OVERSEER:—I send you a photograph of my son, Will, whom God so wonderfully and graciously healed of pneumonia last February.

I feel that I must tell you the details of his sickness and healing.

Possibly it may be the means of some one else's being blessed.

He was taken sick at school on Monday, February 23, 1903, with a chill.

By night he became very delirious and had a burning fever.

I telegraphed you to pray for him.

He seemed slightly better the next morning, but by night was very ill again.

He grew constantly worse, and I realized that he had a severe case of pneumonia.

On Thursday I telegraphed you and you prayed twice. The last time was at 9 o'clock, and I joined you in prayer.

As I knelt and asked God to show me what was wrong that I could not get an answer, I was deeply impressed that I must send for an Elder.

I went back into the sick-room, and he was having a very bad night indeed.

I wired Overseer Speicher to ask for an Elder to be sent.

He prayed when he got the message, and waited till the next morning to answer me about the Elder.

Will got somewhat better about the time of his prayer.

On Friday afternoon, you sent me a telegram to expect Rev. William D. Gay from Meridian, Mississippi.

The same night, he got one from you, directing him to go to Cowan.

He told me that he and a good brother there held a special prayer service for my boy and it was then he was made well.

I was watching him and all at once that hot fever, which had never ceased since Monday, disappeared entirely, and he broke out in a profuse perspiration.

He quit spitting blood, and I knew that he was healed.

I need not add how happy and thankful I was.

Deacon Gay came Saturday and was not surprised to find him so much better.

He said that he had perfect peace concerning Will ever since his prayer, and that really he felt that there was no need for him to come on that account.

He said that he thought his mission to Cowan was to preach the three sermons which he delivered the next day.

And what a treat it was! Zion sermons in Cowan!

Will soon got up and went back to school, and has not missed a day since.

I do praise and thank my dear Heavenly Father daily for His wonderful kindness to us.

May He bless you and your dear wife and give you a long life to be a blessing to the world.

Yours in the Christ,

(MRS.) MABEL AUSTELL HEARNE.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

Grandmother and Grandchild Instantly Healed.

Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.—*Mark 11:24.*

3011 EMMAUS AVENUE,
ZION CITY, ILLINOIS, April 22, 1903.

DEAR GENERAL OVERSEER:—With hearts full of gratitude to God, our Heavenly Father, we wish to express our sincere thanks to Him and you for what He has done for us the past year, and for the Full Gospel which you have come to proclaim.

A little over one year ago, we became convinced that Zion was right, and by studying God's Word found that physicians were of no value, and that there were no healing medicines.

We decided to trust God fully and for everything.

We had been Christians for a good many years, but in many things had been taught wrong.

One year ago last Friday, our little boy became very sick.

We prayed for him, and by Sunday he seemed very much better.

Monday morning he was much worse and became delirious.

Tuesday we were quite anxious about him, for it seemed as though the Devil was bound to shake our faith, or at least make all the trouble he could.

My husband said: "I shall not wait any longer, but have the General Overseer pray for him."

At the time you prayed our little boy sat up and said, "Mamma, I am well. God healed me. Let me go out to play."

I gave him a drink of milk, put on his coat and cap, and he went out to play.

His papa could hardly believe it when Robbie ran to meet him.

Since then not one of us has taken medicine, and we have all been kept well, except for colds once or twice, which soon left us.

My grandmother, Mrs. Maria Carpenter, living at Whitewater, Wisconsin, wishes to send in her testimony.

She is eighty-four years of age, and has been a Christian for a great many years.

Last summer I began sending her LEAVES OF HEALING.

She read and reread them, and then asked for more.

She was crippled with rheumatism, so that she could not dress herself or comb her hair.

She was taking medicine and eating pork.

I sent her the lectures on "Doctors, Drugs and Devils," also "Swine's Flesh."

She gave them all up and asked me to send in a request for prayer.

You prayed for her the 26th of November, and at the time of prayer she was instantly healed.

The last of February or first of March she contracted a very severe cold and coughed so she could not sleep at all.

She asked me to send in another request, which I did.

She cried to God for instant healing, and received it.

She is more thankful than words can express for the true teaching she is receiving from God's Word, through your ministry.

She believes and accepts you as Elijah the Restorer, who is to come before the appearing of our King.

We are very thankful for all the blessings that we have received from God.

We thank Him most of all that we are living in a clean, pure city.

Our children are doing better in the Zion schools than ever before.

Thanking you and Overseer Jane Dowie for your prayers and teaching, and praying God's richest blessing on you all, I remain,

Yours in the Master's service,

(MRS.) JESSIE SCHULTZ.

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BEHOLD the days come, saith the Lord, that I will make a New Covenant with the House of Israel and with the House of Judah: not according to the Covenant that I made with their fathers, in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in My Covenant.—*Hebrews 8:8, 9.*

THE Covenant which God made with His people, when He took them by the hand as a loving Father, and led them out of the bondage of the flesh in Egypt, is the Covenant of covenants, for it includes all the others.

It is the Everlasting Covenant, because it embodies laws which are eternal.

There never can be a time in which God's people will not need to harken diligently to His Voice and to do what is right in His eyes, and give ear to His commandments and keep all of His statutes.

God's ancient people continually broke this Covenant, and the animal sacrifice had to be offered again and again for them.

But when the Christ, the Lamb of God came, He took the place of the sacrificial lamb which symbolized Him in the Covenant.

Then the people could keep the Covenant through the power of the Christ dwelling in them.

Then the old Covenant became a New Covenant, just as a man becomes a new man when he submits to the rule of the Christ and lets Him give him a new heart and a new nature.

Then God writes His laws on their hearts and their delight is to serve Him. (Hebrews 8:10.)

The Covenant sets up the Rule of God in the three parts of man's being.

It is the spirit of man that hears the Voice of the Lord his God.

It is through his flesh that man is enabled to do the Will of God on earth.

Man's earthly body is the instrument which enables him to work with material things and thus do what is right in God's eyes in his daily life.

The spirit of man uses man's senses to learn about the things in the world about him.

It is the spirit of man that gives ear to God's commandments.

It takes all of man's being to keep all of God's statutes.

When man keeps the Covenant with his entire being, then the rule of God is fully established within him. This restores him to his right relations with God and with his fellow man.

The old Covenant with its types and ceremonies has become a New Covenant in the Christ whom they foreshadowed.

When all have accepted the Covenant then:

They shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: For all shall know Me, from the least to the greatest of them.—*Hebrews 8:11.*

Then the Kingdom of God shall be fully established upon the earth.

Today, God's people are uniting and forming a Theocracy in Zion.

They are declaring their allegiance to God by accepting the Covenant and taking the consecration vow to make the establishment of God's Kingdom upon the earth the ruling purpose of their lives.

Elijah has come as the Messenger of the Covenant in these Latter Days to offer the Covenant to the world, and to teach men how to keep it and to be ready for the Coming of our Lord.

Zion Literature goes forth on the wings of the Little White Dove, carrying the Covenant all over the world.

It shows the people how to be saved and healed, kept whole by the power of God.

It is the teaching of the whole Gospel that is to save the world and establish the reign of God on the earth.

Zion Literature Mission needs your help, dear Reader, in sending out this literature.

Will you not help us?

"Leaves of Healing" Appreciated by the Soldier Boys.

A chaplain in the army writes:

You desired to know how our men liked LEAVES OF HEALING, but I was not able to say.

Since that time I have asked the librarian to notice and ask the men what they thought of the paper.

I am pleased to say that the sentiment and tone of that Herald of God's Messenger is much enjoyed by all who read it; even myself.

A missionary in India writes:

I thank you most sincerely for the copies of LEAVES OF HEALING you have so kindly sent me. The copies you have already sent have been circulated among a number of my friends all over the district, have opened the eyes of many, and have been the means of leading some to trust in God for healing.

The Reading of Leaves of Healing Gives Interest to the Study of the Bible.

A worker in India writes as follows:

I must tender you my hearty thanks for sending me LEAVES OF HEALING. It is beyond me to tell you exactly how much I appreciate the papers.

I feel quite reluctant to give them to others to read, but I get many calls for them, and so I just have to part with them.

Since reading the LEAVES I have become stronger in my spiritual life and I recognize God as my Physician.

The General Overseer's talks in the LEAVES each week have done me much good.

I take a greater interest in the study of the Bible. There is food in it for the hungry soul.

I am very busy here, having to look after several hundred famine orphans.

My work is tedious.

I ask your prayers for me in my work and for my spiritual growth in the true way which Zion teaches.

One Copy Read by Scores.

The proprietor of the St. Charles hotel, in Saltsburg, Pennsylvania, writes:

Once in a while your LEAVES OF HEALING come to me marked, "For Reading-room," and are placed there and read by all of the family, help and guests.

Many thanks for it.

After it is read here I send it to a friend who does the same, so it falls into the hands of a great many, many more than you would think.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Six Weeks Ending May 9, 1903.

63,000 Rolls to	London
19,304 Rolls to	Various States in the Union
14,691 Rolls to	Hotels of the United States
4,556 Rolls to	Business Men in England
1,796 Rolls to	Hotels of Europe, Asia, Africa
1,072 Rolls to	Various Foreign Countries
762 Rolls to	Germany
680 Rolls to	Scotland
420 Rolls to	Public Men in Great Britain
Number of rolls for six weeks	106,281
Number of rolls reported to May 9, 1903	2,798,753

Report of Free Literature Distributed by Zion Restoration Host During the Month of April, 1903.

Number of Messages	223,395
Number of LEAVES OF HEALING	17,032
	240,427
Total number of pieces reported to May 14, 1903	5,073,282

A. F. LEE,
Recorder of Zion Restoration Host.

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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, MAY 16, 1903.

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EDITORIAL NOTES.

"AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION;
PUT ON THY BEAUTIFUL GARMENTS, O JERUSALEM,
THE HOLY CITY."

SILENTLY, but in strength and beauty, all Nature is awaking.

The Beautiful Garments of Spring are now clothing the fields and the trees and the gardens.

Our beautiful little City of Zion never looked more beautiful to our eyes than it does now in the Unfolding Beauties of the early Spring.

THIS IS THE TIME for Work rather than for writing about it; and once more we find ourselves on the very eve of going to press with but a few minutes for our Editorial Notes.

READERS OF THE ZION BANNER (our semi-weekly business paper), which we hope all the readers of LEAVES OF HEALING are or will be soon, will note the intense activity in all Departments which is being manifested in the City, and the large numbers of people who are pouring in from day to day from all parts of the world.

SEVERAL HAVE already come in from the State of Victoria, Australia, *via* Europe. We hear this week of another large party who are on their way from Australia *via* the Pacific Coast.

ON WEDNESDAY EVENING we had the pleasure of receiving in our room, at Shiloh Tabernacle, a few minutes before the Rally, four pilgrims to Zion from our own native City, Edinburgh, Scotland, and six from the Austro-Hungarian Empire, five of whom were from Budapest and one from Gratz.

MANY OTHERS from continents across the seas came in during the week.

Indeed it is impossible to tell the story of the inflow.

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But all are heartily welcome and all very speedily get to work, and so completely merge into the population of the City that it is difficult to think of them as new arrivals.

THE BEST OF ALL IS, God is with us in the spiritual work, as well as in all other Departments of Zion.

In every direction Spiritual Purity and Power is deepening; and, while our people are active, diligent and successful, in their daily business, the vast majority continue in all things to be fervent in spirit and to be servants of God.

IN THIS ISSUE OF LEAVES OF HEALING there are many items of interest to which we call the attention of our readers.

FIRST OF ALL, the wonderful response to our call in the Auditorium of last Lord's Day, when we Reaffirmed our Declaration of nearly two years ago, as Elijah the Restorer.

IN THE THREE MESSAGES yet to be delivered in the Chicago Auditorium we shall continue the subject of "The Times of the Restoration," and our Prophetic Ministry as preparing for the Coming of the Messiah.

AS WILL BE SEEN from the Announcement on page 127 of this issue, our discourse on next Lord's Day will be the Declaration of Jesus—"ELIJAH INDEED COMETH AND SHALL RESTORE ALL THINGS."

THE OPENING in our City of the large new Depot of the Chicago & North-Western Railway, on Monday last, was a most interesting occasion.

It was indeed surprising to ourselves to see what an immense concourse of people were gathered in and around the Depot at the time of our arrival.

Probably nearly Eight Thousand people were there.

ON PAGES 116 to 119 will be found a report of the proceedings, which we have not been able to revise, but which no doubt will be fairly correct.

We also publish, on page 118, a very beautiful photo-engraving, from a flash-light photograph, taken in the Depot by our Zion photographers at the close of the exercises.

THE SEA OF FACES is wonderful!

Had we been able to get a picture of all those who were outside, it would have been still more remarkable.

LET IT BE REMEMBERED that two years ago our first Depot, of which we shall some day give a view, was less than twenty feet square.

It was succeeded by another, which was immediately crowded out.

This new Depot is, as we have said, altogether too small already, although, we are informed, there are no depots larger between Chicago and Milwaukee.

IT SEEMS DIFFICULT to realize how Zion City has grown within these two years until one sees the people gather together at such times as these.

THE BEAUTIFUL SPIRIT of Joyful Reverence, and the Excellent Order of our people at such times, is always a matter of pleasure to us, and of kindly remark upon the part of visitors who come to Zion City in considerable numbers at such times.

THIS ISSUE OF LEAVES OF HEALING is sent forth upon the First Anniversary of our beloved daughter Esther's Burial.

While our hearts are, like those of our people generally, filled with sorrow for the loss which that radiantly beautiful life has been, and is, to Zion, yet "we do not sorrow as those who have no hope."

Every day and month since she passed away has been filled with blessed work for God, and with the joyful thought that she too has been continuing her Service for God in the Unclouded Bliss of the Zion above.

HER BROTHER, and our only son, Deacon A. J. Gladstone Dowie, A.B., has been a great comfort to us.

In this issue we publish his Address delivered in Shiloh Tabernacle, Zion City, on Easter Day.

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May God bless his thoughts and words on the Resurrection of Him, without Whom all our life, and all our work, would be utterly valueless and in vain.

THIS THOUGHT of the Resurrection Life is deeply imbedded in the very inmost being of the three who now form our little family.

We have no Life but in the Christ; no Hope but in the Christ; no Home but with the Christ; and no Service but for the Christ.

The Christ of God is all our Life and Hope, and all our Help and all our Plea, as we Go Forward, doing, under His Banner, the Will of our Eternal Father, in the Power of the Holy Spirit.

WE PRAY THAT GOD will bless this Easter Address of our dear son to our Young Men and Women in Zion, and to many others throughout the world. It will be found on pages 112 to 114 of this issue.

WE SHALL STAND today beside the grave of our loved and glorified daughter, with many thousands of Zion.

We shall conduct a Memorial Service, singing the sweet Hymns of Faith and Hope and Love, which she asked us to sing as she passed away from Earth to Heaven.

And we shall speak, as God shall help us, on her "FIRST YEAR IN HEAVEN."

ONE YEAR OF LIFE WITH GOD IN HEAVEN!
What a wonderful thought!

IT WILL be more than Many Thousands of Years, it seems to us, of Life among men on Earth.

Did we know how delightful that Heavenly Home is, we should never shrink as we pass onward through the night, and through the light, upward into that Land where there is "no night."

MEANWHILE WE rest under the *Shadow of the Rock.*

But it is all Light within, around and beyond us: for God's Love and Peace are ever with us.

THE SHADOW of the Rock!
To weary feet,
That have been diligent and fleet,
The sleep is deeper and the shade more sweet,
O weary! rest,
Thou art sore pressed,
Rest in the Shadow of the Rock!

AND SO WE pass on to the *Land beyond the Sea*, where the Saints are gathering in the Homes "prepared" by the Christ for them, and for us also, in the Dwelling-place of our Father, where the Many Mansions be.

OH, LAND beyond the Sea!
Sweet is thine Endless Rest,
But sweeter far that Father's Breast
Upon Thy shores eternally possest;
For Jesus reigns o'er thee,
Calm Land beyond the Sea!

BRETHREN, PRAY FOR US.

Subscribers, Read This.

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

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

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

By making yourselves familiar with these customs and 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

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THE greatest Declarations of the greatest prophets of God, in all the ages, have always been made in simple, straightforward, business-like words.

In none of them can there be found anything which savors of cant, rant or bluster.

Elijah the Tishbite said: "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

It was a Declaration, which, if untrue, would have been the very height and summit of assumption, yet made with the simplicity and modesty of a man who knew that he spoke, not of himself, but a Message from God.

When John the Baptist, Elijah the Preparer, came, he declared his mission in the simple words of prophecy: "I am the Voice of one crying in the wilderness, Make ye ready the Way of the Lord, make His paths straight."

When Jesus, the Christ, Himself, the Son of God, whose Mission was the grand, central, all-overshadowing event in all the ages, made His Declaration, it was in the simple words, "I am."

This same simplicity, calm confidence, and humility has marked the Declarations of Elijah the Restorer, the last great prophet of the age, the Divinely Commissioned herald of the Second Coming of our Lord.

This was one of the striking features of the Declaration of June 2, 1901, when he said, "I say it fearlessly, that, by the grace of God, I am, and shall be the physical, psychical, and spiritual embodiment of Elijah, prophet, priest and ruler of men."

This was one of the striking features of the Re-affirmation of that Declaration on Lord's Day afternoon, May 10, 1903, in the Chicago Auditorium.

It had the calmness, the boldness, and withal the humility which only absolute sincerity and truth could give.

It was perfectly scriptural, logical and convincing.

If there was a Power in the Declaration of the speaker, there was also a Power in the Acceptance of the truth by the people.

It was an inspiring sight, full of the deepest significance, to see the thousands of members of the Christian Catholic Church in Zion in that great audience, without one dissentient voice, rise, without any ostentation or excitement, to express their implicit belief in the truth of their leader's claim.

God's Messenger announced that this was the first of a Series of Messages, concerning his mission, which would end on Lord's Day, May 31st, the last day of his ministry in the Chicago Auditorium, with a very important Message entitled, "At Midnight, There Is a Cry."

The day was almost summer-like in its beauty and the Auditorium was again filled in every easily accessible part, with an audience which, notwithstanding the remarkable character of the Message, was most deeply and respectfully attentive.

Chicago Auditorium, Lord's Day Afternoon, May 10, 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 needs;
He can with Bread of Heaven
Thy fainting spirit feed.

Go forward, Christian soldier,
Fear not the secret foe;
Far more o'er thee are watching
Than human eyes can know.
Trust only Christ, thy Captain;
Cease not to watch and pray;
Heed not the treach'rous voices
That lure thy soul astray.

Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished
And heav'n is all possessed;
Till Christ Himself shall call thee
To lay thine armor by,
And wear in endless glory
The crown of victory.

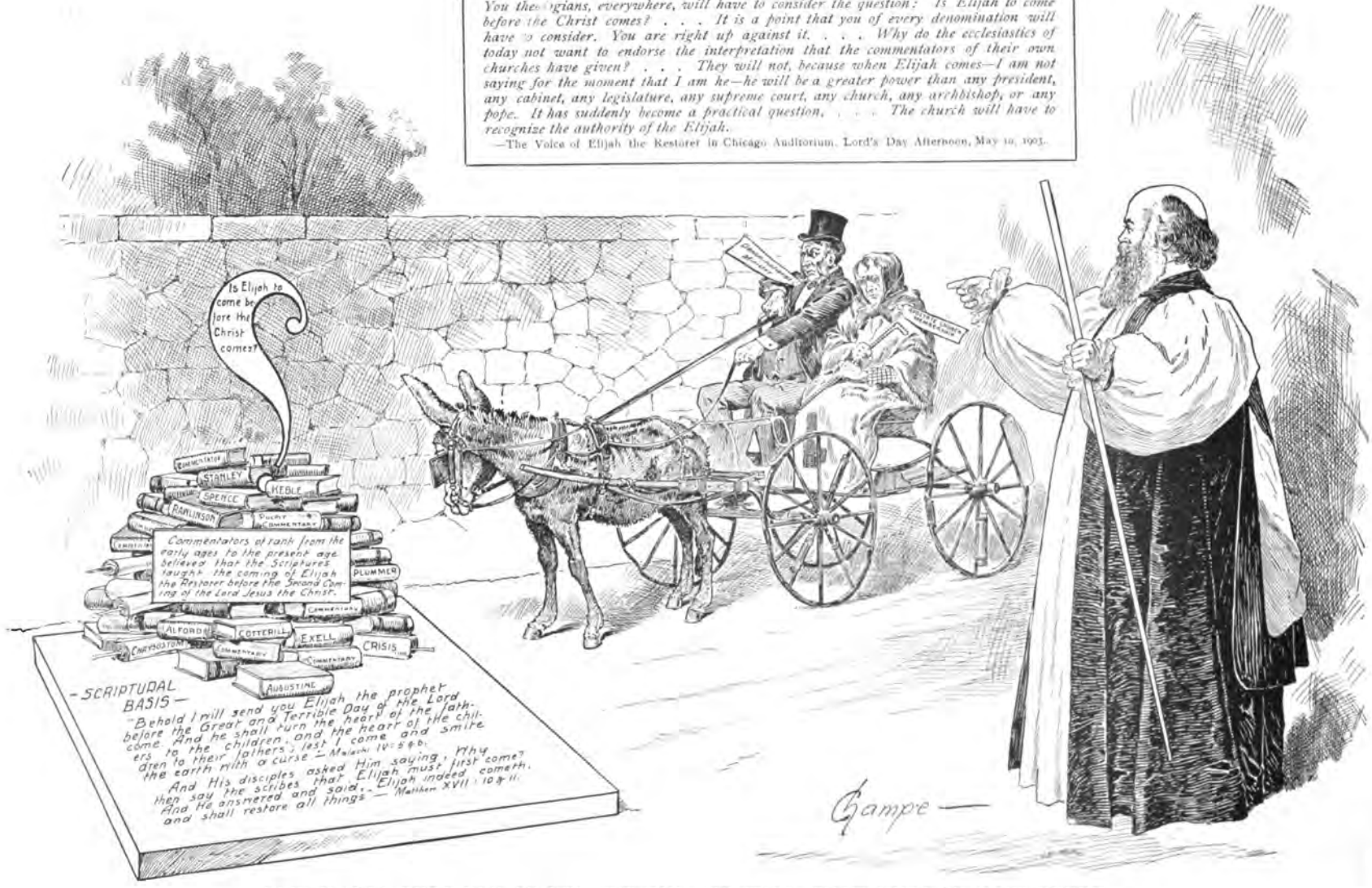
Go forward, Christian soldier,
Fear not the gathering night;
The Lord has been thy shelter;
The Lord will be thy light
When morn His face revealeth,
Thy dangers all are past:
Oh, pray that faith and virtue
May keep thee to the last!

At the close of the Processional, the General Overseer came

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I do not hesitate to say that there are few interpreters of Scripture of any rank who do not admit that the Elijah must come before the Christ can come in His second appearing. . . . There is no few throughout the whole world of any scholarship, . . . who will not tell you that the Elijah must reappear before the Messiah comes. . . . Do you know that the Church of England theologians teach it today? . . . You theologians, everywhere, will have to consider the question: Is Elijah to come before the Christ comes? . . . It is a point that you of every denomination will have to consider. You are right up against it. . . . Why do the ecclesiastics of today not want to endorse the interpretation that the commentators of their own churches have given? . . . They will not, because when Elijah comes—I am not saying for the moment that I am he—he will be a greater power than any president, any cabinet, any legislature, any supreme court, any church, any archbishop, or any pope. It has suddenly become a practical question. . . . The church will have to recognize the authority of the Elijah.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, May 10, 1903.



ELIJAH THE RESTORER POINTS OUT THE QUESTION THAT MUST BE CONSIDERED.

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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.

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, the 3d chapter of the Book of Malachi, beginning at the 16th verse; and the first thirteen verses of the 17th chapter of the Gospel according to St. Matthew, closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer, after which the announcements were made, and the tithes and offerings received.

WHY SAY THE SCRIBES THAT ELIJAH MUST FIRST COME?

INVOCATION.

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

TEXT.

And His disciples asked Him, saying, Why then say the scribes that Elijah must first come?

And He answered and said, Elijah indeed cometh, and shall restore all things.

The time has come when I must again reiterate certain truths which I spoke nearly two years ago in this place.

On June 2, 1901, I made a Declaration, when I had no conception as to what the consequences would be.

Declaration of June 2, 1901, Made Without Knowing the Position of Any One Concerning the Question.

I had not discussed it with my people.
I had not discussed it with my officers.
I had not discussed it with my own family.
I had refused to permit it to be discussed in my presence.
I had refused to make any utterance whatever upon the subject.
I left it until the time had come, when to be silent any longer would have been treachery to my conscience and to God.
That time, of all others, was the most dangerous, humanly speaking, to the interests of Zion.
What would have happened had not the people believed as I did?
What would have happened had not my officers believed so?
What would have happened to the ten square miles of land upon which I was about to invite my people to settle and build a City?

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What would have happened to the very large interests involving millions of dollars that were in my hands?

I might have feared that my people would think that I had mentally slipped a cog.

I might have feared that the attacks that undoubtedly would follow—the hilarity of the press in their ungodly enjoyment of what they would be sure to say was a huge joke—might impress some weak people and affect the great interests that I had.

I did not consider these things for a moment.

I have always loved my fellow men too well to bother about whether I was pleasing them or not.

I have not studied to please.

I have not been indifferent to the kind appreciation of thoughtful and earnest people; but I have been utterly and contemptuously indifferent to the opinions of people who never loved God, or served Him, or risked anything for Him.

I Have Loved God All My Life.

I have served God all my life.

I did not throw away my youth on filthy, disgusting and shameful practices.

God kept me.

He filled me with an intense Hatred of Evil an intense Love for God and an absolute Fearlessness.

It is no credit to me that I am not afraid.

I never was afraid of God, man, or the Devil.

Why should I be afraid of God?

I love Him and have always wanted to be with Him.

Why should I be afraid of man, "whose breath is in his nostrils?"

I have neither seen nor heard the man of whom I would ever be afraid.

As for demons—

I Have a Profound Contempt for the Devil, and Demons of Every Kind.

I think that the Devil is becoming old and foolish, and is usually drunk.

I have no respect for the Devil.

There was a time when I had a very high conception of the Devil's capacity and power.

My present conception is that he has been immensely overrated; that he is a dirty, stinking, filthy, drunken old Devil, and that there is nothing in him to inspire a man who loves God with a moment's fear.

When I came to deliver the Declaration of June 2, 1901, I was without fear.

When a man is without fear, he ought to be exceedingly cautious; because the very fact that he is fearless may injure him.

I cannot be accused of rashness or of cowardice for making the Declaration of June 2, 1901: that I had come in the Spirit and Power of Elijah.

It was very amazing when Seven Thousand people rose and said that they believed it.

There were only two persons, officers of this Church, who did not stand.

At that time I did not know anything against them; nor did I know for some time after they had gone, what an excellent deliverance we had had.

Declaration of June 2, 1901, Has Been a Mighty Power in the Church.

Instead of that Declaration's weakening the Church, God has made it a power in the Church, and in the organization of one of the most remarkable movements in any age of Christendom—Zion Restoration Host.

It is good to take a retrospect before saying some of the things that I have to say today.

When I deliver my last Message of this Series I shall reiterate the Declaration and shall want to know once more where my people stand.

I believe that I know.

Nevertheless, it is a good thing to talk it all over once in two years.

In the fall we shall go to New York, God willing, a Legion of God's Messengers four thousand strong in Zion Restoration Host.

I am not speaking of all the members of the Church, for there will probably be many thousand members at that Mission; but I am speaking of the Host, which is an organization that belongs to the Church, but has gone a good many steps ahead of the majority of the members.

Zion Restoration Host Under Vow to God and to Elijah the Restorer.

When we go to New York I shall remind you that you are going there under vow to God, and to me as Elijah the Restorer.

If there is any weakening on either of these points, I do not want you to go.

I want you to stay at home.

This subject is large enough to justify occasional re-statement and careful reviewing.

My Message today is concerning the words which the disciples addressed to the Master: "Why say the scribes that Elijah must first come?"

Go back with me please, to the story to which that question is attached.

Those who are gross infidels laugh at that story.

Their superior intellects entirely reject the story of the scene on the Mount of Transfiguration.

They say that it is perfectly farcical to talk about that story as a historical reality.

They will tell you that Peter, James and John, who told the story, were three very feeble-minded men, and fancied they saw the wonderful apparition of the Christ, Moses and Elijah on the Mount. They will tell you that the Voice out of the Cloud never proclaimed Jesus as the Son of God.

With these people I have nothing to do: for they dishonor God by their unjustifiable unbelief.

I have a perfect contempt for them.

There are far more difficult things to me than the scene on the Mount of Transfiguration—things which I have seen with my own eyes.

A Wonderful Manifestation of God's Power.

I remember when I touched a woman's eye, that had been made blind for two years and nine months by a cancer.

She told me that she believed what Jesus said was true: "These signs shall follow them that believe: . . . They shall lay hands on the sick, and they shall recover."

She had come to have me pray with her.

The question was, had I faith?

The first thing that I did was to find out if she was blind.

I put a handkerchief over the sound eye, and struck a match and waved it before the eye that was blind, and she did not wink at all.

She said: "I feel the heat, but I see nothing."

There was no question about her being blind.

Several well-known doctors in Melbourne said that she also had cancer of the uterus as well as cancer in the eye, and that she could not live.

I was asked to pray.

It was not a case of transfiguration, but one of disfiguration by a blind eye and a hard, stinking cancer, which was discharging all the time.

I believed and prayed.

For Those Who Have Faith God Performs Miracles.

I believed that this Sign would follow them that believed; that if this woman and I prayed in the Name of the Lord Jesus, the Christ, her sight would be restored.

When I laid hands on her and prayed, that cancerous tumor burst.

Handkerchief after handkerchief was saturated with the corruption that flowed from it.

After I prayed I asked her what had happened.

"I do not know" she said. "First there was pain so intense that I could scarcely bear it; but I think the cancer is destroyed."

I was simple enough to believe that, because we both had believed God would heal.

If God did not do it, then the Bible was a lie, and I had no more use for it.

But I knew that the Bible was true and I had to believe.

She did not open her eyes for a minute or two.

It was in Melbourne, on a bright, sunny Australian day.

I pulled up the Venetian blinds and said: "In Jesus' Name."

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She opened her eye and made the most natural exclamation: "Oh, mother, I see you perfectly."

Both this woman and her mother are still living in Melbourne and can be found there today.

I think that they are both members of the Melbourne Branch of the Christian Catholic Church in Zion.

A Fact, Not a Dream.

I said to her: "You be still. I desire to prove that you can really see."

I closed the eye that had not been afflicted and brought a Bagster's Bible with the references in the margin.

With the eye that had been totally blind she read the 103d Psalm and all the references.

That is a fact.

I did not dream that.

Thousands have seen her and heard her testimony, which has been published all over the world.

I did not coin that story or hundreds of others like it.

I am an old fashioned Christian, and have no use for those who say that miracles never happened.

The reason that you do not believe in miracles is because you do not have a spark of faith.

Rabbi Hirsch, you do not believe in Elijah the Tishbite. Is it any wonder you do not believe in Elijah the Restorer?

You have no faith in God, you are an infidel.

You do not know that there is a God.

You never prayed a prayer that you knew Him to answer, and you never will until you recognize Jesus as the Christ.

You are a clever, amiable gentleman, no doubt, but you are a first-class infidel, Rabbi Hirsch, like many Jewish rabbis of your kind.

The Irresistible Logic of Facts Demands the Attention of Thoughtful, Honest Men.

I am talking to my people, and to those who are wise enough to understand the irresistible logic of facts, which, as my fellow countryman, Robert Burns, said, are "chiels that winna ding."

"I never saw any one who was healed," you may say.

Would you believe if you did?

"If they were sufficiently credible witnesses, and enough of them," you might reply.

I ask you: "How many will convince you, a thousand?"

"Oh, certainly," you say.

I will show you a thousand in a moment.

Every one in this place who has been healed through faith in Jesus, the Christ, stand. (Several thousand persons rose.)

Were you healed through faith in Jesus?

Witnesses—"Yes."

General Overseer—Are you sure that you are not lunatics? You are quite sure that you were healed?

Witnesses—"Yes."

General Overseer—How much did you pay for it?

Witnesses—"Nothing."

General Overseer—Do you know any one whom I ever charged a cent for praying with them?

Witnesses—"No."

General Overseer—These are not lunatics.

If you come to Zion City you will see these people conducting financial institutions and stores, building houses, running lace machines, making the best candy in the United States, and engaging in many other useful occupations.

We attend to our business very closely.

One Man Speaks to Millions of People in Two Years.

Since the day that I prayed with that sick woman I have prayed with probably more than two million sick persons.

I have talked to attendances of over half a million in this house inside of two years.

If I were to add those to whom I have talked in the same time elsewhere, I could say without any hesitation, that I have talked to a million and a half.

If I were to add to that those who have read what I have written, I should say without any hesitation, that I have ministered to more than fifty millions of people.

When a man does that in two years he has some right to talk about his work, and its results.

"Ah, but they all depend upon your remarkable hypnotic power," some one may say.

Do You Know What Hypnotism Means?

Hypnotism means sending people to sleep.

Is this people asleep?

I have never been renowned for sending my congregations to sleep.

When I desire I can keep them awake all night.

It is folly to talk about my "remarkable hypnotic power."

In this week's issue of LEAVES OF HEALING, the General Associate Editor publishes a letter which I, myself, saw for the first time this morning.

The letter is written from the Great Excelsior Mine, Seattle, Washington, and is substantiated by the president of that mine, who is also a member of the Christian Catholic Church in Zion.

The man who writes this letter, Noble E. Ryther, was making a frame for a stamper, and fell down the shaft.

A Most Wonderful Miracle of Healing.

His back was broken, his ribs crushed, and otherwise injured in such a way that his lungs soon filled with blood.

The men who were there at first said: "Ryther is dead."

But he was not dead.

When he opened his eyes his friends said: "We have sent for a doctor."

He replied: "I will have no doctor, Mr. Sanders," he said to the president, "just pray, won't you?"

"You are dying," some one said.

Although the blood was rapidly filling his lungs, he did not believe he was dying.

He knew that it was the Devil's work, and believed that God would heal him.

He prayed; and although he was sixty years of age God healed him.

Inside of a month that man, who had broken his back and ribs, walked down the mountain side sixteen miles.

Today he is living in Seattle, and as a member of Zion Restoration Host is climbing the hills there, carrying the Message from door to door.

I never saw that man; and although they sent me a telegram asking me to pray, I believe that the healing began in answer to their own prayers before the telegram reached me.

When the telegram came I prayed with them for his perfect deliverance.

God answered that united prayer.

He repaired the broken ribs, emptied the lungs of the blood, and today the man is alive and perfectly restored.

God Is Still God.

The Christ is still the Christ.

He "is the same yesterday, and today, yea and forever."

Do you not believe that?

Audience—"Yes."

General Overseer—Is he not the same Savior?

Audience—"Yes"

General Overseer—Is He not the same Healer, Cleanser and Keeper?

Audience—"Yes."

General Overseer—Is He not with us all the days?

Audience—"Yes."

General Overseer—Then, He is with us now.

What is the use in fooling about it?

Either you are a Christian or you are not.

If you are a Christian, be an out-and-out Christian, who believes the whole thing.

Do not be a half-and-half Christian—*a la* Hirsch, *a la* Humbug-all-around. (Laughter.)

Be a Christian!

The Story of Jonah and the Great Fish Not a Legend.

Some people have great difficulty about Jonah and the big fish.

"Can you swallow that?" you ask.

Certainly I can.

I swallow Jonah and the big fish, Joshua and the sun standing still, without any difficulty whatever.

Scientifically there is no difficulty.

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Scientifically it is quite possible for a man to be swallowed by a great fish and by-and-by be vomited out alive upon the land, because great fishes have swallowed animals, and afterwards vomited them out alive.

Men have seen more wonderful things than that.

Some have seen a frog that had lived inside of a rock for several thousand years, apparently, and when the rock was split, it jumped out.

I do not know how it could live within the rock.

There are some extraordinary things that your philosophy and mine cannot cover.

The dogs in Greenland have eaten the preserved flesh of animals, that must have fed upon vegetable matter, but when, at the time of the Flood, the earth tumbled around upon another axis, the cold froze them all up.

Today the dogs in the arctic regions feed upon the *pachydermata mammalia* of the Post-Pliocene era.

But the most absurd thing is that any one should be an infidel.

If an infidel were to tell me that no one made this world, and I should present him with a fine globe of the world and tell him that no one made that globe, he would laugh at me.

Nevertheless, he says that the world of which that globe is but the faintest image was not made by any one.

Get some sense.

I was very simple in my faith in this matter when I made the Elijah Declaration two years ago.

I shall deal, very simply, with the story of the Transfiguration today, and the question of the disciples.

I believe every word of that story.

When they came down from the mountain Peter asked: "Why then say the scribes that Elijah must first come?"

Peter was in great trouble.

He could not be accused at any time of having a surplus of wisdom.

He was a very unwise man.

He did what some of you do: he opened his mouth and put his foot in it. (Laughter.)

He talked and talked and talked without thinking.

It Is a Bad Thing for a Man to Talk Without Thinking.

I have done a great deal of thinking over what I am saying to you.

I know what I am talking about.

I have been over this ground as no other man has.

I believed God from the start.

I have not had any doubt about God; the infallibility of the Scriptures; the reality of the Christ as Intercessor; or the Holy Spirit as Energizer.

I have not doubted God for a moment.

I have not been troubled with doubts.

I have no faith in people who say that there is "more faith in honest doubt than in half your creeds."

I believe that Overseer Mason would feel insulted, and properly so, if I should say to him: "Believe me, Overseer Mason, there is much faith in honest doubt, therefore I shall honestly doubt you."

He would want to cease having friendship or fellowship with me, because it is simply impossible for any doubt to exist between honest men.

What right have I to say to a man whom I never knew to lie that I honestly doubt him?

What right has he to say that to me, if the same condition obtains?

What right has any man to say that he honestly doubts the God who never lies?

That is the meanest and most dishonest thing.

If you want a very practical application of it, go home to your wife whom you have loved and trusted all these years, and say to her: "Maggie, I love you ever so much, but I doubt you. I do it honestly." (Laughter.)

How would she like it? Tell me.

If you were to say: "O Maggie, sympathize with my honest doubts of you," she would want to show you the door.

There Is No Honesty in Doubting God.

Poor Peter was troubled about the Transfiguration scene.

He had seen Jesus as he had never seen Him before.

He had seen Moses.

He had seen Elijah.

When he came down Jesus said that he was to tell the vision to no man; he was almost bursting to tell it: for he thought, probably, that he would be the apostle who would be permitted to proclaim that Elijah, the precursor of the Messiah, had come.

He said: "Why then say the scribes that Elijah must first come?" There was a tone of vexation, probably, in his voice.

He wanted to start a little controversy on the question, that before the Christ could come to do His work as the Messiah, Elijah must first come.

That is what the scribes said.

The scribes were perfectly right.

Many bad people are learned.

A man may be a very bad man, but a splendid geographer.

He may be a splendid mathematician.

He may be a splendid scientist in many ways.

He may be a fine musician, although a bad man.

Nevertheless you have no right to impugn his capacity because of his immorality.

Morality and mental capacity are entirely different.

The Scribes in Constant Ferment of Strifes and Factions.

These scribes were very mean and wicked to the Lord Jesus, the Christ. But they were very able and scholarly men.

They were mean and wicked to each other.

Josephus, their fellow countryman, tells you, in writing the story of the times, that they were all involved in prejudices and factions.

That was the cause of the dispersion of the Jewish nation—they were full of bitter jealousies and fights.

There were the sects of Sadducean Scribes, the Pharisaic Scribes, the Herodian Scribes, and the Essenian Scribes.

There were all kinds of little petty parties among scribes, as scribes are to this day.

They were all fighting with one another.

However, they were all agreed on one thing: that the Holy Scripture said that before the Christ came Elijah should come.

I cannot understand why it is that the Church of the Christ is talking about the return of the Lord Jesus, the Christ, and forgetting that Elijah must first come.

You may say: "Elijah did come, first in the person of the Tishbite, and then in the person of John the Baptist."

Yes, but the Christ made that statement after the Tishbite had been dead for centuries, and John the Baptist had been dead for months.

In the 14th chapter of Matthew you are told that John the Baptist, who came in the spirit and power of Elias, had been put to death by Herod; therefore the Christ was talking after the death of John the Baptist.

He was not referring to John the Baptist or to Elijah the Tishbite when He said, as all scholars will admit that the passage reads: "Elijah indeed cometh, and shall restore all things."

John the Baptist Was Elijah the Preparer, but Not Elijah the Restorer.

John the Baptist never restored anything.

He had only a brief ministry of eleven months.

He merely proclaimed repentance, and multitudes believed him.

He proclaimed the coming of the Christ; and when the Christ came he knew Him in baptism.

He proclaimed that He who sent Him had said:

Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit.

He knew Jesus, for He was his own cousin.

Mary and Elizabeth were cousins, and often visited each other.

Therefore he knew who Jesus was as a man, but he did not know that He was the Christ.

John the Baptist did not know that he himself was the Elijah, but Jesus said that he was, and the angel Gabriel, before he was born, said that he was.

Gabriel said that John would come in the spirit and power of Elijah, so that the appearance of Elijah the Restorer cannot be the appearance of either John the Baptist or the Tishbite.

I wonder whether any of you Episcopalians, Methodists or Roman Catholics know that nearly all the great Apostolic Fathers of the early ages, the Catholic commentators of the middle ages, and even the Roman Catholics of the present

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age believed and believe in the coming of Elijah before the second coming of the Lord?

They believed that the Scriptures teach it.

Both Chrysostom and Augustine teach it.

What the Leading Commentators of the Age Have Said Concerning Elijah the Restorer.

Do you know that the Church of England theologians teach it today?

I hold in my hand the Pulpit Commentary which is edited by the Very Rev. H. D. Spence, D.D., Dean of Gloucester, and the Rev. Joseph S. Exell, M.A., and among the contributors are the late Dean Farrar, and many other English Doctors of Divinity of the highest standing. It is supposed to be one of the up-to-date commentaries of our times.

This commentary says that Elijah must come before Jesus comes again.

The Christ Himself, said:

Elijah indeed cometh, and shall restore All Things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of Man also suffer of them.

It is in accordance with the prophecy of God through Malachi in the very last verse of the Old Testament.

This is the first time I have ever brought a commentary upon this platform.

In this commentary, extending over many pages, are the expositions of this passage which says:

Christ is here alluding to His own Second Coming, which shall be preceded by the appearance of Elijah in person.

The Restoration is still future, and was not fulfilled in the Baptist's ministry.

The advent of Christ needed to be heralded by an Elijah-Ministry. . . . Except Elijah came first Christ could not come. . . . The Elijah-Ministry may come and yet be rejected. It was so in the case of John the Baptist, at least on the part of a considerable portion of the Jews. . . . The most needed Divine Ministry may not come in the form we are expecting. The people looked for Elijah, and Elijah came; yet they did not recognize him. We may read the Bible too literally. Prophecy is not fulfilled in pedantic, verbal exactitude. The spirit of the prediction is verified in the event, but not in the form in which the prediction was first recorded. We blunder in blindness if we fail to welcome the Baptist because we are looking for Elijah. . . . It is the fate of prophecy to be fulfilled without being noticed by the world. "But the wise shall understand."

The Scribes expected Elijah to come as the harbinger of Messiah. As Elijah had now appeared, the disciples were eager to proclaim this as the accomplishment of the prophecy. But they were now further surprised to learn that the prophecy had already been fulfilled in the person of John the Baptist.

It was to be again fulfilled in the Second Coming of the Lord, before which Elijah must again come as the Restorer.

The coming of Elijah is the Herald of Judgment. Such a coming may be presumed. (1) For Christ is yet to come in Judgment. Before His Transfiguration He announced this solemn fact. . . . (2) Daniel distinguishes the first and second advents of Messiah; otherwise the comings are so blended in the visions of prophecy that they appear as one. . . . The presumption is now confirmed. . . . (3) In affirming that Elijah had come in the person of John the Baptist, our Lord did not say there was no future coming of Elijah. . . . (4) Far from this, our Lord says plainly, "Elijah indeed cometh and shall restore all things." This coming of Elijah in the future is all the more remarkable in that it was spoken after John had been beheaded. . . . (5) This Elijah of the future is to "restore all things." This did not John. He restored some things. He preached Repentance, and his doctrine is still restoring. But "the time of the restoration of all things" is that of the second advent of Christ.

The Greatest Minds of the Catholic Church In All the Ages Have Recognized That Elijah Must Come Again.

When I say Catholic I am using the word in its true and good sense, apart from the Roman and Greek Church Apostasies.

I am speaking of the Holy Catholic Church of which the Apostles' Creed speaks.

I am speaking of the Church of the First-born whose names are written in heaven.

I do not hesitate to say that there are few interpreters of Scripture of any rank who do not admit that the Elijah must come before the Christ can come in His second appearing.

It is a very important matter.

When I Go Down to New York I Shall Deal With Dr. Buckley.

He has told shameful lies concerning Zion and myself in the *Century* magazine, for which I shall deal with him.

One of the things for which I shall deal with him, is the fact that he admitted what I am now saying, when he and Dr. Berry were my guests, and yet makes no mention of the fact when he violated his compact with me that the conversation should be kept private.

They came without invitation.

They discussed this matter with me for hours, the result of which was that Dr. Buckley and Dr. Berry—one the editor of the New York *Christian Advocate*, and the other the editor of the *Epworth Herald*—both admitted the fact that Elijah must first come before the Christ.

That is entirely independent of the question as to who Elijah is.

They admitted the fact that Elijah must come, but now they seem to go back on it.

They do not say so in very plain words; but you are led to infer it.

They and the church in New York will be made to face the question.

You theologians, everywhere, will have to consider the question.

It is not first a question as to whether I have come in the spirit and power of Elijah.

That is a secondary consideration.

The question to settle as a theological point, is a fact of prophecy: Is Elijah to come before the Christ comes?

The late Rev. Henry Alford, Dean of Canterbury, a great Church of England scholar says, in his great classic, "Alford's Greek Testament," published in four volumes, in Volume I, page 180, commenting on Matthew 17:11, 12:

Our Lord speaks here plainly IN THE FUTURE and uses the very word of the prophecy Malachi 4:6. The double ALLUSION is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the real Elias (the words of Malachi will hardly bear any other than a personal meaning) who is to forerun His greater and second coming.

Commenting on Mark 9:12, he says:

THEY ASKED, How say the Scribes that Elias must first come? Our Lord answers it by telling them that it is even so; and returns the question by another: And how is it (also) written of the Son of Man, that He, etc.? Then comes the conclusion in verse 13 with ἀλλὰ λέγω ὑμῖν stating that Elias HAS COME, and leaving it therefore to be inferred that the suffering of the Son of Man were close at hand. Notice how the γέγραπται ἐπ' αὐτόν binds both together. Just as the first coming of the Son of Man was to suffer and die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias ἀποκαθιστάνειν πάντα, and of the Son of Man in glory.

The Coming of Elijah the Restorer a Fundamental Belief in the Jewish Church.

I will turn from all the Christians and ask the Jews.

I will ask any Jewish Rabbi throughout the world whether Elijah is not to come first, according to their Scriptures, and he will say "Yes."

Dean Stanley, in his lectures on the Jewish church, puts that very neatly, pp. 290-291, in these words:

It was a fixed belief of the Jews that Elijah must come, and a seat is still placed for him to superintend the circumcision of the Jewish children. Passover after Passover, the Jews of our own day place the Paschal cup on the table, and set the door wide open, believing that that is the moment when Elijah will reappear. When good goods are found and no owner comes, when difficulties arise and no solution appears, the answer is, "Put them by till Elijah comes."

Edersheim tells us that Rabbi Eliezer closes a curious chapter on "Repentance" with these words:

And Israel will not make great repentance till Elijah—his memory for blessing—comes.

There is no Jew throughout the whole world of any scholarship, whether in Chicago or London, in St. Petersburg or Berlin, who will not tell you that the Elijah must reappear before the Messiah comes.

It is a very important point.

It is a point that you of every denomination will have to consider.

You are right up against it.

The Christ Cannot Come Again Until Elijah First Come.

That is a question entirely apart from the question as to whether or not I have come in the spirit and power of Elijah.

What is the significance of that fact?

Its significance is that the Coming of the Lord draweth nigh, and that, without fixing dates, it is imminent.

The vast majority of Christians, of any spiritual insight, are convinced today that the coming of the Christ is nigh.

In that event, the ministry of the Elijah must come about this time, and the Elijah must be found.

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When the Elijah is found of God he must of necessity announce his ministry.

Elijah did so twice before—in the reign of Ahab and in the reign of Herod.

No one else can announce it.

Why not wait for the church to announce it?

The church cannot announce it, but the church can receive it.

The church can believe it, and act upon it.

The Christian Catholic Church in Zion does receive and act upon it.

Within this question and its proper answer there lies a Revolution in the Church and its Expectation.

Why do the ecclesiastics of today not want to endorse the interpretation that the commentators of their own churches have given?

Why will they not accept the interpretation of Dean Stanley, Dean Alford, Dr. John Keble, Dr. Tuck, Dr. MacDonald, Dr. Adeney, Dr. Williams, Dr. Dean, and hundreds of others?

They will not because when Elijah comes—I am not saying for the moment that I am he—he will be a greater power than any president, any cabinet, any legislature, any supreme court, any church, any archbishop, or any pope.

It has suddenly become a practical question.

The Elijah Always Commands the Situation.

When he first came he was a Tishbite, a sojourner of Gilead, but the Jezebel and Ahab of that time, and the priests of Baal were as nothing when compared with him.

If you have not read your Bibles lately it will be quite interesting to hunt up and read the Elijah story in the Books of Kings.

You will find that he was a king maker and a prophet maker.

He was not only an ecclesiastical reformer, but a judge who commanded the execution, instantly, of hundreds of criminals, and he was obeyed.

When he came again in the person of John the Baptist, he did not hesitate.

He smote Herod on the face, and told him: "Thou shalt not. It does not matter where you received your divorce, Herod, thou shalt not have her to wife.

"You are sitting with a strumpet by your side upon the throne. That is your brother Philip's wife.

"You are degrading the Israelitish people by putting a harlot by your side. Thou shalt not have her to wife."

He looked the king straight in the face.

Herodias said, like Jezebel, "I will have his heart's blood!" and she got it.

The Church Will Have to Recognize the Authority of the Elijah.

I say that no matter who he is, the Elijah must have a Divine Authority and Message.

He must have an endorsement from the Most High God, that makes him a Paramount Authority upon morals and upon manners in the whole world.

The church will have to acknowledge that, because the same question will arise that arose before.

Is the prophet the greater, or the priest?

Is the prophet the greater, or the prince?

Is the prophet the greater, or the people?

Upon the answer to that will depend the happiness or the misery of the world.

Malachi put it in a nutshell in the very last words of the Old Testament:

> Behold, I will send you Elijah the prophet before the Great and Terrible Day of the Lord come. And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

Jesus, the Christ, a greater than Malachi, said: "Elijah indeed cometh, and shall restore all things."

In the same spirit the apostle Peter said that "the Times of the Restoration of All Things" should come, and that he should come, that prophet of whom Moses spoke.

> Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye harken in all things whatsoever he shall speak unto you.
>
> And it shall be, that every soul, which shall not harken to that prophet, shall be utterly destroyed from among the people.

That prophet is identical with the Messenger of the Covenant and Elijah the prophet.

The Few in the Christian Catholic Church in Zion Who Have Rejected Elijah the Restorer Have Been Harboring Sin in Their Lives.

I want to set you thinking again upon this question.

Some persons may say that Dr. Dowie is in some trouble about it in Zion.

Perhaps his people are not standing by him very firmly in this Elijah Declaration.

If there are any such I do not know it.

A man in our ministry wrote a letter to my General Ecclesiastical Secretary, in which he said that he was beginning to have some difficulties with the Elijah question.

The letter was placed before me, and I said: "Call that man in."

He came in from his outside station, and I said: "You say there is some difficulty about the Elijah question?"

He answered: "Yes."

I spoke with him for a few minutes.

When he went out I said to the General Ecclesiastical Secretary: "It is not the question about the Elijah matter at all; there is a woman at the bottom of it and a devil."

I watched that man, but I could not see any support for my opinion.

One day, however, I received sufficient proof to let him in again, and then I heard from his own lips that the Elijah matter was all settled.

He said that he could go back to his station, if I would only let him.

I told him that I did not expect him to preach the Gospel of Elijah anyway.

I told him to preach Jesus, the Christ, and Him crucified and His Everlasting Gospel.

He wrote me a great many wearisome pages upon this matter, telling me how he had accepted it all at last.

I listened to him while I was signing some important papers.

Presently I looked at him and said to myself: "I will make that fellow acknowledge my office as Elijah the Restorer in another way."

I said, "Tell me all about your uncleanness. Tell me all about it."

Then he was silent.

It was a wonderful silence!

Minute after minute passed.

I think I counted three or four minute clicks which my time recorder made at the table by my side.

At last I said to him: "I am Elijah, am I?"

"Yes," he replied.

"Elijah commands you then to tell the truth immediately about your dirty devilry."

I got it all, and he was out of Zion City inside of an hour.

He was removed from his office as an evangelist and from membership in the Christian Catholic Church in Zion.

Inside of an hour he was on his way to his home in Canada in disgrace.

Since this declaration has been made, I have not known a single person in Zion to doubt it, who had not first gone to the Devil.

A Unanimous Affirmation of the Declaration of June 2, 1901.

Every member of the Christian Catholic Church in Zion who stands by the Declaration of June 2, 1901, and believes that God has sent me in the spirit and power of Elijah, stand. (Apparently all members rose.)

All others who may not be members of the Church, but who desire to confirm that, stand also.

I thank many for standing.

Every member of the Church now standing, sit down. All others sit down.

Every member of the Christian Catholic Church in Zion who rejects the doctrine that I am Elijah the Restorer, stand. My people are brave. There are no cowards amongst them. I know they would stand if they did. I do not see one.

That is where Zion stands today, not only in America, but in Australia, in Africa, in Europe, in the Islands of the Sea, and in Asia.

I thank God for this confidence, and for the strength that it gives to the Church and to my Ministry.

I shall Reaffirm the Declaration before the largest congrega-

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tion of my people that can be got together in this Auditorium on the last Lord's Day in the month—the closing service of this long series of Restoration Messages.

Every one who wants to do the will of God from the heart, stand.

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. If I have wronged any, help me to confess the wrong, to make restitution, and to do right, no matter what it costs, and to do right, in Thy sight, for any wrong I have done to Thee. Oh, there are so many! Oh, take away the guilt and give me power to go forth free from the law of sin and death. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

You meant it, did you not?

Voices—"Yes."

General Overseer—Do you want to work along the line of that? Tell me.

Voices—"Yes."

General Overseer—To really help humanity to get saved?

Voices—"Yes."

General Overseer—All right, then you and I are ready to go in for a glorious time in the not distant future. We are at it all the time, but I am so glad that I have Seven Thousand thoroughly enrolled in the Legions of this Host, and I think they are wise.

"They that be wise shall shine."

After Hymn No. 20 had been sung, the service was closed by the General Overseer pronouncing the following

PRAYER AND BENEDICTION.

Our Father, we believe that Daniel will stand in his lot at the end of the days. Perhaps he is not so far away, but may soon appear and stand and hear that song with the descending saints from heaven as those ascend who are ready to meet the Lord in the air.

O God, we believe that he will stand also when Thou dost come to rule upon the earth.

Then we shall again hear that song in the wonderful words which that prophet of old spoke when he said—"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."

Our God, give us Power with our lives to help men and women to be good, to be righteous, to do good things, to live righteous lives, and to trust in the Righteous Advocate with the Father, Jesus, the Messiah, the Righteous One.

God bless the wide world, and be with us as we go forth to move upon the world, in Jesus' Name.

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.

Train Schedule Between Zion City and Chicago

Effective April 5, 1903

Weekday Trains				Sunday Trains	
CHICAGO TO ZION CITY		ZION CITY TO CHICAGO		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	7.03 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.	* 8.00 p. m.	9.11 p. m.
2.00 p. m.	3.13 p. m.	*†2.34 p. m.	4.00 p. m.	ZION CITY TO CHICAGO.	
3.00 p. m.	4.16 p. m.	5.05 p. m.	6.20 p. m.	Leave Zion City	Arrive Chicago
4.15 p. m.	5.30 p. m.	* 8.04 p. m.	9.30 p. m.	* 8.19 a. m.	9.45 a. m.
* 5.20 p. m.	6.56 p. m.	‡ 1.18 p. m.	3.00 p. m.	*11.49 a. m.	1.15 p. m.
* 8.00 p. m.	9.11 p. m.			3.05 p. m.	6.40 p. m.
				* 8.04 p. m.	9.30 p. m.

* Signifies change train at Waukegan. † Train does not run south on Saturdays.
‡ Train runs south on Saturday only.

North Bound Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation tickets sold at depot. To travel between Zion Building and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

Zion Transportation and Railway Affairs (John Alex. Dowie) 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,
General Superintendent 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, a year ago last May, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man. The iniquity of the Mystic Shrine is laid bare.

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

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

Sent by mail, postpaid, for twenty-five cents.
Address, Zion Printing and Publishing House,
19 East Twelfth Street,
Chicago, Illinois, U. S. A.

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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Lord's Day Afternoon in Shiloh Tabernacle

EASTER ADDRESS BY DEACON A. J. GLADSTONE DOWIE

REPORTED BY I. M. S.

EASTERTIDE had come!

Nature was bursting the bonds of the cold, dark tomb of winter.

This season was brought to remembrance in Shiloh Tabernacle, Lord's Day afternoon, April 12, 1903, by the fair white Easter lilies and potted plants in delicate bloom, which almost entirely hid the desk with their foliage, and were massed at the east and west ends of the platform in large clusters, sending their sweetest fragrance on the air, mingling with joyous songs from overflowing hearts.

"Christ is risen" was the glad refrain of all the music.

This was the Anniversary of the central event of all the ages, the day upon which the Christ had burst the bonds of death and had risen Victor over the grave.

Deacon A. J. Gladstone Dowie, only son of the General Overseer and Overseer Jane Dowie, delivered the Easter address; brief, although most touching and earnest.



DEACON A. J. GLADSTONE DOWIE.

As he read the words of the Apostle Paul from the 15th chapter of 1 Corinthians—the Resurrection chapter—the significance of the meaning of the words entered into every heart. The speaker was overcome for a moment with emotion as the thought of loved ones gone before filled his heart and thought.

The hearts of thousands present were filled with tender and loving sympathy, and tears were flowing down the cheeks of nearly every one.

But in a moment Deacon Dowie's voice rose, as he read on, "For as in Adam all die, so also in the Christ shall all be made alive."

Never was the interest more sympathetic or the audience more attentive and earnest on the Lord's Day Afternoons in Shiloh Tabernacle.

While the rains were descending almost in cloud-bursts upon the roof of the Tabernacle, seeming, as it were, to mingle with the tears that came with the recollections of sorrows caused by loved ones who had passed away, the speaker's voice rang out in clear, distinct tones which could be heard throughout the vast building.

Showers of blessing in spirit came, and hearts were refreshed and lifted up.

The words most impressed upon the minds of the people by the speaker were the words of Paul the Apostle to the Colossians.

"If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God."

He urged them to walk in brotherly love and real, practical help and sympathy one with another, urging the people, in all their daily duties, to consider whether they so act towards their fellows as to show that the Resurrection Life and Power is in their spirits.

At the close the entire audience, nearly three thousand in number, with a very few exceptions, remained to participate in the Communion of the Lord's Supper.

Shiloh Tabernacle, Lord's Day Afternoon, April 12, 1903.

The services were opened with the Processional, at the close of which Overseer Jane Dowie pronounced the Invocation.

Hymn No. 361 was heartily sung by the Choir and Congregation, after which Overseer Jane Dowie led in the recitation of the Apostles' Creed.

She then read the Eleven Commandments, the Choir and Congregation singing the Response.

The Te Deum was then sung by the Choir.

Deacon Dowie read the Scripture lesson first from the 15th chapter of the 1st Epistle of Paul the Apostle to the Corinthians from the first to the 28th verses inclusive, and then from the Epistle of Paul to the Colossians, the 3d chapter, closing with the 17th verse.

After the chanting of the Gloria Patri by the Choir Elder

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Harvey D. Brasefield led in the common supplication, closing with prayer for the sick and sorrowing and the chanting of the Disciples' Prayer.

The announcements were made by Deacon Dowie and the tithes and offerings received.

Deacon A. J. Gladstone Dowie then delivered the discourse for the afternoon.

LESSONS FROM THE CHRIST'S RESURRECTION.

TEXT.

If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God.
Set your mind on the things that are above, not on things that are upon the earth.
For ye died, and your life is hid with the Christ in God.
When the Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory.

He said: Let us look back from the Resurrection Story and think of the facts as they are given to us in the Gospel, of the days which immediately precede the Resurrection, and see if we may possibly understand the condition of mind of the disciples at that time.

The Events of Passion Week.

Only the Sunday, or first day of the week preceding the crucifixion, the Christ had made His triumphant entry into Jerusalem, with the people shouting Alleluias, and the streets strewn with palms.

Yet so fickle was the multitude, that on the Wednesday and Thursday the Jews had already begun to plot His death, and on the Friday they seized Him in the Garden in the midst of His Disciples. These disciples, who had followed Him through Judea and Galilee for three years, immediately forsook Him and fled.

Peter cut off the ear of the high priest's servant and the Christ restored it and rebuked him. But we hear nothing of any attempt, on Peter's part, to rescue the Christ from the high priest's officers who had come to take Him. The words, "They all left Him, and fled," had become literally true; but Peter and John seemed to have followed Him to the high priest's house.

John, evidently being a relative of the high priest, went in. Then, later, Peter came to the rear of the house, so to speak.

Yet this valiant apostle of the Lord Jesus, the Christ, as he later proved himself to be, when he was taxed with being a follower of the Christ, denied Him three times.

The disciples seem to have been almost stupefied, and did nothing. We read nothing of any action on their part.

When the Christ was tried before a packed jury, and before an unjust judge, sentenced to death and crucified, we do not see that they did anything.

The Jews, for fear of polluting their Sabbath, burried the body into the tomb as quickly as possible.

Lethargy of the Christ's Disciples at the Time of His Crucifixion.

All this time the disciples do what? Simply gaze—nothing else. They seemed to be absolutely incapable of doing anything else but mourn in silence.

On the Sunday following (the Christ's body having been in the tomb since Friday) the women came to the tomb and found it empty, and the angels—the men who appear in shining garments—tell them that the Christ is not there—He is risen.

The women immediately believed the story, and went back to the disciples to tell it to them.

Unbelief of the Disciples Regarding the Christ's Resurrection.

The men do not seem to have believed in the Resurrection.

The truth that the Christ had taught them three times had entirely vanished from their remembrance; they seem to have been rather inclined to believe that the women were dreaming—that they had seen some vision and that the Christ had not risen.

They went to the tomb and got confirmation of it.

Historical Credibility of the Christ's Resurrection.

Following the Resurrection we have the forty days before the Ascension, during which the Christ appeared to many, on one occasion to as many as five hundred.

We have this story repeated as many as four times. It is in every Gospel, at least in part.

There are very few historical facts concerning which you can find four competent writers who will tell the same thing in language which varies just in accordance with what is the natural variance due to the individual point of view.

When several witnesses get on the stand and tell the same story, in exactly the same language, you wonder how long a conversation they had with the lawyer before they came into the witness box.

It is not necessary to ask for more historic proof of the Resurrection.

But the world asks the denominational and apostate churches, and asks rightly, "what visible proof can you show us of the Resurrection? Your church has absolutely nothing!"

We read in the 16th chapter of the Gospel according to St. Mark, beginning at the 14th verse:

Afterward He was manifested unto the eleven themselves as they sat at meat; and He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.
And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation.
He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.
And these signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues;
They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.
So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God.
And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

The World Has Cause to Jeer at the Church.

You see that the Lord Jesus, the Christ, gave a distinct injunction to His disciples to preach the Gospel of Salvation, Healing and Holy Living; yet the so-called church, for the most part, today preaches to the world, merely the Gospel of Salvation.

The world says jeeringly, "Your Christ said, 'Preach the Gospel of Healing.' Why don't you go and preach it? He told you that after His Resurrection. It seems to us that you do not believe very much in the Resurrection, since you disregard that injunction of your Master."

I think that the world has the right of the matter.

The true disciples of the Christ have visibly proved to the world that the Message of the Risen Lord to His Church is not mere words, in preaching the Gospel of Healing to the poor. Resurrection power is manifested today in men's bodies, the dead flesh is quickened and becomes alive.

The Resurrection is not manifested at this moment in the theories offered to the world by the so-called churches.

The world has a right to doubt when theological stones are removed from the tombs of theological cemeteries (where they should be left as headstones) and thrown at the heads of men.

It is useless to talk to many infidels; for they are infidels not because of doubt in the truth of the story of the Christ's Resurrection, but because of their skepticism concerning the foolishness which is practiced by the Christ's followers in this time.

All the Teachings of the Christ and the Apostles Lead up to the Resurrection from the Dead.

Paul's argument, on this point, that Christianity, as a truth, stands or falls on this very question, is unanswerable.

On three distinct occasions, the Christ stated that He would rise from the dead and in three of the Gospels we have this stated and recorded by each of the first three Evangelists.

He said, in John 14, "Because I live ye shall live also," and it is that very thing upon which we base our belief in the Resurrection of the dead.

Paul's argument is: if the dead are not raised, the Christ is not raised: but he said, "because I live ye shall live also."

If we who believe in the Christ and have hope in Him, do not rise from the dead, then the Christ is not risen.

Their Final Victory over death is all that consoles us for the loss, in this life, of those dear to us.

In the 1st Epistle of Paul to the Corinthians, 15th chapter and 50th verse, we have the belief more exactly put than anywhere else.

Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed,

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In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy victory? O death, where is thy sting?

The sting of death is sin; and the power of sin is the law:

But thanks be to God, which giveth us the victory through our Lord Jesus, the Christ.

Belief in the Resurrection Distinguishing Mark of Christianity.

It is this ultimate victory through the Christ over death, that has raised Christianity above the merely moral beliefs of the Greek philosophers.

They had nothing worth having to offer after death.

If the words of the Christ had not been fulfilled, what more would Christianity be than a mere system of moral philosophy? He would be only a Teacher of morality, not the Risen Son of God.

But, thanks be to God, they were proved true, and the Christ, after being three days in the tomb, burst the bonds of death and rose from the dead.

In His Resurrection, He was the "first fruits of them that sleep."

We have this hope, that the Christ will raise us also, if we believe on Him.

If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God.

No Resurrection, No Hope.

Unless we are risen with the Christ, what hope has the future for any of us?

The outlook, even although it be not upon eternal damnation, as the old, iron-clad Presbyterian theology had it, is upon age-long misery.

This Resurrection which St. Paul speaks of is the Resurrection from the death produced by sin.

It is a Resurrection unto Life Eternal of which he speaks.

We are all dead in trespasses and sins until the Christ raises us.

His offer to raise us from death and sin is an offer open to all.

The Province of the Human Will.

There is an idea in the world, however, that this offer is such a free offer that we have absolutely nothing at all to do.

The promise is that "whosoever will may come." Unless we "will" the offer is not open to us.

We must "will" first.

The Christ is ready and willing to save any man from his sins, who is ready and willing to receive Him as his Savior and will repent of sin.

What a ridiculous thing it would be for the Christ to save a man from sin, and to have that man go on in sin!

That is what this idea of freedom must lead to.

The terms of an offer of this kind are merely that a man who is trying to kill himself by vices that finally destroy his body, must turn from those vices to obey the laws of God.

Men have reached such a state of anarchy that they are prone to forget that God has a Law.

They think that the law of man is superior to any Law of God.

God's Law overrides the laws of man, however.

We must obey the Law of God first, and let man's law go when it conflicts with Divine Law.

Divine Love Subservient to Divine Law.

People are very fond of talking about Divine Love, but that Love is a love which acts in obedience to God's Divine Law. It is a just Love.

It is like the love of a mother toward her children when she will not let them do wrong. It is love which moves her to restrain them, and yet she must have law in it.

The Apostle's injunction in Colossians is what I would urge upon you today:

If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God.

St. Paul is not meaning to enjoin on you that you shall wander around in a trance-like state, with absolutely no thought of what you intend to do with this body in which you exist. He is urging the crucifixion of the fleshly lusts, not a crucifixion of the literal flesh.

In the chapter which precedes this chapter, the 2d chapter of the Epistle to the Colossians, he warns against those who teach that the body is to be punished or neglected. He says that is absolutely false doctrine.

He warns here against letting earthly things weigh down the heavenly in our thoughts.

The things which are above are to dominate in actual every-day life—not merely in words.

Practical Character of the Resurrection, Life and Power.

He is not wanting that we go around with the slobbering talk of "brotherly love" that some have done, calling one another "brother, brother," but yet lying, and backbiting one another.

His idea is rather that we should help one another in a real, practical way; that we should be brotherly in spirit, rather than calling one another brother and stabbing one another in the back.

He is not urging you to quit work and talk, spiritual talk, all day long, but that you should have as your fundamental thought the things which are above and not that which is of the earth.

We are each to do all we can in a day, no matter how we may be employed.

In politics, the politician should be considering what is best for the people in the sight of God, not merely what is expedient to win their votes at the next election.

In all our daily duties, we should consider whether we so act toward our fellows that we show that the Resurrection Life and Power is in us.

Repentance Must Precede Forgiveness.

The Apostle means that there should be kindness exercised one towards another, and that there should be forbearance and a forgiving spirit; not a forgiving spirit—as the General Overseer has so often taught you—such as would forgive before the sinner repents, but a spirit ready to forgive the sinner as soon as he repents. Nor is it as others think: that they should wait a long time until there is a very plain manifestation of repentance; but a spirit which is ready to meet the sinner half-way, when he has repented, and forgive him then.

The Apostle urges that you should have charity one toward another; that the Resurrection Power may be manifested by having the Peace of God in your hearts; that, in the midst of all trials and troubles, you should have Eternal Peace; that in whatever work you may be engaged, there may be Peace in your hearts.

Resurrection Thoughts at the Communion.

Now we are passing to the Communion, where we commemorate the death of our Lord; but in that Communion our thoughts should not be of the bleeding, broken, ghastly body of the Christ upon the cross, but rather of the Christ who has risen from the dead, "the first fruits of them that sleep."

Our Ideal Christ is not to be a Christ hanging upon a cross, but the Risen Christ.

Oh, may we all know the Power of His Resurrection, that He may endow us with Power for Service, so that we may be able to withstand all the temptations of Satan as we go to our daily work, whatever it may be!

Let us think always of the Christ, not as the Jesus who is risen in an ordinary fleshly body, but as the Christ who sitteth at the right hand of God the Father Almighty in a glorified body; the Christ who is the King of kings and Lord of lords, crowned with glory and honor, the Holy, Kingly Christ.

I think that our prayer, at such a time as this, cannot be better expressed than in the words of Chrysostom, one of the oldest prayers preserved to us—

"Grant us in this world knowledge of Thyself, and in the world to come Life Everlasting." Amen.

Overseer Jane Dowie then said:

Those who desire today to give themselves to God, spirit, soul and body, and to repent of sin and get right with God, please rise and repeat with me the

PRAYER OF CONSECRATION.

My God and Father, in Jesus Name I come to Thee. Take me as I am and make me what I ought to be; clean in spirit, clean in soul, and clean in

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body. Help me to do right. Forgive my sins. Help me to repent; to get right with Thee through Jesus my Savior. Help me to come to Thee now in simple faith and trust Thee fully, for Jesus' sake. Amen.

(Apparently all stood and earnestly repeated the Prayer of Consecration, clause by clause, after Overseer Jane Dowie.)

The Choir then sang very softly one verse of

Son of my soul, Thou Savior dear,
It is not night if Thou be near,
Oh, let no earthborn cloud arise
To hide me from my Savior's eyes.

CLOSING PRAYER BY OVERSEER JANE DOWIE.

Our Father, we thank Thee today for our Savior, Jesus, the Christ.

We thank Thee for this Blessed Story that has been given to us today.

We thank Thee for Thy Beloved Son, that He came to earth as a little child, grew up to manhood, taught the people, was crucified, dead and buried, and that He rose again from the dead, and that He is now with Thee in Heaven.

We thank Thee that we believe in this risen Christ, and that we believe that we also shall rise again; for we believe in the Resurrection Life

Our Father, we thank Thee for His Victory over death, and for the sure and certain hope of immortality beyond the grave.

Grant, our Father, that all that are here may so live that when the time comes for them to go, that they shall be ready to enter into the Life Everlasting. Amen.

After a short interval, the Lord's Supper was administered to about three thousand communicants.

After the Recessional Hymn 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.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3 00 p. m., Thursdays, 2:30 and 7:30 p. m.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

NOTICE TO CORRESPONDENTS.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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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Dedication of Zion City Passenger Depot

....BY THE GENERAL OVERSEER....

REPORTED BY S. E. C., A. C. B., AND J. S. E.

DEDICATION DAY of the new Chicago & North-Western passenger depot, Monday May 11, 1903, dawned a perfect delight of sunshine, balmy air, and sweet melody of bird's song.

Shortly after noon the children began to mass themselves at their respective schools, and all were soon on their way to the starting point on Shiloh boulevard, whence they proceeded to the new depot.

They headed the procession. Zion College students, the Zion City Band, the General Overseer, Overseer Jane Dowie, and Overseer J. G. Speicher followed them.

In the meantime Deacon J. F. Peters, Superintendent of Zion Transportation and Railway Affairs, Deacon E. O. Myers, Depot-master and Deacon S. H. DePew, Special Officer, were busy at the new depot seating the officials of Zion's Ecclesiastical and Industrial departments, and the guests who had been coming into Zion on the morning trains.

As the train from Chicago arrived at 12:37 p. m., there was a solid line of children, three deep, extending the length of the platform, to welcome the railroad officials as they stepped off their car at the rear end of the train.

By this time every point of vantage inside and out was taken, crowds of people were standing on the opposite platform, while others were in the grounds back of the depot.

As soon as officials and guests were comfortably seated, the Junior Choir, under the guidance of Elder Brasefield, Deacons Sayrs and Rice, were marched into the depot while the band played.

The General Overseer had sitting to his right, Overseer Jane Dowie and his business and ecclesiastical cabinet, on the left, Overseer Speicher, Deacon Stern, the railroad officials, the employees of Zion Transportation bureau and the employees of the new depot.

The services were opened by the General Overseer, who announced Zion's stirring, marching song.

Two portions of Scripture were read, Psalm 24th, and a part of the last chapter of Daniel.

The hymn, "They That Be Wise Shall Shine," was sung with great spirit.

The General Overseer prayed the blessing of God upon the city and upon the consecration service of the little depot, and gave thanks for the safe transportation of the thousands and tens of thousands, who had been carried in safety over the road, with never an accident; and for the excellent conduct of the people.

The blessing of God was invoked upon the president of the North-Western railway and all the officials connected with it, especially upon the representatives of the road who were present, together with the vast company in attendance. The thousands chanted the Disciples' Prayer.

The Junior Choir, under the leadership of Conductor B. M. Rice, rendered very beautifully, "Brightly Beams Our Banner."

The General Overseer then said:

Telegrams From Railway Officials.

Before I say the few words which are in my heart to speak at the dedication of this building, I desire to say that I have received a large number of telegrams from the officials of the Chicago & North-Western Railway company. I will read only one, and then just read the names of the others.

This is addressed to our Superintendent of Transportation and the Agent for Railway affairs, Deacon Peters.

Many, many thanks for the cordial invitation from the General Overseer to be with you at Zion City at 12:45 p. m. today. I regret very much that an important engagement elsewhere at noon today will prevent my accepting.
(Signed) H. R. McCULLOUGH,
Third Vice-president.

Mr. McCullough was with me last week and intended, I know, to be with me today, as did also Mr. Gardner, General Manager, who sent a similar telegram.

I think it well to say that telegrams have come to us from:

H. R. McCullough, Third Vice-president.
W. A. Gardner, General Manager.
R. H. Aishton, Assistant General Manager.
W. D. Cantillon, General Superintendent.
F. R. Pechin, Superintendent.
J. D. Cutteridge, Train Master.
P. J. O'Brien, Assistant Superintendent.
C. A. Cairnes, General Passenger Agent.
J. L. Ferguson, Assistant General Passenger Agent.
W. B. Kniskern, Passenger Traffic Manager.
C. T. Dike, Division Engineer.
J. O. Clifford, Freight Auditor.
J. L. Burgess, General Traveling Auditor.

DEDICATION ADDRESS: "MANY SHALL RUN TO AND FRO."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O God, be profitable to this people, and to all to whom these words shall come, in this and every land, Till Jesus Comes. (Amen.)

It is very hard to get a text for dedicating a depot, because it does not seem to have been provided for in the Bible, although I have had a suggestion made to me today, that one of the best texts (?) that I could possibly have for this occasion is:

"BLEST BE THE TIE THAT BINDS."

Pleasant Business Relations With the Railroad Company.

I suppose that is a reference to the railway ties, but I do not know but that it is a very good text for Zion City and the Railway company which is associated with us.

We have had the most pleasant business association with every one, with some few exceptions; but we have had the most pleasant associations with the Chicago & North-Western Railway company, without any exceptions.

I should hope there would be something in the tie that binds, too. I would like them all to be bound up with us in Christian love, in the "fellowship of Christian minds," which is "like to that above."

An Analogy.

There is one good thought brought out by that suggestion of this morning, and that is that these railway ties bind the rails together and keep them exactly in place, so that they can not shift, and will carry the swiftly-rolling wheels over them without accident.

That is just what we should be.

We should be bound to each other as these rails are bound to each other.

We should keep exactly in the same place, and not move from the right, true, even position, so that there never shall be any going off the line.

Let me say a few words, however, upon the text that has been in my mind.

I read it to you.

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It is one of the beautiful words of Daniel, concerning whose words, "They that be wise shall shine," we have been singing. These are the words:

TEXT.

'But thou O Daniel, shut up the words, and seal the Book, even to the Time of the End: many shall run to and fro, and knowledge shall be increased.

Running To and Fro.

If I had not been running to and fro over this world, I never would have struck Chicago.

I have had many years of ministry. I was the kind of minister who left his pulpit only on rare exceptions. They could not get me even to deliver an Anniversary Sermon in a neighboring church.

I would say, "No, I have my own flock to attend to, and I have twenty-five invitations to preach anniversary sermons, so that, if I accepted them, I would be away from my people half the time in one year."

But the time came when God showed me that I must lay down my beautiful church and all its very pleasant surroundings.

Mrs. Dowie and I thought we had far too nice furniture, and too many beautiful things about us, to do the work we wanted to do, so we gradually sold the beautiful pictures, books and fine furniture, and went deeper and deeper down to the people, until we got to the very poorest. There we labored through every strata of humanity to the very humblest.

When we got there, we saw that we could not help them if we stayed there, but that it was necessary, to help the poor, to get on our own proper plane. So we came up again, and asked God to help us establish a Strong Church.

We did establish a Strong Church in Australia.

We called it the Tabernacle, the Free Christian Tabernacle. The people used to throng it. Sometimes there would be more people, by two or three and sometimes ten times, outside than inside.

Then God used us in that wonderful Ministry of Healing. In Australia, thousands upon thousands came and got blessing.

I told my people, when I built a very beautiful Tabernacle for them, that they must not expect me to stay longer than three years, because I had had a vision from God, and believed that I must leave Australia, and must plant a work somewhere in the world that would reach the whole world.

Coming to Chicago.

I never thought that Chicago would be the place, because Chicago is not an attractive place to live in after one has lived in beautiful Australia.

There is little in Chicago but dirt and mud and mud and dirt.

There was a very crabbed newspaper editor, who was very powerful and very rich, and had been Mayor of Chicago. He thought that he was the whole thing.

He began writing against me in the paper.

He said, "Dowie must go."

That settled it.

I said, "Dowie must stay," and I stayed.

I do not think that I would have stayed, perhaps, if he had not said, "Dowie must go."

If I am in any difficulty at all as to what the right road is, I always know it by one thing. When the Devil says, "You go," I say, "Thank you, Mr. Devil, I was not quite sure that I was in the right place; now I know it, and I thank you."

I Love to Have a Fight with the Devil.

He and I have had many fights.

The Devil and I, we can't agree,
I hate him and he hates me,
Glory Hallelujah.

A fight with the Devil is a good fight.

I hope, girls and boys, you will always fight the Devil.

There is a little devil that gets inside of you sometimes, the devil that wants you to be naughty; the devil that wants you to be disobedient; the devil that wants you to be lazy and not learn your lessons; the devil that gets into a fellow that is working for so much per hour, and gets him to waste so much time that, if everybody else in Zion City were to do the same, about one hundred hours would be wasted in just a few minutes.

That is a lazy devil. That is a talkative devil, a nasty, sneaking, time-stealing, money-stealing devil.

The Devil of Laziness Makes Thieves.

I saw a man in Zion City, in my employ (they are all in my employ) who had his hands in his pockets.

I went up to him and said, "Take your hands out of my pockets, please."

"What, Doctor?"

"Take your hands out of Zion's pocket. Do you not know that a man who stands around during business hours with his hands in his pockets is a thief? He is getting paid for time he is not using for Zion."

I love to give this hour, for instance; I love to give many things, but a man who has his hands in his pocket, when he should be working, is a thief.

That is a devil that I do not want in Zion.

God Showed Me the Need for Zion City.

God brought me from that distant land, and I had a little knowledge to bring to this land.

I found, when I came to this land, that it needed the knowledge I had.

I went to and fro, and up and down throughout the land, until at last, as I told you, I came to Chicago.

It came to me more and more, as the years rolled on, that I could not take care of my people, or build up a strong community, to send forth the Gospel to all the world, unless I took them out of the cities, unless I brought them from their distant farms, and unless I brought them from many lands.

God put that thought into my heart, and enabled me to carry it out—and here is Zion City.

Within one year and nine months we have, I suppose, about ten thousand people of seventy different nationalities in this city.

Peace and Unity in Zion City.

We have yet to have the first quarrel of any kind.

The City Council meets and attends to business diligently and never has a contrary vote.

Dear children, youths and maidens, you will remember this day when you are gray-headed old men and women, and when I have passed away to be with the Lord, you will say, "We were at the dedication of the third passenger depot in Zion City."

Zion City's Three Passenger Depots—and Prospects for the Fourth.

We have had three depots in Zion City.

First, we had a depot about half the size of that ticket office. Then we had a depot across the way about twice the size of that office.

Now we have a depot that they think is very big. I tell them it will do for a waiting station on this side of the tracks, but they will have to build a $250,000 depot on the other side, and (turning to the officials of the Chicago & North-Western Railway company present) you will see that you will have to do that within two years.

I often think what Zion City will be when you dear little men and women grow up into big men and women, and we have passed on.

Twenty-five years hence, the factories will sweep down to the lake, and the beautiful harbor will be there, with beautiful vessels coming from all points.

We will have that inside of five years.

People Coming to Zion City from all the Lands.

We are a very remarkable people here. We have nearly one hundred people from Australia, and this morning I received a letter from Overseer Voliva saying there are thirty-three starting by the steamer *Aorangi*.

We have a number from New Zealand, many from South Africa, and people from all parts of the world. My text is, therefore, a good one:

Many shall run to and fro, and knowledge shall be increased.

We thank God, do we not, that we live in Zion?

People—"Yes."

General Overseer—If you are not good what have I to do?

Children—"Send us out."

General Overseer—They cannot do that in Chicago. If you

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SCENE AT THE DEDICATION OF ZION CITY PASSENGER DEPOT BY THE GENERAL OVERSEER.
ZION CITY, ILLINOIS. MAY 11, 1903

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were to send all the wicked people out there, you would have little population left.

A Tithe of the Children as God's Messengers.

We love the people, and we do what we can for them.

I no not know how many of you will leave this depot some day for distant lands.

I told the people some time ago, that they were to give a tithe to God. They do, and they are richer for it, because we do not give any tithes to the Devil.

We do not spend it in tobacco, and beer and skittles, and champagne at night and real pain in the morning. (Laughter.) We do not have that at all, but we do live for God and give God His portion.

I said to the mothers and fathers that I wanted a tenth of their children; that I wanted one out of every ten of their children to be a Messenger for God from Zion. Do you think that is right?

People—"Yes."

General Overseer—Children, would you like to go?

Children—"Yes."

General Overseer—When the time comes, I will select you, and we will send out a good many thousands and tens of thousands.

There are 4,000 of us going to New York next October.

The Best of All Knowledge.

Many shall run to and fro, and knowledge shall be increased.

What is the best of all knowledge? Is it to know the earth?

People—"No."

General Overseer—Is it to know the skies?

People—"No"

General Overseer—Is it to know men?

People—"No."

General Overseer—Is it to know God?

People—"Yes."

General Overseer—That is the best knowledge.

Do you not want to know more of Him?

People—"Yes."

General Overseer—I do not know who wrote our motto over the ticket window, but it is very nice to have it there:

"TILL HE COME."

The Lord is coming soon, is He not?

People—"Yes."

General Overseer—Then He will own the North-Western Railway.

Meanwhile, until He comes let us do the best we can for every one.

I ask our friends, the officials, to carry back to their headquarters the very kindest wishes on behalf of Zion City for all the officials of the line.

Zion Prays for the Railroad Men.

There are more prayers going up from this city for the safety of the men that run the engines than perhaps from anywhere, and we have never had an accident—not one child hurt.

We thank you (turning to the North-Western officials) for the care you have taken of us.

We thank you for the waiting room on the east side, and the quarter-of-a-million-dollar one you are going to build for us on the other side.

Led by the General Overseer, the people sang the last verse of "They that be Wise shall Shine."

The service 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

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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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

WHOSO offereth the sacrifice of thanksgiving glorifieth Me;
And to him that ordereth his conversation aright
Will I shew the salvation of God.—*Psalm 50:23.*

IT IS good to give thanks unto the Lord, and to call upon His Name.

Every one who has been saved from sin should live a life of thanksgiving and praise.

The people of Zion, however, have additional cause to render thanksgiving and praise unto God, for they have not only been saved from their sins, but have been healed of their diseases, and, living daily in accordance with the Divine command, they are, by the power of the Holy Spirit, being cleansed from all unrighteousness.

We are taught in the Holy Scripture to glorify God in all things; and since "whoso offereth the sacrifice of thanksgiving glorifieth" God, we feel that it is indeed good to tell of His loving-kindness and tender mercy, and to make known His marvelous works to the children of men.

Many wonderful testimonies to the goodness of God in healing all manner of sickness and disease, reach us continually.

The people of Zion are taught to ask our Heavenly Father for healing, knowing that His tender mercies are for all them that fear Him.

As a child comes to an earthly parent so they come to God, knowing that they will not be refused, for

Like as a father pitieth his children,
So Jehovah pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust.

Knowing our frame, He knows how to heal all our diseases.

Being the Author of all life and health, He can impart life and health to those who meet the Divine conditions.

We rejoice to have a part in sounding the praise of the Lord throughout the whole world by printing these testimonies to the goodness and mercy of God.

We know that God's blessing will accompany them, and that those who are oppressed by sin, and bound by afflictions, will be saved and healed, and thus be led to glorify Jehovah.

Sickness Came Through Disobedience.

He that is steadfast in righteousness shall attain unto life:
And he that pursueth evil doeth it to his own death.—*Proverbs 11:19.*

EAST WILTON, MAINE, April 17, 1903.

MY DEAR GENERAL OVERSEER:—I read a testimony in LEAVES OF HEALING concerning swine's flesh which interested me very much and gave me a desire to send my testimony.

We had always kept two hogs.

We thought that we must.

Our fathers did before us, and our neighbors did; but after we were converted we never felt exactly right about the pigs.

Still we kept on the same as ever, until a friend sent us a copy of LEAVES OF HEALING, the first we had ever seen.

How gladly we received the teachings.

We would not eat pork or lard, still we kept the hogs and sold them; bought more and fed them; and occasionally my wife would buy a piece of pork and put it on the table when some of the boarders would want it.

We believed that God was the Healer, and that the atonement was for sickness as well as for sin; but having no teaching we made many blunders.

But for all that, God has many times graciously answered our prayers in raising the sick.

Now, through the teaching of the General Overseer, God has opened our eyes and showed us that we were sinning.

One day in February, 1903, we were both taken with grip.

It was the first time in our lives that we had been sick in bed.

We suffered intensely for two weeks.

We had very bad coughs, could eat nothing and grew very thin in flesh.

I was constantly growing worse.

All this time God was striving with me and showing me that it was just as much a sin to sell the hogs for others to eat as to eat them ourselves.

Every time I would think of those hogs I would grow worse; and finally God said: "Will you obey Me or not?"

I replied: "Yes, dear Lord, I will," and immediately sent for my sons in Phillips.

They soon came and I told them my experience, and that I wanted them to get some one to kill and bury the hogs.

They did as I requested, and oh, what a peace came into my whole being!

Then my children prayed with me in Jesus' Name, and I knew that I was healed.

I could feel the Power of God go through me.

The next morning my wife and I both dressed and ate breakfast with the family.

In a short time I went into the shop to work.

God strengthened me in a wonderful manner, and I fully realized that "they that wait upon Jehovah shall renew their strength."

We give God the glory, and thank you, dear General Overseer, for the teaching.

We believe that you are the prophet sent by God. GEORGE W. ATWOOD.

Healed of Severe Cough and Fever.

And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever.
And He touched her hand, and the fever left her; and she arose, and ministered unto Him.—*Matthew 8:14, 15.*

EVANSTON, ILLINOIS, April 15, 1903.

DEAR GENERAL OVERSEER:—I sent you a request for prayer on April 8th.

I had a severe cough and fever, and my whole body was in pain.

I was very weak.

I thought it was pneumonia.

On the morning of the 9th, about 9 o'clock, I was instantly healed.

I thank God for the many wonderful healings we have had in our family in answer to your prayers; and for sending us one who is fearless of man and is restoring all things.

I want to be ready when Jesus comes.

May God bless you and yours.

I am well and rejoicing in the Lord.

Your sister in the Christ, SARAH E WALL.

Healed at the Time of Prayer.

Be subject therefore unto God; but resist the Devil, and he will flee from you.—*James 4:7.*

FREDERICTON, NEW BRUNSWICK,
April 22, 1903.

DEAR GENERAL OVERSEER:—Praise God your prayers were answered.

The Devil was defeated and my wife was delivered of the trouble about the time you received the telegram.

We had a hard fight, but praise God, He has taught us to fight without the aid of doctors or devils.

Wife and baby are doing nicely.

We feel that we cannot praise God enough, for He has performed many miracles to save her life.

I am sure that she would have been dead were it not for answered prayer.

Pray that we may live worthy of these blessings and be true to God in Zion.

Yours Till He Come, GEORGE PRESCOTT.

Safe Deliverance in Confinement.

Rescue me, O my God, out of the hand of the wicked.
Out of the hand of the unrighteous and cruel man.—*Psalm 71:4.*

ZION CITY, ILLINOIS, April 15, 1903.

DEAR GENERAL OVERSEER:—I desire to glorify God by sending you my testimony.

I have recently had two wonderful answers to prayer.

In December, 1902, I was in Indiana with my daughter, who was confined.

Her husband, not being a Christian, would have a physician; but we prayed that he might arrive too late, and, praise the Lord, God answered our prayers.

In April, 1903, I was with my other daughter in confinement, and we are confident there would have been similar trouble in this case had it not been for our prayers and confidence in God.

Soon after sending you the telegram to pray she was delivered.

My earnest prayer to God is that He will keep you and yours from the power of the enemy, and spare you Till Jesus Comes.

Yours in the Christ, (MRS.) MARY DEPEW.

Safe Delivery in Childbirth.

It is a good thing to give thanks unto Jehovah,
And to sing praises unto Thy Name, O Most High.—*Psalm 92:1.*

ESKRIDGE, KANSAS, April 17, 1903.

DEAR GENERAL OVERSEER:—It is with gratitude to God our Heavenly Father that I write my testimony to all His goodness to me.

On the 20th of last November I was safely delivered of a twelve-pound baby boy, without any doctor near me.

Our youngest child then was nearly eighteen years old.

I am forty years old.

I was sick about three hours; while with my

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other two children I was sick twenty and twenty-five hours.

At the birth of my first two children we employed a doctor, for we knew nothing of God as our Healer.

Both times I was left weak.

When my last baby was born I was unusually strong.

I do not feel in any way that I have a young baby.

Our Zion boy is very strong and healthy.

He is now about four months old and weighs twenty pounds.

God honored your prayers and those of Overseer Jane Dowie in my behalf a number of times.

When our baby came God also healed me of large veins that were ruptured when the other two were born, for which I praise His Name, for I suffered so much with them.

All sorts of lies were told about us at this time.

When I was asleep and resting they were telling around that I was suffering severely, and that my husband would not get a doctor.

Now my looks and strength are simply a marvel to the people.

Praying God to bless you and keep you Till He Come, I am,

Yours faithfully in the Christ,

(MRS.) V. J. GURTLER.

Healed in Helping Others.

Is not this the fast that I have chosen? to loose the bonds of wickedness. . . . Then shall thy light break forth as the morning, and thy healing shall spring forth speedily.—*Isaiah 58:6, 8.*

ZION CITY, ILLINOIS, April 26, 1903.

MY DEAR GENERAL OVERSEER:—I praise God for His love and mercy to me, and for the innumerable blessings which have come to me in Zion through your ministry.

About two weeks ago I was taken ill with grip and other troubles combined; but God speedily delivered me in answer to your prayers and Zion's.

I praise God who has been such a present help in trouble.

He has saved me from many terrible things and has spared my life that I might serve Him in this wonderful time of the restoration of all things which He has so plainly foretold by His prophets down through all the ages.

I realize that it is a wonderful privilege to live in this time, as well as a great responsibility.

I also praise God for the blessings which have come to me since I went on Restoration work last fall.

I felt very weak when I began last August.

I have received healing of internal trouble, which had cursed my life for a long time.

It seemed to me that if I could not serve God and be of some blessing, it were better for me to die.

So I committed my life to God, looking away from myself and to God alone.

God has wonderfully blessed me since I took that step.

I never enjoyed the work so much.

May God abundantly bless you and Overseer Jane Dowie, and enable you to finish the work entrusted to you.

Your sister in the Christ,

CHRISTINE ERICKSON.

Healed of Many Diseases Through Faith in the Christ.

Is anything too hard for Jehovah?—*Genesis 18:14.*

REDMOND, WASHINGTON, April 15, 1903.

DEAR GENERAL OVERSEER:—Peace to thee and thine.

I have felt for some time that I ought to honor God, by giving my testimony to His love and willingness to answer the cry of His afflicted children for help.

He is indeed not only our Savior, but Healer and Keeper.

In September, 1889, I had a cancer in the large gland under my tongue.

I had not heard of the General Overseer, and did not know any organization that believed in Divine Healing, except one in Massachusetts.

I knew that the doctors could do nothing, but either cut or burn it out, and such treatment would affect my articulation.

I began to study my Bible, determined to trust God for healing and claim his promises, as I knew that God's covenants with His people were sure if they met the conditions.

Praise God I received the healing I sought.

I then knew that I could be healed of every illness.

I asked to be delivered from a disease of over thirty years' standing for which I had used medicine and had been treated by doctors to no purpose.

The Lord answered my prayer again.

I have also been healed of pneumonia, sore throat, rheumatism, scalded hand and torpid liver, and had a thumb reset that was out of joint.

I was a Presbyterian and did what was required of me in that church.

How different I feel about serving my Heavenly Father now!

How much I thank God for the teaching of the Full Gospel, and that I live in the age that brought Elijah the Restorer to give us the true teaching for spirit, soul and body!

It took nearly a year to clear away the debris of the Presbyterian doctrine before the beautiful structure of faith, and love which casts out all fear, could be built on the foundation of the Christ, who is All and in all to me.

It is a pleasure to give this teaching to those who do not understand what the full atonement means.

I thank my dear Heavenly Father for every victory over the Devil.

I know that if I fail, the fault is all my own.

I thank God for the Christian Catholic Church in Zion and pray God to bless and uphold all the workers in the field throughout the world.

I thank God for our dear General Overseer and Overseer Jane Dowie and ask God daily to bless and protect them and all Zion.

Your sister in the Christ,

EMMA STARR LIVINGOOD.

Injured Hand Healed.

Blessed are all they that put their trust in Him.—*Psalm 2:12.*

MAIDEN ROCK, WISCONSIN, April 14, 1903.

DEAR GENERAL OVERSEER:—Peace to thee be multiplied.

I have felt it my duty to testify to God's goodness in answering your prayer in my behalf.

One year ago last winter I was tipped over in a cutter, and hurt my left hand.

It did not pain me much until after I went to bed.

It seemed that I could not hold my hand in any way to be easy.

I prayed, but received no relief until I got out of bed and knelt down before God, asking Him in Jesus' Name to take away the pain.

Praise His Holy Name, I went to bed and slept well till morning.

Just as the threshing machine came to our place last fall I ran a nail in my foot, but had to be on my feet continuously.

God healed it perfectly.

After being in Zion City last February and receiving great spiritual blessing, the Devil attacked me in giving me great pain in my head, such as I had not had for a long time.

God gave me complete victory.

Your sister in the Christ,

(MRS.) CHARLOTTE STEVENS.

Child Healed of Yellow Jaundice.

And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—*Deuteronomy 11:19.*

419 FOURTEENTH STREET, SAN FRANCISCO, CALIFORNIA, March 5, 1903.

DEAR GENERAL OVERSEER:—I want to tell you what the dear Lord has done for me.

I am a little boy eight years old, but God hears my prayers just the same.

I had the whooping-cough, and was very sick with it.

Aunt Laura and Uncle George prayed for me, and I was healed right away.

I was also healed of toothache, through my own prayers.

I was healed of sore throat and yellow jaundice through the prayers of dear Elder Taylor and my grandmother.

I wish all little children knew how to trust God and not take any bad medicine.

I thank God that Dr. Dowie teaches little children how to be good.

With much love, I am,

Yours faithfully, HERBERT TATE.

Baby Healed, and Parents Brought Into Zion.

Hear my prayer, Jehovah; give ear to my supplications: . . . and enter not into judgment with Thy servant. —*Psalm 143:1, 2.*

ADMIRAL, MARYLAND, March 26, 1903.

DEAR DR. DOWIE—I have received *Blätter der Heilung* and have read the testimonies of so many of those who have been healed by the power of God.

I therefore ask you to pray for our child who is very sick.

It is eighteen months old and has had the whooping-cough for eight weeks.

The little body is all wasted away.

It looks as if we may lose our darling.

We are trusting in God alone for deliverance, but our faith is weak, and our prayers have not been answered.

We want to become members of the Christian Catholic Church in Zion and obey God in all things.

Please pray for our baby as soon as you can.

Yours sincerely, EDWARD WAGNER.

ADMIRAL, MARYLAND, April 9, 1903.

DEAR DR. DOWIE:—I received your letter of March 28th, saying that you had prayed for our baby.

I rejoice to tell you that from the very hour of prayer the baby was better and is now perfectly well.

We praise and thank God for what He has done for us.

We thank you, dear General Overseer, for the prayer which you sent up to God for us.

God has given us much faith through Zion.

Enclosed find our applications for membership.

With much love to you all, I am,

Yours sincerely, EDWARD WAGNER.

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NOTES FROM ZION'S HARVEST FIELD

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

Marinette, Wisconsin.

Zion Tabernacle, 1709 Main street.
Rev. A. W. McClurkin, 903 Terrace avenue, Elder-in-charge.
Services—Sunday 10 a. m., 2:30 p. m., 7:30 p. m.; Thursday 7:30 p. m.

Our readers will remember that Elder McClurkin was for a considerable time Elder-in-charge of the Christian Catholic Church in Zion, North Parish, Chicago, Illinois.

About the 1st of February he was placed in charge of the Branch at Marinette, Wisconsin, and we are pleased to print the following report which he sends:

April 15, 1903.

DEAR ELDER:—The work in Marinette, Wisconsin, and Menominee, Michigan, came into our charge February 1st.

There is here a faithful people in Zion who love the Lord and delight to do His will.

The testimonies in LEAVES OF HEALING show that the Lord has blessed the faithful work of the officers who were used of God in establishing the work here.

As is natural, the love of the people is very deep and tender for Elder and Evangelist Bryant, who were so largely used and blessed in this work.

The foundations were well laid in giving to the people the "sound teaching" of the Word of the Living God.

The many testimonies to the saving, healing, cleansing and keeping power of God, which have been published in LEAVES OF HEALING, show that the Lord confirmed His Word, and the signs followed.

Some of those who went out in Zion Restoration work during the first few weeks are now going forth with the Zion Restorationists from Zion City.

We now have ten who go out regularly and deliver the Messages.

They report that the Lord greatly blesses them in this work.

We have two cottage-meetings held weekly in homes of people who are not members of the Christian Catholic Church in Zion.

God has blessed in both of these, as well as in all our meetings.

We have workers who go forth with LEAVES OF HEALING into the saloons and haunts of iniquity each Saturday night.

God blesses the Message.

In February and March the workers visited 1,568 homes.

In some places the workers had opportunity to pray with the members of the family present.

Some are deeply interested.

In the country about ten miles from Marinette we had opportunity to speak the Word and to give a testimony to God's saving, healing and keeping power.

The meeting proved such a blessing that several persons have read LEAVES OF HEALING and their Bibles with great care to find out if the Christian Catholic Church in Zion is right or wrong. We have been asked to go again.

We hope to make another visit at some other time with a party and to announce the meeting more extensively than before.

I have charge also of Oshkosh, and of Omro, Wisconsin.

I have visited and held meetings in both of these places.

I spent some time visiting Oconto, Appleton and Ingalls, Michigan.

In Oconto we have no regular meetings, but we have some members, and that means that we have some workers.

They go out in the Saloon Seventy work and sell from twenty-seven to forty copies of LEAVES OF HEALING each week.

I have also spent some time at Ingalls, Michigan, although that is not in the charge committed to my care.

There are four members of Zion Restoration Host in that place.

One woman has invited us to hold meetings at her home.

When I first saw her she could not move her foot nor raise her hands to her head.

She received the teaching and gave up her doctor and trusted God only.

We sent a request for her to the General Overseer that he should join with us in prayer for her; now she is much better and is improving steadily.

She can oversee her housework.

In Oshkosh four members of Zion Restoration Host are at work.

Deaconess Flora Smith is in charge.

Several have been greatly blessed here through the faithful work of our members.

There is great need in all these places of great outpouring of blessing in the salvation of the sinful, the healing of the sick, and the cleansing of God's people from the stains of the world.

We are praying for great blessing to be poured out upon the Mission to New York next October.

Faithfully yours in Jesus,

A. W. MCCLURKIN.

Manchester, England.

We rejoice in the blessing which is attending the ministry of Evangelist Cantel in the British Isles.

It will be seen, by the following report from Deaconess Harrison, that God is blessing the Branch at Chorlton-cum-Hardy.

People are being saved and healed.

We are glad to know that our members are receiving Divine courage, and by the grace of God are enabled to silence the scoffing and ridicule of the ungodly.

May God continue to bless the faithful Zion Restorationists, who are willing to endure reproach for the cause of the Christ.

Deaconess Harrison writes as follows:

19 WILBRAHAM ROAD, CHORLTON-CUM-HARDY } MANCHESTER, ENGLAND. }

MY DEAR ELDER:—On Lord's Day our morning service begins at 10:30.

In the afternoon there is a meeting for the Juniors, which I take while the other Zion Restorationists go out with the Literature.

Service in the evening begins at 6:30.

On Wednesday night we have a Bible reading.

Saloon visiting is done on Saturday night.

We have special cause for thankfulness for many blessings received this past month.

One of our members, whose baby boy was taken very ill with bronchitis, is rejoicing in his perfect healing.

While the baby was at the worst, she was kept without fear, knowing that God would heal him.

Very soon the deliverance came in answer to prayer.

Mrs. Walter Hulme, another of our members, is the happy mother of a dear little Zion baby.

Both have got on splendidly, though naturally complications might have been expected, owing to the serious illness she had before coming into Zion.

But she trusted God and all went well.

Another who was most reluctant to do Restoration work, has now gone into it most heartily, and has great joy and blessing in the work.

On Easter Monday six of the Zion Restorationists visited the saloons and had some lively experiences.

About thirty were visited and fifty copies of LEAVES OF HEALING were sold.

Buffalo Bill's Wild West show is in our neighborhood, and in almost all the saloons which they visited, some of his men were found drinking.

Most of them knew LEAVES OF HEALING and our General Overseer.

One of our Restorationists, Miss Whitely, went on this work for the first time.

She met with great success, not only in selling the LEAVES, but she had great liberty in speaking to the men upon repentance.

The men were completely dumbfounded when she entered a room where perhaps a dozen or more men were sitting, and told them they must repent and turn to God.

They listened with respect and bought the LEAVES.

In one of the saloons the men began to jeer and scoff, when a young man, who proved to be one of Buffalo Bill's rough riders, stopped them by saying: "What Dr. Dowie says is all right. I have heard him preach."

In another saloon one of the men said: "I know what is in your book. It says I shall go to hell and burn forever. Your God is a cruel God."

He was completely silenced when Miss Whitely replied: "No; that is not in my book. The writer of this paper does not teach nor believe in it.

"My Message to you is, that you must repent and turn to God."

He was so taken by surprise he could say nothing more.

They all came back late at night, tired, but rejoicing.

A great deal of Zion literature has been distributed and sold here, and all the houses have been visited twice, and some much oftener.

We have just had a visit from Evangelist Cantel. He always helps and encourages us.

We had some very helpful addresses, and four followed their Lord in Baptism.

(MISS) ELLEN HARRISON.

Wichita, Kansas.

Zion Tabernacle, 213 South Water street.
Rev. David A. Reed, 234 South Water street, Elder-in-charge.
Rev. M. C. Reed, Evangelist, Assisting.
Services—Sunday, 3:00 p. m. and 7:30 p. m.; Tuesday 3:00 p. m. and 7:30 p. m.

The standard in Zion is very high.

Those who have been professing Christians in the apostate denominations, even although they were members in good and

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regular standing, find that they need to be converted before coming into Zion.

The standard among the apostasies is so low that God has ceased to bless them as organizations.

Elder and Evangelist Reed are laboring in Wichita, Kansas, to advance the Kingdom of God.

The result is that the people who have made a high profession in the denominations are taught the necessity of a more thorough consecration.

Those who have never been united with any denomination see the necessity of a thorough repentance.

They are commanded to repent.

They find in the Christian Catholic Church in Zion that unity of spirit which characterizes the true Church of God.

The Gospel is still the power of God unto salvation.

It is so proclaimed by our representatives in Wichita that drunkards and harlots, as well as those professing Christianity, are saved from their sins.

Evangelist Reed writes as follows:

234 SOUTH WATER STREET,
WICHITA, KANSAS.

DEAR ELDER:—God is wonderfully blessing us in teaching the glorious, everlasting, Full Gospel.

There has been great prejudice, mostly coming from the apostate churches.

However, some of those who have been the most bitter, and have said very bitter things, have been in our meetings and much prejudice is being wiped out through the teaching of the Full Gospel, and in reading Zion Literature.

Some who have been making a high profession are beginning to see, since reading Zion Literature, that they were not born of the Spirit.

A confession was made to us not long ago, by one who has been preaching the Gospel.

He claims to have seen hundreds led to God through his preaching.

Since reading LEAVES OF HEALING his own life condemns him, and he has been led to confess his sins and make restitution and call upon God to save him, and is coming into the Light.

One man told us that he had not been in a church for three years, as he could not bear the hypocrisy existing in most of them.

He heard of Zion on the street through the singing of our little daughter.

He was led to stop, and from there came to the Tabernacle and gave himself to God.

He said that at last he had found a people of God.

Another arose in the meeting and said that he had been striving to get the Kingdom of God into him for thirty years.

All that time he had been a member of the Methodist Episcopal church, but could not believe that he was saved.

No one had ever been able to lead him where he could know that he was a child of God.

He stayed with Elder Reed after the services and listened to the teaching of the Word.

The doubting demon was cast out, and he has been on his way rejoicing ever since.

A poor drunkard who had helped Elder Reed do some work when he was sober, hunted him up when he got in trouble and waited for an hour at the Tabernacle to see him, for he believed that he could help him get away from the power of the Devil.

He confessed his sins and gave up a highway robber's weapon.

He wanted it hung on the walls of Zion.

The Elder took this man home to his wife, and prayed with them, and they promised to obey God.

Many sick and sorrowing ones have been healed through the teaching and prayer from house to house.

We have been able to do quite an amount of sewing and to give out clothing to the needy.

Our saloon work is being greatly blessed by God.

We often meet men there who tell us that they would like to live a better life.

Then we have a grand opportunity to tell them how, and get them to read the LEAVES.

When we see on every side, people who dare not preach even what they know is Gospel, it makes our hearts rejoice that God has founded Zion.

We rejoice that He is setting His people free, destroying the fear to preach the whole Gospel.

The poor hear the Gospel gladly.

We have one lady who washes for a living and supports two little girls, who, when we found them, were very destitute.

She obeyed the Gospel, turned to God and was healed of asthma; and has never lost one day's work since.

She is tithing faithfully.

Zion members here are faithful in this, and some are paying back tithes.

Others who are not members, are beginning to tithe.

Yours Till He Comes, (MRS.) M. C. REED.

God Restores to Health One Whom the Physicians Said Could Not Live.

2622 MONTGOMERY STREET,
LOUISVILLE, KENTUCKY, April 7, 1903.

BELOVED GENERAL OVERSEER:—For twenty-three years I have known Divine Healing, as taught in the Word of God.

Last winter Satan attacked me, body, soul and spirit.

Down, down I went—Satan raging because, weak as I am, the Lord has chosen, in His grace, to make me the first Christian Catholic in Louisville.

The Christ, by the Spirit, gave me grace to lay down body, soul and spirit in consecration for the work, even while I suffered.

Satan took me down into awful suffering.

Then that blessed One, Jesus, the Christ, came and comforted me—"I made supplication for Thee, that thy faith fail not."

His spiritual care was like a mother's for her beloved, sick child.

My dear, faithful daughter, watching constantly by my side, asked me to let her send for one of the best doctors to examine me.

I consented, for her sake.

My daughters, knowing my love for Zion and the Little White Dove, brought me blanks to fill out for membership in the Christian Catholic Church in Zion.

I could scarcely hold the pen and could only feebly scribble my name—so I let them fill out the remainder, as I answered the questions.

The first doctor could not diagnose the case; he said, "acute indigestion."

In a few days, becoming alarmed and being a kind-hearted man, not willing to see me suffer, and not allowed to give me drugs, he brought an eminent surgeon from the city.

He examined me and went out, shaking his head.

He said that nothing but an operation could save me, and he saw that I was too old and feeble to stand it.

Neither would my daughters have submitted to it.

As soon as you received the message sent to you, asking for prayer for healing, God, whom you so faithfully serve, rebuked Satan and the disease.

It was most wonderful to all except myself who knew so well that the Christ of God was standing behind the Messenger of the Covenant, Elijah the Restorer.

The doctors were puzzled until I told them that the General Overseer had prayed for me.

It was a seed sown in good ground, as the change was so great and marked none could help but see it.

The disease went immediately.

The internal organs, from my throat down, that Satan tried to destroy, were restored and discharged their various functions to the amazement of doctors.

I was but a skeleton, with no more strength than a babe, except in my voice.

Then began the blessed ministry of the Spirit.

I had the tender ministry of my three dear daughters, who delighted in waiting upon me.

Thus I was blessed in the love and faithfulness of my dear children.

Above all, my blessed Lord has filled my heart with thanksgiving and wonder that He has made such provision for me.

He gave me great joy and comfort by bringing my eldest daughter from San Francisco, California.

In His own way He prepares wondrous surprises of love.

Praise the Lord!

How Satan hates me since bringing Zion to this wicked city!

However, I have learned from your good teaching not to be afraid.

I pray Jehovah to defend and bless you and yours until He comes. (MRS.) L. J. HARRIS.

2622 MONTGOMERY STREET,
LOUISVILLE, KENTUCKY, April 7, 1903.

DEAR GENERAL OVERSEER:—I desire to add my testimony to that of my mother, Mrs. L. J. Harris, and to thank you for your prayers in her behalf.

The half I can never tell, of all God has wrought in her.

While the surgeon, referred to by mother, was making his examination, I stood by her bedside, holding her poor, little wasted hands in my own, watching the surgeon's face.

I knew by its expression that he found the case a very serious one.

When the two physicians left the room my sister and I stood looking into each other's faces, waiting for—we feared to think what.

Finally the doctors requested us to join them, and as we left the sick-room a cry went up from my heart to God for mercy.

The surgeon could not look into our anxious, sorrowful faces, and tell us that we were to loose our beloved mother, so he bowed his head and said: "I fear that I can give you very little encouragement."

Then he explained that only an operation would relieve mother, and that, on account of her advanced years and feebleness, an operation was impossible.

We told them neither mother nor ourselves would consent to such a resort even were it possible, and that we could not believe that there was no hope, while God was able to raise her up.

Then it was that I wrote you, dear General Overseer, and I shall never cease to thank God that I did so.

I knew that the Great Physician, whom my dear mother accepted as her Physician twenty-three years ago, and whom she has continued to trust for healing all those years, could raise her up from this terrible illness just as easily as from lesser ills.

Only the dear Savior knows all we suffered in those dark days.

We are even more to each other than mother and daughters usually are, and the thought of giving her up was agonizing.

When you had offered prayer and the healing began, oh, how we did rejoice and thank God for His goodness to us.

During her illness mother had subsisted for weeks on a small portion of broth and the raw white of an egg each day, her stomach and liver being in such condition that she could take no solid food.

When her healing began she at once craved, and was able to assimilate, food.

I feared at first to give her what she desired, in the way of food, but she assured us that God would bless it to her, which, praise His Name, He has done.

Today she is gaining strength and flesh, the delicate nourishment putting new life into her body, which ten days ago was emaciated beyond expression.

May God abundantly bless you and yours, and also your glorious work for Him.

I only wish all suffering humanity could know and be benefited by the prayers of God's Messenger.

Gratefully yours, (MRS.) BESSIE SAUNDERS.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JUNE 3d or 4th.

A Body Meet for God's Use.

1. *It must be without blemish.*—Leviticus 21:16-24.
   God makes the body perfect
   Those who represent God's work must be perfect.
   There is redemption for sin's blight.
2. *It must be kept clean.*—Isaiah 52:7-12.
   The hands must be clean.
   They must be washed with pure water.
   Frequent washing is necessary.
3. *It must be purged of dishonor.*—2 Timothy 2:19-23.
   The body must be used honorably.
   One must not indulge its passions.
   It is subject to sin's defilements.
4. *It must be under control.*—1 Corinthians 9:19-27.
   Its every power must be under control.
   It must be trained to endure.
   The misused body can defeat one.
5. *It must be sustained by life-giving power.*—Psalm 51:8-15.
   The Holy Spirit must dwell in it.
   It is His temple.
   He will keep it clean and strong.
6. *It must flash with energy and personal confidence.*—Matthew 6:22-23.
   The eye shows physical forces.
   Animation shines through it.
   Loss of energy is always manifest.
7. *It must never be overcome by faults, failings, or sin.*—Mark 7:14-23.
   Every thought must be controlled.
   All food should pass censorship.
   It must not be defiled within or without.

The Lord our God is a Body-redeeming God.

SUNDAY BIBLE CLASS LESSON, JUNE 7th.

The Body's Frailty.

1. *Most all spend its strength for naught.*—Isaiah 49:1-4.
   They gratify some vain ambition.
   They indulge some selfish pleasure.
   They practice some known sin.
2. *The Lord pities us because of the way it is spent.*—Psalm 103:8-18.
   It is so bound to the earth.
   It seems to yearn to get back to earth.
   With how few does the Divine nature master!
3. *A willing spirit consumes the strength of the body.*—2 Corinthians 4:5-12.
   The spirit may overtax the body.
   One can work beyond his powers.
   Zeal for God sometimes drives one to work the body too hard.
4. *In our eagerness to succeed we sometimes overtax it.*—Philippians 2:21-30.
   The law of rest and care is necessary.
   A Sabbath of rest is imperative to the body.
   The love for the Christ does consume us.
5. *We labor to do work given us, not reckoning the cost.*—2 Corinthians 5:1-9.
   Resurrection life is just beyond.
   We must ardently seek it.
   The things eternal do draw us away.
6. *The Spirit of God will strengthen the body by resurrection power.*—Romans 8:18-26.
   We are saved by hope.
   God promises full redemption for the body.
   This mortality must seek immortality.
7. *Our earnest prayer should be to know more of resurrection now.*—Philippians 3:7-16.
   Resurrection power is now real.
   Jesus said, "I am the Resurrection."
   Seek until the Fountain of Life is obtained.

God's Holy People are a Body-perfecting People.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GILGAL AVENUE TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a. m.—Early Consecration, General Overseer.
Sunday, 9:30 a. m.—Juniors.
Sunday, 2:30 p. m.—Overseer Jane Dowie.
Sunday, 7:30 p. m.
Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)
Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)
Tuesday, 2:00 p. m.—Divine Healing, General Overseer.
Wednesday, 7:00 p. m.—Baptism.
Wednesday, 8:00 p. m.—Rally, General Overseer.
Thursday, 2:00 p. m.—Divine Healing.
Friday, 8:00 p. m.—Officers of Christian Catholic Church in Zion.
The second Sunday of each month—Communion.
The third Sunday of each month—Baptism.
The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.
Sunday, 10:00 a. m.—(German) Elder Dietrich.
Thursday, 8:00 p. m.—(Swedish) Evangelist Burklund.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday, 8:00 p. m.—(Danish and Norwegian) Deacon John W. Stochholm.

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.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

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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 Two Hundred Sixty-seven Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Two Hundred Sixty-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	5658		
Total Baptized outside of Headquarters			6299
Total Baptized in six years			14,923

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	55		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	23		
Baptized in Zion City by Elder Hoffman	12		
Baptized in Zion City by Elder Excell	30		
Baptized in Zion City by Overseer Speicher	20		
Baptized in Chicago by Overseer Mason	2		
Baptized in Chicago by Elder Farr	39	199	
Baptized in Australia by Overseer Voliva	10		
Baptized in Australia by Deacon McCullagh	4		
Baptized in California by Elder Taylor	3		
Baptized in Canada by Elder Simmons	6		
Baptized in England by Evangelist Cantel	60		
Baptized in Kansas by Deacon Robinson	5		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Michigan by Elder Adams	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Bryant	13		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada, by Elder Brooks	9		
Baptized in Pennsylvania by Elder Hammond	10		
Baptized in Washington by Elder Ernst	3	145	344
Total Baptized since March 14, 1903			15,267

The following-named twenty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, May 6, 1903, by Overseer J. G. Speicher:

Burke, John S	Zion City, Illinois
Burrell, Marie D. Y	Zion City, Illinois
Crowder, Lemuel H	Zion City, Illinois
Gould, Joseph	Zion City, Illinois
Gould, Mrs. Elizabeth	Zion City, Illinois
Hoferkamp, A. F	Zion City, Illinois
Holmes, Grace M	Zion City, Illinois
Krebs, Mrs. Alice	Zion City, Illinois
Lebe, Mrs. Carrie	Zion City, Illinois
Leonard, Frank F	Darlington, Wisconsin
Leonard, Mrs. Emily	Darlington, Wisconsin
Ramsey, William James	Zion City, Illinois
Rowley, L. C	Darlington, Wisconsin
Rowley, Lucindy	Darlington, Wisconsin
Salsbury, Charles	Prairie Farm, Wisconsin
Schmidt, Herman	Zion City, Illinois
Sutherland, E. J	Zion City, Illinois
Van Hoesen, Marriatta	Lime, New York
West, P. L	Winfield, Kansas
Wilson, Zalia	Zion City, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Lord's Day, May 10, 1903, by Overseer G. L. Mason:

Koch, Edward	1338 Wabash avenue, Chicago, Illinois
Mayfield, T. A	Marion, Kansas

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, May 10, 1903, by Elder G. E. Farr:

Norman, Clyde	6224 Ada street, Chicago, Illinois

The following-named believer was baptized in the South Side Tabernacle, Chicago, Lord's Day evening, May 3, 1903, by Elder G. E. Farr:

Wheeler, Jennie	6124 Ada street, Chicago, Illinois.

The following-named nine believers were baptized at Caledonian road Baths, London, England, Lord's Day, April 26, 1903, by Evangelist H. E. Cantel:

Allen, Charles John,	34 St. Paul's Crescent, Camden road, N. W., London, England
Allen, Mrs. Elizabeth,	34 St. Paul's Crescent, Camden road, N. W., London, England
Crowhurst, Miss Elizabeth Mary,	45 Lanark Villas, Maida Vale, W., London, England
Drane, Richard James,	33 Wynford road, Caledonian road, N., London, England
Green, Miss Edith Anna,	54 Rosslyn Hill, Hampstead, N. W., London, England
Hayter, Miss Editha Almira,	183 St. James street, Bermondsey, S. E., London, England
Smith, Miss Ada	118A Pentonville road, N., London, England
Shelton, Mrs. Eliza	48 Vernon road, North Bow, E., London, England
Stringer, Miss Priscilla	47 Victoria road, Kilburn, W., London, England

The following-named three believers were baptized in San Francisco, California, Lord's Day, May 3, 1903, by Elder W. D. Taylor:

Byers, Allie Gray	967 Mission street, San Francisco, California
Byers, Sarah Eugenia	967 Mission street, San Francisco, California
Jewell, Nellie Eugenia	967 Mission street, San Francisco, California

The following-named two believers were baptized in Benton Harbor, Michigan, Wednesday, April 22, 1903, by Elder James R. Adams:

Shaw, Miss Angeline R	159 Beard street, Benton Harbor, Michigan
Shaw, Mrs. Rhoda Ann	159 Beard street, Benton Harbor, Michigan

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Cincinnati, Ohio, Lord's Day, May 3, 1903, by Elder Daniel Bryant:

Atkins, Elmer Murray	1517 Bluerock street, Cincinnati, Ohio
Bishcel, Frida Katherine	941 York street, Cincinnati, Ohio
Bishcel, Norma Ella	941 York street, Cincinnati, Ohio
Grannemann, Ruth Marie	315 Willow street, Central Covington, Kentucky
Grannemann, Freddie	315 Willow street, Central Covington, Kentucky
Schuch, Frank Palmer	320 West Water street, Cincinnati, Ohio

ZION IN DANVILLE, ILLINOIS.

Elder S. B. Osborn will hold meetings in Danville, Illinois, from Lord's Day evening, May 24th, until Tuesday evening, May 26th, inclusive, at the home of E. Warbrittan, 605 Robinson street.

Lord's Day evening, 7:30 o'clock.

Monday afternoon, 3:00 o'clock.

Monday evening, 7:30 o'clock.

Baptismal service Tuesday afternoon in Vermilion river.

Closing service Tuesday evening, 7:30 o'clock.

Let all friends and members of Zion have due notice.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to THE ZION BANNER is $1 for six months, or 60 cents for three months.

Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE,
19 East Twelfth street, Chicago, Illinois.

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The Restoration of All Things

Must Be Done Throughout the World Very Largely by

LEAVES OF HEALING



Increasing the circulation of Leaves of Healing is, therefore, one of the most important and effective ways of doing Zion Restoration Work

How To Do It...

PRAY!

Increase Your Order for LEAVES OF HEALING for Sale and Distribution in Your Restoration Work.

Increase the Number of Subscriptions Which You Pay to Have Sent to Friends from This Office.

Urge Those Whom You Find Interested in Zion Teaching to Become Subscribers.

Send Sample Copies and Personal Letters to Friends at a Distance, Calling Their Attention to the Great Value of the Paper.

Talk LEAVES OF HEALING to People Whom You Meet in Your Business and Travels. Many Subscribers Have Been Gained in This Way.

Use Your Knowledge of Zion City in Interesting People in Zion and LEAVES OF HEALING. The Whole World is Intensely Interested in the City.

Pray Every Day That ZION PRINTING AND PUBLISHING HOUSE, by God's Grace, May Attain the Mark Set in its Watchword for 1903:

One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING

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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 . . . . . .

Shareholders in this Association

Will, as usual, have a ***10 per cent. Discount*** *from regular rentals of lots in that location, for a limited time; and those holding Certificates in* ***THE NEW FIFTH SERIES*** *offered for sale, beginning April 1, 1903, will have the right to make* ***first selection*** *of lots, according to Certificate Numbers. Shares may be bought at the* ***Par Value of $100 Each,*** *bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

The Unprecedented Profits

Already realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary — *H. WORTHINGTON JUDD, Secretary and Manager*

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

19 Twelfth Street, Chicago, Illinois, U. S. A.

ZION IN CHICAGO

Rev. John Alexander DOWIE

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

will conduct divine services

Lord's Day Afternoon

May 17, 1903

at the

CHICAGO AUDITORIUM

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

Message:

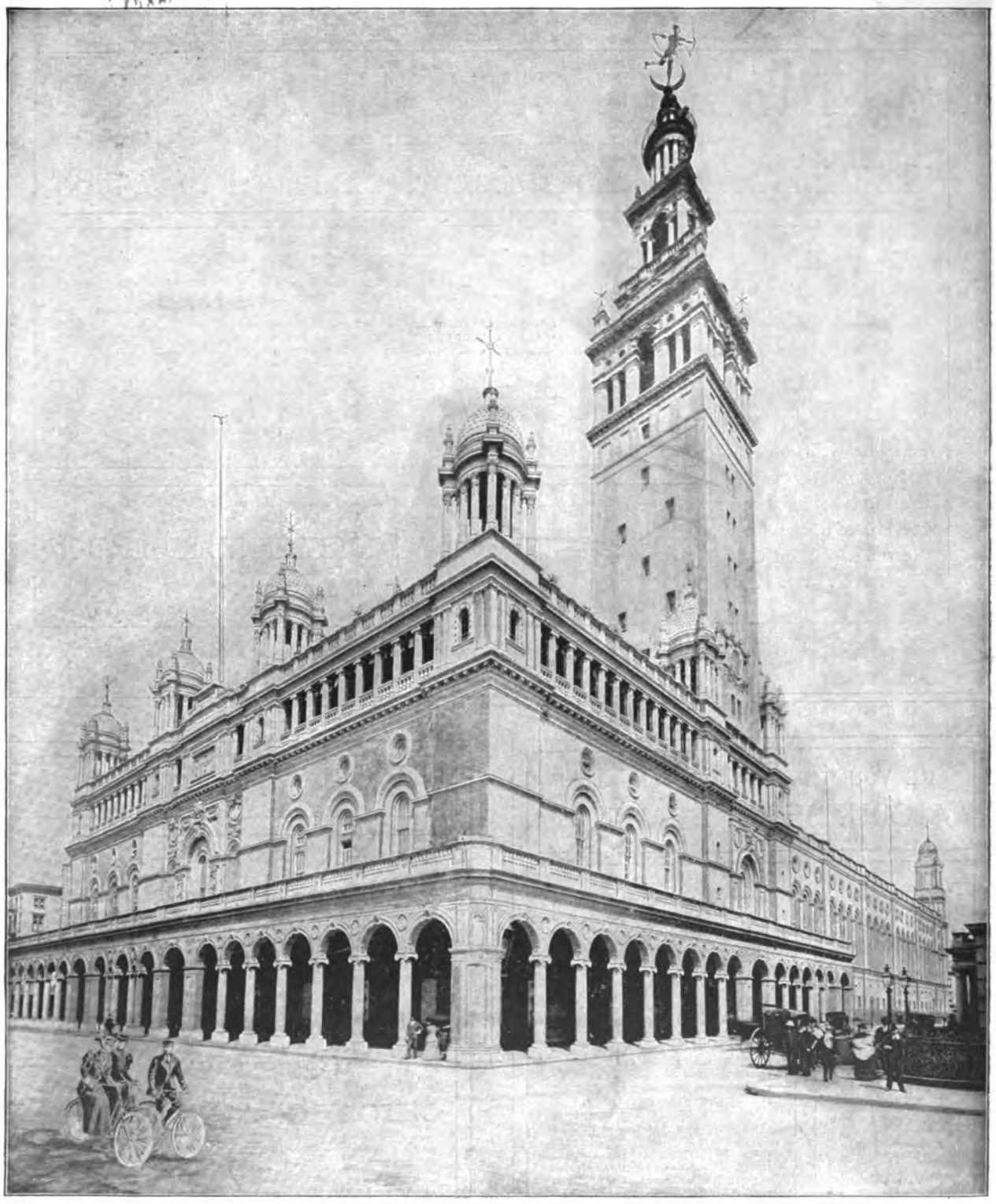
The Declaration of Jesus the Christ: "Elijah indeed cometh, and shall restore All Things."

All Welcome — **Seats Free** — **Free-will Offering**

CHRIST IS ALL AND IN ALL

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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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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 XIII. No. 5. *CHICAGO, SATURDAY, MAY 23, 1903.* *Price Five Cents.*

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GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF LAMENESS, TUMOR, RHEUMATIC GOUT, AND SPINAL CURVATURE.

THE LAME WALK!

This is a part of the description which the Christ gave of His work as "He that should come." It was a work worthy of the Son of God.

As He walked the weary ways of Palestine, and saw everywhere the lame, the halt, the blind, the sick and the sorrowing, His great, loving, Divine heart was touched.

His strong yet tender Sympathy, went out to the suffering ones.

Again and again, the writers of the Four Gospels use the beautiful expression, so full of meaning, "He had Compassion on them."

He taught the multitudes God's Way of Healing.

He preached, with mighty power, the beginning of the Gospel, "Repent!"

Men and women heard, heeded and came to Him with their sins and their sicknesses.

He forgave their sins.

Then He laid His strong, firm but gentle hands upon them.

In that Divine touch there was healing.

Full of a joy they could not express, the blind saw, the dumb spoke, and the lame walked. Men who profess to love that great Teacher, Preacher and Healer, and to be ministers of His Gospel, are saying that He has changed. They are saying that He does not heal now. But God's Word says, "Jesus, the Christ, is the same yesterday and today, yea, and forever." He Himself, just before His ascension into the heavens, said: "Lo, I am with you All the Days, even unto the Consummation of the Age."



MRS. E. RANCEPEAD.

His love is as mighty, His sympathy is as deep and gentle, His power is as infinite as when He stood upon the earth in the flesh, saying of His work, "the lame walk."

Men who name His Name, but have little faith, say that He heals now through doctors' drugs and surgeons' knives.

But doctors' drugs do not heal.

The doctors themselves say that they more often kill.

Surgeons' knives do not heal.

The modern operating table is a modern altar of Moloch, upon which human sacrifices are made to the god, Science—a god who, his high priests themselves being witness, has no existence.

The Christ never used drugs or knives when He healed the multitudes in the days of His flesh.

He does not use them now.

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God has sent His Messenger, whose Voice rings out in all the lands, proclaiming Him as the unchanging and all-powerful Savior, Healer, Cleanser and Keeper of His people.

Lovingly and patiently, this Messenger has taught this Wonderful Truth, almost lost sight of through unbelief.

Earnestly and faithfully, he has prayed for the sick and afflicted, with laying on of hands, in accordance with the Words of Jesus, "They shall lay hands on the sick and they shall recover."

The healing comes.

The woman whose portrait appears upon the front page of this papertells the story of a most wonderful healing through the power of the Son of God.

She tells how for years she was lame, unable to get about without the use of crutches.

Humanly speaking, she was doomed to go down to her grave a hopeless cripple.

She tells how she was afflicted with a terrible tumor, which threatened her life.

Words cannot describe the agony that dread monster caused her.

Other severe afflictions racked her tortured body.

Physicians, with their drugs, were powerless to help her.

She could only suffer and die, so far as they were concerned.

Into the darkness of her affliction and despair, however, there came the light of Divine Hope.

It was brought by a Message from God on the pages of LEAVES OF HEALING.

It told her of the unchanging love and power of Him who made the lame of Palestine to walk.

Her heavy heart began to lighten with joy.

She began to trust Him.

She showed her trust by putting aside the worse than useless human means.

Prayer of faith was made for her, with laying on of hands.

God wonderfully answered, according to His promises.

One by one, He healed all her afflictions and diseases.

Now her crutches have been sent to Zion Tabernacle in London, as trophies captured from the enemy, and she walks on equal feet, praising God for His goodness.

Aye, "the lame walk."

That is the work God the Father did through His Son, by the Power of the Holy Spirit, nineteen centuries ago.

That is the work that He is doing in these Latter Days in Zion. A. W. N.

WRITTEN TESTIMONY OF MRS. E. RANCEPEAD.

74 CANTERBURY ROAD,
FOLKESTONE, KENT, ENGLAND,
March 9, 1903.

THE REV. H. E. CANTEL, 81 Euston Road, London, N. W.

Dear Evangelist:—Peace to thee!

With my testimony, Sister Pitt will give you the last link in my chain of trophies (a pair of crutches), that now belong to Zion. The crutches, spinal support, electric vest, gloves and belt, make the chain complete.

It is with a grateful heart to our Triune God that I praise His Holy Name for His great goodness to me. He has indeed proved Himself to be *Jehovah-rophi* to me.

In a few words, the story of God's wondrous dealings with me is as follows:

Nearly three years ago, my right foot was badly injured in a bicycle accident; so much so that a neighbor who saw it said that it had lost all shape of a foot, and she thought I should never walk on it again.

After weary months of waiting and suffering, I fully expected to be a cripple for the rest of my days, as my foot got no better.

To the horror of many around me, who thought that I was positively wicked, I refused to have medical aid for it.

No one could conduct my business for me, so I struggled on, often upon one foot and a crutch, serving my customers, or else seated in a chair directing my young assistant.

To add to my care another trouble arose, at which time our Heavenly Father, in His mercy, showed me His people in Zion who trust Him for healing.

A large lump formed under my right ear.

I had, by this time, read a little of Zion Literature, so I took this fresh trouble to God, but did not seek His appointed Way.

The tumor (for so it proved to be), grew until I could find rest only one way upon the pillow, and it was keeping me awake at night.

Something had to be done, as everybody was looking serious over the matter.

I accordingly went to London to consult a medical man.

He voiced the serious looks by using even more serious words, and intimated that my life itself was in danger.

He advised that a specialist's opinion be sought, and that at once.

At this time I agreed to do as the doctor advised. My husband was also willing.

On April 19, 1901, I went to London for this purpose, but met Brother and Sister Pitt, who persuaded me to go to Zion Tabernacle.

I heard their testimonies gladly, and in the evening, after leaving my crutches in their home, I went with them to the services at Zion Tabernacle.

There I found that the blessing of the Lord was with His people.

I received spiritual uplifting at the service, at the end of which I, with others, was prayed for by yourself with the laying on of hands in the Name of our Triune God.

That night, at Brother Pitt's home, I resolved to leave all in God's hands.

Deaconess Hurran, who walked home with us, had further encouraged me through the testimony of her wonderful deliverance.

That same night I got my first healing.

My left foot, which had been seriously afflicted with rheumatic gout for some time, was perfectly healed, and for some time afterwards it was called by myself and friends "the Zion foot."

The following week, I again came to London and went to Zion Tabernacle, to hear Overseer Jane Dowie.

At the close of the meeting I was among the large number for whom she prayed by the laying on of hands.

There again, God our Heavenly Father, heard and answered the prayers of His servants for me. The tumor quickly became an abscess without any pain.

Shortly after this, on a Sunday morning about 4 o'clock, I was awakened and seemed to hear the words, "Get up and bathe."

I obeyed the Voice, and immediately the abscess discharged, and I was healed by God alone.

In September, 1901, I obeyed our Lord's command and received the Ordinance of Baptism by Triune Immersion.

My right foot, which was so seriously injured in the cycle accident, has also been perfectly healed, and I can now walk as well, and even better than I have done for years past.

Since coming into the fellowship of the Christian Catholic Church in Zion the curvature in my back has almost disappeared, and in many other ways Jehovah has also blessed me.

To Him be all the glory!

It is with a thankful heart that I praise Him for sending us His prophet, like unto our brethren, Elijah the Restorer.

Thank God for Zion in London, and again, and again, and again for the Little White Dove, LEAVES OF HEALING.

It has indeed been meat and drink to us who are so far away from any Christian communion on Zion's lines.

There is a dead blank if the week goes over without its appearance, for indeed, as many have said, it makes the Bible a New Book to us who have known and read it from childhood.

Praying for all Zion, believe me,

Yours in Christian esteem,

MRS. E. RANCEPEAD.

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.

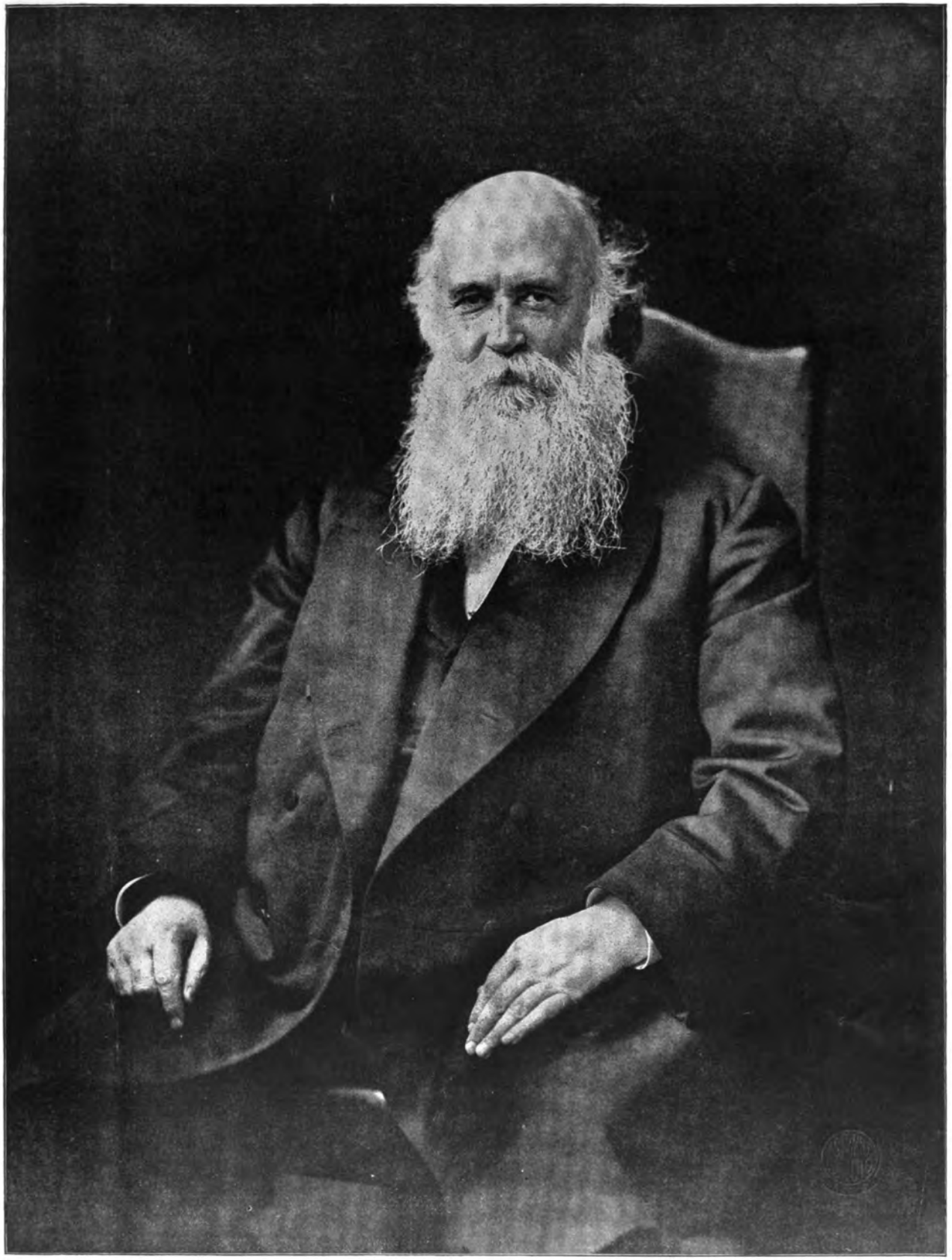
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Sent by mail, postpaid, for twenty-five cents.

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

BEHOLD the days come, saith the Lord, that I will make a New Covenant with the House of Israel and with the House of Judah: not according to the Covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in My Covenant.—*Hebrews 8:8, 9.*

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REV. JOHN ALEXANDER DOWIE.

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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, MAY 23, 1903.

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EDITORIAL NOTES.

"OH, THAT THE SALVATION OF ISRAEL WERE COME OUT OF ZION!"

WHEN JEHOVAH BRINGETH BACK THE CAPTIVITY OF HIS PEOPLE, THEN SHALL JACOB REJOICE, AND ISRAEL SHALL BE GLAD.

THE SALVATION of the Ancient People of God must come out of Zion.

HOLDING FIRMLY, as we do, the Anglo-Israelitish origin of the British and American Nations, we gladly record the fact that Salvation has already come to Israel out of Zion.

ALTHOUGH MULTITUDES, both in the British possessions and in the American, fail to realize that Personal Salvation which Jesus came to bring, yet true Christianity has its Center and its Power in these Nations.

AND NOW it is high time that the Salvation be extended to Judah; for Judah is sorrowing all over the Earth, in sympathy with her slaughtered and her persecuted children in Bessarabia, and in other parts of so-called "Holy" Russia.

IT IS IMPOSSIBLE for Judah to rejoice under the Flag of the Greek Apostasy.

COLD, INDEED, must be the heart that can read the terrible story, which is now admitted as not being exaggerated in the Press Dispatches, without a thrill of righteous indignation against the fiendish wretches who perpetrated these massacres.

THE BESSARABIAN ATROCITIES, under so-called Christian Rule, are even more horrible than the Bulgarian Horrors under Mohammedan Rule, which aroused the indignation of

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the entire civilized world in 1876, and which drew forth from that great English statesman, William Ewart Gladstone, his eloquent Pamphlets on "The Bulgarian Horrors, and the Question in the East;" and "Lessons in Massacre."

THE WORDS of Count Tolstoi, which are said to have been written by him a few days ago, and which appear in the European cable dispatches of yesterday, strike at the source of the whole Terrible Crime.

He says:

Above all, I was horrified at the Real Culprit, namely, the Government, with its Foolish Fanatical Priesthood and Gang of Robber Officials. The crime was a consequence of Preaching Lies and Violence, which the Government carries on with such stubborn energy. The Government's relation to the affair is new proof of its rude egotism, hesitating at no atrocity when it is a question of crushing movements regarded as dangerous, and is proof of its complete equanimity, which is like that of the Turkish Government toward the Armenian Massacres and the most horrible atrocities, if only its interests remain untouched.

THE ANTI-CHRISTIAN nature of the State Religion of Russia, with its mummeries and empty formalities, is once more made manifest to all the world, and the utterly Heartless and Cruel Military Despotism, which rules that Country, is also revealed.

BUT THERE is no hope for Judah under the standard of the Vultures of the Slavonic Empire.

The entire Jewish people should be helped to emigrate to British and American Countries where, humanly speaking, such wide-spread Atrocities are almost an impossibility—although we cannot forget the Afro-American murders in the Southern States, and the racial hatreds which exist.

WE SHALL have much to say concerning this matter in our Discourse in the Chicago Auditorium tomorrow, entitled "ELIJAH'S CALL TO THE JEWISH PEOPLE IN ALL THE WORLD."

WE SHALL make a Special Appeal, at the close of the Service, to our audience on that Occasion, and to our people at other times, for Help for the Sufferers from the Unspeakable Barbarities which were committed under the eyes of the Greek Church, and the Russian Garrisons not only without protest, but, apparently, under their protection.

MAY THE GOD OF ABRAHAM, and of Isaac, and of Jacob, the God and Father of our Lord Jesus, the Messiah, help us to make plain to our brethren, the Jews, the Love which all in Zion feel toward them, and the deep sympathy that is in all our hearts, ever remembering, as we do, the words of our Master, at Jacob's Well:

"SALVATION IS FROM THE JEWS."

THE WEEK now ending has been an exceedingly busy one, in all Departments of Zion.

The record of this is, in part, to be seen in this issue of the LEAVES.

But again we remind our readers, far and near, that if they desire tidings of the details connected with the progress and business of the City of Zion, they must subscribe for THE ZION BANNER, which is published twice every week.

It is our Business Paper, and contains many matters of interest connected with the progress of the work of the City, for which we could not find room, and which are unsuited to these columns but which are of much interest to Zion everywhere.

AGAIN WE HAVE been placed under deep obligations to our Beloved People in Zion, and to many sympathetic hearts outside, who, last Saturday, gathered in Many Thousands around the Grave of our Departed Daughter.

WE FEEL that while much of the smart of the Wound has passed away, yet we realize the loss and the separation, in some respects, more keenly from day to day.

BUT THE COMFORTS of God are never absent, and we receive the strength we need from hour to hour, to go onward for the "little while" that lies between us and our reunion.

Not only shall we meet with her, but with all the loved ones who have gone before to that sweet Land beyond the Sea where the Hosts of God are gathering for the Glorious Manifestation of our Savior, when He comes in the Clouds to call from the World His Own.

A FULL REPORT and several Photoengravings, connected with this Anniversary, will be found in this Issue on Pages 148 to 153.

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WE HAD THE PLEASURE of receiving last Wednesday, in our Council Room in Zion City Administration Building, Fourteen of our people from far distant Australia.

ANOTHER COMPANY of over thirty are on the Ocean, and when they arrive, we shall publish a complete list of the Australasian arrivals in Zion City from the beginning, so that our friends in these distant lands may know of their safe arrival here.

AT OUR LARGE WEEKLY RALLY in Shiloh Tabernacle last Wednesday Evening, we found that about One Hundred persons had come into Zion City from distant places and Foreign Lands during the previous week.

We had the joy of welcoming them as they stood up in all parts of the Audience Room, to tell us whence they came.

THE EASE with which we are able to absorb so many into the population and business of our City, and to find employment, almost immediately, for all who come, has been an element of surprise to many, and is a source of much satisfaction to us.

WE WOULD, HOWEVER, remind those who desire to come, that there are limitations to our power to find occupation for all; and yet we have never found that we have had one too many, of those who were able and willing to work, even when they came without notice.

It is well, however, for those who are wholly dependent upon their labor, to correspond with us before they leave their homes.

CAREFUL READERS of this issue will see that we are apparently on the eve of a Conflict of a very peculiar nature, with Rome in Chicago.

VIOLENT AND DRUNKEN PRIESTS, taking the cue from their Archbishop, incite rowdies to mob and injure the members of Zion Restoration Host.

In the Stockyards District, last Lord's Day, several of our people were assaulted, and one very severely injured.

NONE OF THESE THINGS, however, move us, and we shall continue to do our work for God and claim the protection of the Law.

But above all things, we shall trust in Divine Protection; for it is God who has cared for our people, and preserved them from many dangers.

THE YOUNG MAN, who was so severely injured that he lay unconscious for half an hour in the street, where he had been so cruelly struck by the Popish mob, is now well and able to attend to his daily business, although the shock and the blows have left their mark upon him.

AS PAUL, the Apostle, wrote to the Church in Philippi, we also can say today:

To us it hath been granted in the behalf of the Christ,
Not only to believe on Him,
But also to suffer in His behalf.

WE REJOICE to say that the members of Zion Restoration Host have never shrunk from going again and again into Districts where they have been threatened, and even injured.

Nor will they shrink from revisiting, on the coming Lord's Day, the very same District where they were injured last Lord's Day.

BUT WE HAVE TAKEN OCCASION to remind Archbishop Quigley and his Priests, that they will be held strictly responsible by the Law for their incitement to crime.

We have shown this in our quotation on page 141, from the Decisions of the Supreme court of Illinois, in the case of the Appeal of the Anarchists, who were sentenced to death, and whose appeal was rejected.

IN ADDITION to the passage which we have quoted from the instruction of Judge Gary to the Jury, we may say that the construction of the Law, given by him, was sustained very fully by the Supreme Court.

The Opinion of the Court was delivered by Mr. Justice Magruder, who, quoting from the case of Regina v. Sharpe, 3 Cox's C. C. 288, says:

He who inflames people's minds and induces them by violent means to accomplish an illegal object, is himself a rioter, though he take no part in the riot.

AND, AGAIN, quoting from Bishop on Criminal Law, Sec. 641, the Court says:

One is responsible for what of wrong flows directly from his corrupt intentions. If he set in motion the physical power of another, he is liable

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for its result. If he contemplated the result, he is answerable, though it is produced in a manner he did not contemplate. . . . If he awoke into action an indiscriminate power, he is responsible.

And again, page 242 of 122 Illinois, the Court says:

Under our statute and the construction given to it by the decisions of this court (Baxter v. The People, 3 Gilm. 368, and other cases), the man, who, "not being present aiding, abetting or assisting, hath advised, encouraged, aided, or abetted the perpetration of the crime," may be considered as the Principal in the commission of the crime, may be indicted as Principal and may be punished as Principal. The indictment *need not say anything about his having aided and abetted either a known principal or an unknown principal.* It may simply charge him with having committed the murder as Principal. Then, if upon the trial, the proof shows, that he aided, abetted, assisted, advised or encouraged the perpetration of the crime, the charge, that he committed it as principal, is established against him. *It would make no difference, whether the proof showed that he so aided and abetted, etc., a known principal or an unknown principal.*

WE FEEL it our duty to publish these Legal Decisions, so that the Roman Catholic Clergy in Chicago may know the penalty of their crime, and that they will be held strictly accountable to the Law for incitement to murder.

We have a right, and we shall exercise it, to see that the civil and religious liberty which we are guaranteed under the American Constitution shall not be destroyed by that Evil Power, which defies Law, threatens Life and destroys Liberty wherever it has the Supremacy; for the Church of Rome concedes no real liberty and demands Absolute Submission to her Corrupt and Apostate Authority.

MUCH BLESSING continues to follow the operations of Zion Restoration Host throughout all parts of the World.

We rejoice to know that thousands upon thousands are diligently carrying the Christ's Message of "Peace" every week, to tens of thousands of homes in many of the great cities of the World, in Villages, in Country Districts, on board Ships, and Trains, and among all kinds and conditions of men.

ZION'S INDUSTRIES continue to go forward, and it will interest our readers to read the last Report which we have received from our Manager:

The Christian Catholic Church
General Overseer
Rev. John Alex. Dowie

Zion Lace Industries
(INCORPORATED)
John Alex. Dowie, President

ZION CITY, LAKE COUNTY, ILLINOIS, May 20, 1903.

REV. JOHN ALEX. DOWIE, General Overseer Christian Catholic Church, Zion City, Illinois.

Dear General Overseer:—It is with great pleasure that we are able to report the continued success of Zion Lace Industries.

Although we have had no travelers on the road since the third week in January, we have never been without orders on the books, and some of the patterns we have not been able to keep in stock at all. Just as fast as we have been able to make them they have been shipped off to customers.

We have had to increase the working hours to eighteen per day, two men working each machine eighteen hours, which are divided into two shifts of nine hours each.

We are daily receiving repeat rush orders, and altogether the state of the market is very healthful for us.

We are glad to say that the six new machines that we are installing will shortly be at work, and will materially increase our output.

The prestige our Laces have gained is an enviable one, as the seven pages of commendations which I sent you, prove. These were all from our customers who were delighted with our production, and who are eagerly looking for our fall line of goods. Of these we have numerous new sets of patterns nearly ready, some of which are a finer grade than we have ever made, and which we anticipate will uphold our reputation.

No concern in the world need wish for a better outlook than that which the Zion Lace Industries has before it.

We are glad for the promise of an increase in the machinery as, of course, every new machine brought in will help us to meet the ever-increasing demand for our Laces.

Our help is daily increasing in efficiency, and the output of the work grows larger every week. Everything goes along easily and smoothly with the help, and we have had no labor troubles of any kind such as have to be met by the outside world. We are thankful for the peace and unity which is in Zion.

Praying for God to bless you and all Zion, believe us,

Yours faithfully, in Jesus,

ARTHUR STEVENSON.

WE ARE NOW Nearing the Close of our long Series of Services in the Chicago Auditorium, and we invite attention to the Announcement made on Page 159, both for our Services of tomorrow, and for the Closing Service on the following Lord's Day, May 31st.

We anticipate a very large attendance on the latter occasion.

Officers of the Church, Members of Zion White-robed Choir, Members of Zion Band, and Members of Zion Restoration Host, will be admitted at 2 o'clock on Lord's Day, May 31st, by the rear entrance to the Auditorium, from Michigan avenue, at the North End of the Auditorium Building, by a covered lane, which leads to the back of the Auditorium.

IT WILL BE VERY DESIRABLE that all those whom we have named should be in their places not later than 2:15, for we cannot guarantee them entrance later than 2:30.

IT WILL BE WELL for all others who desire to obtain seats to apply for Free Tickets to Boxes and Reserved Seats, which will be placed in the hands of the Clerk of Zion Hospice No. 1, 1201 Michigan Avenue, at the various Zion Tabernacles and Meeting Places in Chicago and at the Administration Building, Zion City.

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EARLY APPLICATION is necessary, and on no account must any tickets be applied for excepting by members of the Christian Catholic Church in Zion, either for themselves or for their friends.

WE MUST ALSO ASK our friends to take care that they do not ask for more tickets than they can really use. It may be necessary to limit the number given to any one person.

APPLICATION can be made for these tickets by letter or in person.

We especially desire that our own people shall not be disappointed in obtaining seats at this last Service in the Chicago Auditorium.

WE SHALL also be glad to admit, with or without tickets, as many as possible of the Friends of Zion and the General Public.

There is every possibility that our last Service will be one of our largest.

MAY GOD MAKE it the best in Spiritual Results.

BRETHREN, PRAY FOR US.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

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ZION PRINTING AND PUBLISHING HOUSE,
19 East Twelfth street, Chicago, Illinois.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

Jesus said "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-Rophi, or "*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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NOTES FROM ZION'S HARVEST FIELD

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

Central Parish, Chicago, Illinois.

Zion Tabernacle, 3521 Dearborn Street.
Rev. George L. Mason, 1201 Michigan avenue, Overseer-in-Charge.
Rev. E. K. Mason, Elder assisting.

Overseer George L. Mason, although acting Overseer for Chicago, has been given special charge over the work in the Central Parish.

The work is being greatly strengthened, and our members in this parish are now receiving the pastoral care of Overseer and Elder Mason.

The following interesting testimonies were recently given at a testimony meeting in Central Parish.

THOMAS MCEWEN, late of Charlton, Victoria, Australia, said—A party of eleven of us have come across the sea on our way to Zion City.

We praise God that He kept us all the way without seasickness.

I was brought out of the Methodist church into the Christian Catholic Church in Zion through a Mr. Harvey, who many years ago attended the great meetings of the General Overseer at Ballarat.

He gave me a half dozen copies of LEAVES OF HEALING, and I saw the light and obeyed.

MRS. HENRIETTA GAWELL, 4426 LaSalle street, Chicago—My daughter told me that with God nothing was impossible. In answer to prayer I learned to read my German Bible.

JAMES BLAKE, 3826 Armour avenue, Chicago—I was wholly delivered from the tobacco habit by the power of God.

J. R. HARDIES, 3065 Locke street—I was brought out of the Lutheran church where I was in the habit of playing cards, cursing, smoking and drinking beer.

God in mercy saved me from all these things.

When I first went to hear the General Overseer I took some cigars to give him as I used to do with the Lutheran ministers. I did not know better.

My wife was sick eighteen years.

She became bitterly prejudiced the first time she went to Zion.

She was healed the very day I quit drinking.

I burned my tobacco and cards.

I stayed all right fourteen days.

Then I thought I would take only one glass. I fell.

But I repented, and God has kept me.

MRS. LOUISE KEMMAN, 4540 Wentworth avenue—I was thrown out of a car and badly injured.

In searching for the way in which the Devil had got a chance at me, I remembered that I had been giving medicine to an old aunt.

I repented.

Elder Dietrich came and prayed for me.

I was healed.

W. J. MCMAHON, Zion City—I thank God for His keeping power.

I was blasting rocks. The pieces flew all about me. I was kept safe with no fear.

I once fell backward within six inches of a circular saw in motion.

People were in terror; but God kept me.

If I make a misstep the Devil tries to hit me.

MISS WINORA D. GUTHRIE, 1201 Michigan avenue—I used to have sick headaches and took a great deal of patent medicines.

God saved me from the medicines and the headaches.

MRS. M. N. PRICE, 1201 Michigan avenue—I praise God for salvation and for healing.

I have been healed of partial paralysis of the left side.

DEACON A. L. ANGELL, 1201 Michigan avenue—I am thankful for the great blessings that came to me in 1896.

When in the mountains of New Mexico I received LEAVES OF HEALING and rejoiced in God.

GEORGE W. HARPER—My hand was terribly crushed, so that the fingers were gone.

In answer to the prayers of the Elder, it was healed almost immediately; without any treatment.

A doctor who wanted to treat it was astonished when he saw the hand, and said that some unseen Power had cured the wound.

MRS. A. GROSSENHEIDER, 4725 Evans avenue—I suffered with diseases of the heart, stomach and lungs. I also had piles.

I gave up drugs and trusted God.

For nine years He has kept me without medicine and without sickness.

My children and I, who believe, have been kept all this time without illness, without even having colds. Praise the Lord!

MISS INGEBORG JOHNSON, 2308 Gideon avenue, Zion City—I am Swedish, and when I came to Zion I did not know any English.

I was sick four years.

A cancer was beginning to form.

For a whole year I was sleepless.

I underwent two operations.

God healed me.

MRS. LIZZIE HARVEY, 1806 Armour avenue—I have been wonderfully healed of consumption, dropsy and other diseases.

I had taken medicine for seven years but it did no good.

God brought to me healing after repentance, although the doctor had said that I would die in forty-eight hours.

The doctor said: "Here is the medicine." I replied: "If I am to die, what good is the medicine?"

The Elder then came and prayed and God healed me.

J. BARTH, 1717 Forty-seventh street, Chicago—I thank the Lord for saving me from beer and tobacco. I am forgiven and blessed.

MRS. JEMIMA FINKS, 3226 Dearborn street—Since God healed me seven years ago in "the little wooden hut," I have been kept without one day's sickness.

MRS. M. CLAXTON, 6850 South Chicago avenue, Chicago—When I was a slave girl, fifty years ago, God heard my cry and saved me.

Later I had bronchitis and rheumatism and God healed me.

DAVID KEMMAN, 4540 Wentworth avenue—I find great blessing in trusting God for everything.

Some wondered that my house and plate glass was not insured, but were told: "Oh, he trusts in God."

In my making an exact report of the weight of an article, a man was surprised and said: "Do you belong to Dowie?"

MRS. E. HILLER, 5444 Union avenue—In 1897 I went to the old Central Zion Tabernacle on Michigan avenue just five minutes before the close of the meeting in order to see a Triune Immersion. I was then sick and under a physician's care.

The General Overseer made the call to prayer. I prayed and was healed at that moment.

The physician had said I could never bear a child again, but I have now a beautiful, healthy child.

I used to have cramps but have not had any since I joined Zion Seventies.

I took my boy to a Seventy meeting and he was healed.

My son, Edward Hiller, was disobedient and got struck in the knee with a piece of brick, which cut the cords and made the knee stiff; but God wonderfully healed him.

MRS. SUSIE C. NELSON, 3220 Dearborn street, Chicago, Illinois—God saved me from the opium habit, which I had for several years, and also from beer-drinking and snuff-taking.

In February, 1898, the doctors said that I had inflammation of the stomach and uterus, and a complication of diseases.

The medicine that they gave me had opium in it, and I soon found that I could not do without the medicine.

I learned to take opium in liquid form regularly.

Some told me that I could get more pleasure out of smoking an opium pipe, so I learned to do that.

Afterwards I bought a pipe so I could smoke at home.

The habit grew on me.

I would smoke all night and drowse or sleep all day.

My husband was good to me, and bought me medicine to cure the opium.

But the medicine had opium in it!

Nothing but the power of God could save me.

I was using three dollars' worth of opium a week in the pipe.

It burned up our piano and furniture and bedroom set.

We came to poverty.

At various times I read messages brought by Zion Restoration Host, and a little in LEAVES OF HEALING.

Then Mr. Vance asked me to go and hear Overseer Mason Wednesday night in March, four or five weeks ago.

I went and gave myself to God in repentance.

I went home from the meeting, but did not want any opium pipe or any opium cure medicine that night.

I have had no appetite for it since. God took it all away.

The next morning a voice seemed to say: "If you intend doing what you said you would, you must destroy that temptation."

I smashed the bowl of the opium pipe, and burned it in the stove, and threw the tray in the ash-barrel.

I gathered all the beer and whisky bottles and threw them away.

My husband used to offer me all kinds of presents if I would stop smoking opium, but nothing but the power of God could stop me.

The snuff was the hardest to give up.

I would not give in, but God gave me the victory over that.

Now my complexion is better, my appetite has returned, and I have gained ten pounds in four weeks.

My sight had failed. I was going blind and could see with difficulty, even with glasses.

God healed my eyes, and I do not need glasses.

I was so deaf that people had to shout to make me hear.

There was a buzzing in my head.

Sometimes I thought that it was thundering, and would ask if it were.

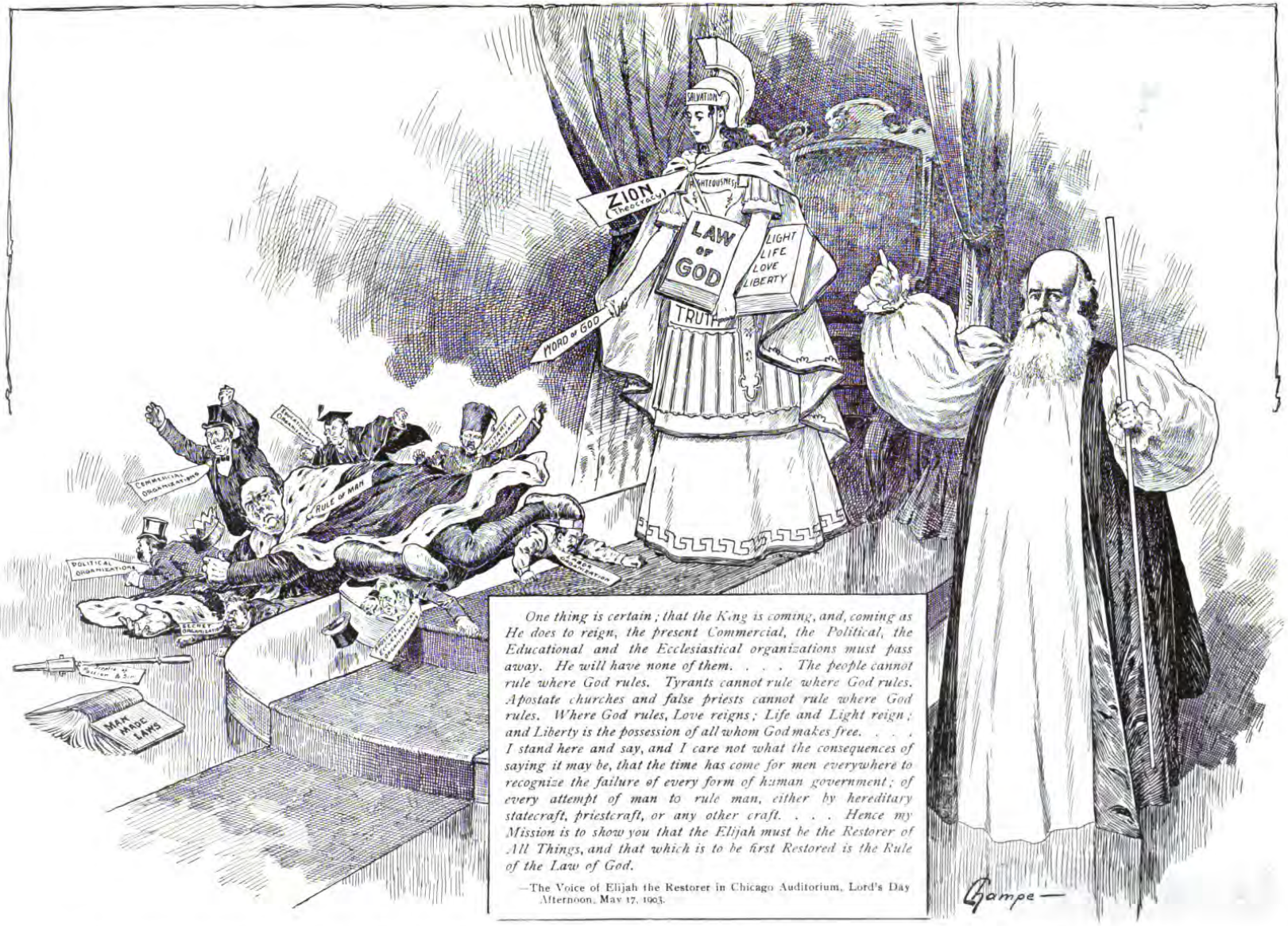
When I obeyed God in Triune Immersion, the third time I went under the water all these noises immediately left my ears.

Now I can hear almost as well as any one.

I am now reading the Bible and paying my tithes. I used to be a Roman Catholic.

I am so happy, and my husband is happy too.

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One thing is certain; that the King is coming, and, coming as He does to reign, the present Commercial, the Political, the Educational and the Ecclesiastical organizations must pass away. He will have none of them. . . . The people cannot rule where God rules. Tyrants cannot rule where God rules. Apostate churches and false priests cannot rule where God rules. Where God rules, Love reigns; Life and Light reign; and Liberty is the possession of all whom God makes free. . . . I stand here and say, and I care not what the consequences of saying it may be, that the time has come for men everywhere to recognize the failure of every form of human government; of every attempt of man to rule man, either by hereditary statecraft, priestcraft, or any other craft. . . . Hence my Mission is to show you that the Elijah must be the Restorer of All Things, and that which is to be first Restored is the Rule of the Law of God.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, May 17, 1903.

ELIJAH THE RESTORER FORETELLS THE OVERTHROW OF HUMAN GOVERNMENT BY THEOCRATIC PRINCIPLES.

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"ELIJAH indeed cometh and shall Restore All Things."

Through all the centuries since those words were uttered by the Son of God, as He came down from the Mount of Transfiguration, apostles and prophets, saints and sages, have been looking through the darkness for the Dawn of the glorious Times of Restoration, which the words foretold.

As the gloom of the night has deepened, and true men of God have seen even His church fallen away, and besmirched with shameful compromises with the World, the Flesh and the Devil, they have bowed with anguished hearts and streaming eyes, and prayed unto God for the coming of that promised Restorer, Elijah the Prophet.

God, in the Fulness of Time has kept His word.

The Age is hastening to its Consummation.

Already the Golden Light of the long-looked-for Dawn is streaming over land and sea.

Its rays have given joy unspeakable to those who, with Faith, Hope and Love, have been watching and working through the long night.

They have struck terror to those skulking creatures of the night who "Love the darkness rather than the light, for their works are evil."

Elijah the Prophet, the promised Restorer, has begun the fulfilment of his mission!

"Seasons of Refreshing from the Presence of the Lord" have come.

The Lord is at hand!

The King draws near!

More strikingly and startlingly clear than ever before, these glorious truths appeared to thousands of God's children who gathered in the Chicago Auditorium Lord's Day afternoon, May 17, 1903.

The words of Jesus, "Elijah indeed cometh and shall Restore All Things," formed the basis of the Message of Elijah the Restorer.

In plain, practical terms, he told of the wonderful meaning of the prophetic words, "the Restoration of All Things."

Briefly, with a recital of known facts that brought conviction, he pointed out the fact that this wonderful work of Restoration had indeed begun.

With hearts full of praise and thankfulness to God, that they were permitted the privilege of living in these times, and of having a share in this work, nearly all the great audience arose and simply and humbly, yet with intense earnestness, reconsecrated themselves to God, and besought Him for all needed grace to do their part in the Restoration, first of all in their own lives, and then in the lives of all those to whom God should send them.

In the Prelude to this Message, the General Overseer read a brief communication from one of the members of Zion Restoration Host, who had been assaulted and painfully injured by a mob in the Stockyards' district of Chicago that morning, the mob having been incited to violence by a Roman Catholic priest.

Commenting upon this occurrence, the man of God called attention to the decision of Judge Gary in the anarchist cases, a decision upheld by the highest courts of the land, holding those guilty of murder who, by spoken or written words, incited others to the act.

Referring to threats made by Archbishop Quigley, who is at the head of the Roman Catholic church in Chicago, he solemnly warned that prelate that, in case of any further violence, attempted upon members of Zion Restoration Host, the force and effect of that decision would be brought to bear upon him, and upon his priests.

As usual, there was a very large and representative audience present, and many went away because they could not obtain seats without climbing the stairways to the balcony.

Chicago Auditorium, Lord's Day Afternoon, May 17, 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.

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed 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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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 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 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, the 100th Psalm; the 4th chapter of Malachi, and also from the 17th chapter of the Gospel according to St. Matthew, beginning with the first verse, and commenting as follows on the 13th verse:

Then understood the disciples that He spake unto them of John the Baptist.

When the Angel Gabriel spoke to Zacharias, the priest of the order of Abijah, in the Temple of God at Jerusalem, he told him that he would be the father of a son whose name was to be called John.

He said that this son would come "in the spirit and power of Elijah."

John the Baptist Not Cognizant of the Significance of His Own Mission.

In due time that son was born, but he did not know his own mission.

When the scribes asked if he was Elijah, he said, "I am not;" but John the Baptist did not then know a great many things about himself that he afterwards knew.

It is best that we do not know what is in the future.

It would not have been a good thing if Abraham Lincoln had known that he was to be President of the United States.

It would not be best for us to know our own destiny, because we would not be wise.

We would make all kinds of foolish preparations for it, instead of going on and doing our daily work.

Diligent Application in Daily Duties Best Preparation for the Future.

The best preparation for any destiny that may be yours is to fulfil your daily duty, and take the place that God gives

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you from hour to hour and from day to day without any consideration whatever as to what the future may have in store.

Whatever our condition, calling, or destiny may be, God wants us to do our daily duty.

There was no better preparation for the Christ, the Messiah's Great Work, all of which was crowded into three years, than that from day to day He should be humbly subject unto Joseph and Mary, until in the course of time He took the departed father's place in that humble village home.

He patiently cared for James and Joses, Simon and Jude, and three sisters—seven besides Himself with a widowed mother.

Thus He lived and worked and did his duty until he was thirty years of age, which was the best preparation for the Messianic ministry.

"What! Is He not to go to college? Is He not to study with the great rabbis?" some may have asked.

It were better not.

He could fulfil all righteousness better by doing His duty where God had put Him.

This is also true of John the Baptist.

He did not know that Jesus was the Christ until he baptized Him.

God had given him this sign:

> Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit.

But he did not know until the sign came, that the son of Mary, who was his mother's cousin, was the Christ.

It was best he should not know.

He might have proclaimed Him prematurely.

He might have thought of Him otherwise than he ought.

No man has a right to receive the Power until he is endowed with the Office and assumes its Responsibility.

No man can anticipate power.

Power Comes at the Divinely-appointed Time, and Must Not be Anticipated.

John the Baptist came in the spirit and power of Elijah; but he was not the Elijah of the Restoration.

He was the Elijah of the Preparation, just as Jesus was not the Messiah who had come to reign.

Jesus was the Messiah who had come to suffer; but He comes again to reign, and therefore comes at the Time of the Restoration.

The General Overseer then read from the Gospel according to St. Mark, in the 9th chapter, beginning with the 9th verse and reading through the 13th.

Prayer was offered by the General Overseer.

The General Overseer in making the announcements said:

Cruel Outrages Perpetrated Against Zion Restorationists by Roman Catholics.

I very reluctantly refer to a matter which is in my hand; but I believe it to be my duty to do so.

A few minutes before I came upon this platform I received this letter, which I instructed the writer to address to me.

I saw him about 1:30 o'clock with the gash on his face which is described here. I will read his letter, and then make a few comments upon it:

ZION HOSPICE No. 1, CHICAGO, ILLINOIS, May 17, 1903.

REV. JOHN ALEX. DOWIE, Chicago Auditorium.

Dear General Overseer:—I was out with Zion Restoration Host on Restoration work today in the Stockyards' district near Forty-fourth street when I received very severe injury from the hands of rowdies.

As we were coming back from our work these rowdies, twenty to thirty in number, pounced upon us, and pummeled us around for quite a while; but I believe that I was the only one who received serious injury. I was knocked down twice, and lay insensible from twenty to thirty minutes

The rowdies were led on by one who was from all appearances a priest, and who threatened us.

He directed us to get out of the district as quickly as we could with the remark that we would do it if we knew what was good for us. Otherwise serious damage would be done to us.

He also told a man to whom we had given a Message, that he should not read it but throw it away. He continued to follow us.

There were in our party Deacons Dow and Kilbourn, and Messrs. Johnson, Matt, Hofner and Mann, and one other, all of whom were struck, and some badly hurt.

I was struck by some one's fist and knocked down.

After I was down they came at me with bricks, from which I received a severe blow under the jaw. Where I was struck first I do not know, as I was insensible.

The others told me that I was unconscious close to half an hour.

Faithfully yours in the Christ, FRANK G. WILCOX.

I shall ask Deacons Dow, Kilbourn and the others whom I have mentioned to please stand.

Deacon Kilbourn, is that a correct account as far as you know?

Deacon Kilbourn—"Entirely correct."

General Overseer—Deacon Dow, it that correct?

Deacon Dow—"Yes, sir, it is correct."

General Overseer—Mr. Mann, is it true?

Mr. Mann—"Yes, sir."

Roman Catholic Priest Believed to Be the Ringleader and Instigator.

General Overseer—Mr. Wilcox, do you know the name of the priest who followed you?

Mr. Wilcox—"I heard the name Regal, but I cannot say positively whether that is his name or not."

General Overseer—Had he the ordinary garments of a priest?

Mr. Wilcox—"He had no robe on."

General Overseer—Does any one know absolutely that he was a priest?

Deacon Dow—"A little girl called him Father R——, or something like that."

General Overseer—Was she a part of the little mob that went around with him?

Deacon Dow—"She was one of the little children who surrounded him."

General Overseer—Was he with the mob?

Deacon Dow—"Yes, sir."

General Overseer—Was he inciting them?

Deacon Dow—"Yes, he was standing near them."

General Overseer—What was he saying?

Deacon Dow—"I walked up, and I said: 'Is that what you teach your flock to do—is that the work of God?'"

Zion Restorationists Fiercely Attacked While Carrying God's Message of Peace From Door to Door.

General Overseer—What had you been doing, Mr. Wilcox?

Mr. Wilcox—"We were going to the homes and saying 'Peace be to this house;' that was all."

General Overseer—Were you giving a Zion Restoration Message which says: "Except ye repent ye shall all likewise perish?"

Mr. Wilcox—"Yes, sir."

General Overseer—Were you speaking kindly to the people?

Mr. Wilcox—"Yes, sir. He told us to get off his ground."

General Overseer—Then that part of Chicago belongs entirely to Rome, does it?

I have now a few words which I shall address especially to Archbishop Quigley.

Final Words of Warning to Archbishop Quigley.

I desire to tell the Archbishop a few plain things, and to let him understand that he has run up against a very hard proposition when he has Zion to deal with.

I do not want to speak harshly about that chief representative of the Roman Catholic Apostasy in Chicago, who, in his insanity, is rushing upon the Christian Catholic Church in Zion.

However, I desire to remind him once more of the ruling of Judge Gary in the anarchist trial, namely: That the man who incites another to commit a crime by spoken or by written words is guilty of that crime when it is committed by people whom he has incited. The exact words of that famous judicial ruling will be found in Illinois Reports, Vol. CXXII, pages 87, 88, and are as follows:

> In any event, however, the gist and pith of all is, that if advice and encouragement to murder was given, if murder was done in pursuance of, and materially induced by, such evidence and encouragement, then those who gave such advice and encouragement are guilty of the murder.

Therefore, if a crime of murder is committed as a consequence of spoken or written words, the worst criminal is the one who incites to the crime.

He ought to be hanged as well as the murderer.

I therefore tell Archbishop Quigley that there is a rope in sight for him and his priests, if they incite to murder, for Rome can never rule America. (Applause.)

I tell him that if that young man had been killed today I should have that priest, who is one of Archbishop Quigley's priests, behind prison bars by this time.

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I desire to say that while we shall not arrest him today, nor perhaps tomorrow, this is the last warning.

Liberty Is Essential to the Permanence of the American Constitution.

The next time that a priest in the Stockyards or any other district incites a mob to strike an American citizen who is simply saying "Peace to thee," that man will be arrested, and placed behind prison bars, even if his name is Quigley. (Applause.)

I give plain notice.

This is your work, Archbishop Quigley, in my opinion, and, if you say it is not, prove your innocence by punishing your lawless and cowardly priest who led the mob.

I do not threaten; this is the last warning.

I gave you a warning before, when your priests made threats.

You cannot put your priest upon the steps of the altar to tell your people to treat the members of the Christian Catholic Church in Zion with violence without bearing the responsibilities for such an illegal and anarchistic action.

You are the anarchist: for Rome is ever Lawless.

Rome's World-wide Supremacy Will Never Be Realized.

You have recently said, Archbishop Quigley, that America will rule the world, and that Rome will rule America.

Therefore, says the archbishop, Rome will rule the world.

You are wrong, Archbishop Quigley.

The day has gone by for Rome to rule the world.

Thanks be to God, the day has come when the people are escaping from your hands.

An ex-Roman Catholic and his secretary, representing ten thousand people, who have come out of Rome, waited upon me this last week in Zion City, and asked me to help them to bring their people fully to the Christ, and more completely away from Rome.

Archbishop Quigley, it is too late: for the Man of Sin is revealed in your master. (Applause.)

Disgraceful Conduct of An Intoxicated Priest of Rome.

[A message was brought to the General Overseer stating that Father Egan, Roman Catholic priest, of Auburn Park met Deacons Shaw and Pelton last Friday night and said some threatening things.]

Will the Deacons please come forward and tell us what was said? [Deacons Shaw and Pelton then came upon the platform.]

General Overseer—Deacon Pelton, where did you meet Father Egan?

Deacon Pelton—"I met Father Egan at Sixty-fifth street and Wentworth avenue."

General Overseer—Of what parish is he the priest?

Deacon Pelton—"St. Leo, Auburn Park."

General Overseer—*Leo!* Well he is a lion, whose teeth have all been pulled out. (Laughter and applause.)

Deacon Pelton, will you please tell us exactly what happened?

Deacon Pelton—"Deacon Shaw had been talking with Father Egan on the street-car, and they both got off the car together.

"Deacon Shaw came up to me at the corner of Sixty-fifth street and Father Egan followed.

Odious and Wicked Accusations Made by This Priest.

"This was the priest's greeting to me, although I had never seen the man before and he did not know me: 'I tell you that Dowie is a dirty old skunk.'

"Then he continued with such abuse. He said: 'Not a decent man would go there to hear him; he is a skunk, and so are all those associated with him.'"

General Overseer—Now all present know their character. (Applause and laughter.)

In what condition was Father Egan?

Deacon Pelton—"He was intoxicated, and his breath was very strong of whisky.

"He kept up his harrangue for about twenty minutes."

General Overseer—How did he know you?

Deacon Pelton—"He knew me by my greeting Deacon Shaw."

General Overseer—Deacon Shaw, what can you remember of what he said?

Deacon Shaw—"I have known Father Egan for twelve years. I did some work for him about twelve years ago in building part of his 'sacred place.'

"As I got on the street-car Friday night I nodded to him. He not only saluted me by bowing, but he took off his hat.

"I knew immediately that he was the worse for liquor; because he had been in my house years ago when he was intoxicated.

Drunken Priest Able to Identify Neither Himself Nor Acquaintances.

"Then he beckoned me to come over to the vacant seat at his side.

"He mistook me for another person. He wanted to know when I was coming over to be confirmed.

"I said, 'You have surely made a mistake.' He replied, 'Probably so.'

"He asked my name. He had known me for a long time. He was so intoxicated that his breath was sickening.

"He asked me: 'What are you?' To humor the man rather than enter into an argument with him I asked him what he meant.

"'I mean what are you?' he said again.

"'I am a man,' I replied." (Laughter.)

General Overseer—If you had been a Scotchman you would have said: "And what are you?" (Laughter.) The Scotchman answers one question by asking another.

He might have had some difficulty in telling you what he was.

Deacon Shaw—"He wanted to know from me what religion I followed.

"I told him that I was a member of the Christian Catholic Church in Zion.

"'Do you know the history of that church?' he asked.

"'Very well,' I said. 'I know it from the beginning, because I was there when it was organized.'

"He wanted to know who the priest or pastor was.

"I told him and he became very angry."

A Name Which Fills the Emissaries of Rome With Rage and Terror.

General Overseer—What did you tell him?

Deacon Shaw—"I told him that the Rev. John Alexander Dowie was the pastor, and that the Son of God, Jesus, the Christ, was the Head of it.

"He became so angry that he could not keep still.

"His eyes blazed at me; but being on the inside of the car, he could only abuse me by calling me names."

General Overseer—Let us have some of them. We may as well have a few specimens of what these priests say when the whisky is in.

Deacon Shaw—"He first said that the General Overseer was a very immoral man and that he was a skunk and a scoundrel.

"I asked him if he was personally acquainted with the General Overseer.

"'No,' he replied, 'and I do not want to be.'

"'I have you there,' I said, 'for I have been personally acquainted with him for years, and I know him to be a Christian gentleman. I am sorry that you would speak in that way concerning any one with whom you are not acquainted.'

"When we got to Sixty-fifth street, where we got off the car, he said, 'I tell you again that any one who has anything to do with Dr. Dowie, or is associated with him in any way, is a skunk and a scoundrel.'

A Disgrace to Rome.

"'You are a disgrace to your office as a priest,' I said, loud enough for all in the crowded car to hear.

"Deacon Pelton had stepped on the car at Sixty-ninth street and said 'Peace to thee,' to which I replied 'Peace to thee be multiplied.' In that way he knew that we knew each other.

"He got off the car with us at Sixty-fifth street, and continued his insulting remarks.

"He stood on the corner of the street and spoke about his religion being the only religion. Deacon Pelton asked him if he had baptism in the church.

"The Deacon got after him about baptism, which so provoked the priest that we left.

"We walked from the corner of Sixty-fifth street to the South Side Zion Tabernacle.

"When we reached there he was still shaking his stick at us and calling after us.

"He could have been heard a block away."

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General Overseer—When did all this happen?

Deacon Shaw—"Friday evening, May 15, when we went down to practice with the Zion Brass Band at the South Side Zion Tabernacle."

General Overseer—About what time?

Deacon Shaw—"About a quarter to eight."

General Overseer—Is his church far from our South Side Tabernacle?

Deacon Shaw—"His church is on the corner of Seventy-eighth street and Emerald avenue, about five or six blocks from my home."

General Overseer—You gathered from his remarks that he was willing to proceed, if it were possible, to violence?

Deacon Shaw—"His remarks would indicate that."

General Overseer—Did he give you any idea of what he was contemplating, or were they just the words of a drunken man?

Deacon Shaw—"He was swinging his cane around, but I do not say that he intended to strike us."

Deacon Pelton—"He was swinging it very close and in a threatening manner."

A Good Name That Dare Not Be Sullied by Wicked Accusations of Immorality.

General Overseer—Father Egan, you reprobate, I will talk to you for a minute.

If you will say when you are sober what you said when you were drunk, I will guarantee to put you behind prison bars as quickly as I can get out a warrant.

You shall not say that I am immoral, with impunity. I dare you to say it when you are sober. (Applause.)

That is one thing the press of this city, with all its lies, has not dared to say.

No man shall ever be permitted to say it without having at once a warrant issued for his apprehension on the charge of criminal libel.

I appeal from Egan drunk to Egan sober. (Laughter.)

It is possible that it may be difficult to find Eagan sober.

I cannot take any notice of a drunken priest's mouthings on the street, but if Father Eagan will repeat or write what he said, when he is sober, I will accommodate him, in the Name of the Lord, with a first-class fight.

It will not be a fight with blackthorn shillalahs.

He shall answer to the law for daring to say what is absolutely false: that I am other than a faithful husband and father, and minister of God.

I will not permit any one to say otherwise, no matter who it is.

You can tell these lies on the street when you are drunk, and no one will suppose for a moment that they are worth listening to; but say them when you are sober and I will deal with you quickly.

Archbishop Quigley Will Be Made to Answer for Crimes Committed at His Instigation.

Ever since Archbishop Quigley came like a wild buffalo from Buffalo to this city, he has been determined to make trouble in every part of the city for the Christian Catholic Church in Zion.

I have held off, but let our people be injured once more by priests or at the instigation of a priest in any part of the city, and they shall not escape the consequences of their crime.

I will run the crime up to the Archbishop's throne, if possible, and hold him responsible for any illegal order he may have given to his priests.

Powerful as the Roman Catholic Church seems to be, it is rotten to the very heart's core.

It is frightened by the little Christian Catholic Church in Zion, because it is striking Rome hard in every country in the world.

The Power of Rome Blasted and Crumbling.

All over Europe the real power of Rome is falling to pieces, despite the recent antics of certain so-called "Protestant" monarchs at Rome.

We have officers here who came to us from Budapest—our Deacon Kosch and wife, who represent a Congregation of 900 in that city and Zion is making headway in all parts of Europe, especially among Lutherans, Roman Catholics and the Greek Church.

I am especially glad to tell you that the shackles of Rome are falling from the hearts of Roman Catholics all over Hungary and Austria.

May God bless them and deliver them from their priests.

Archbishop Quigley, you are wrong.

Rome will never get control of America.

Perhaps you said it when in the hilarious condition of Father Egan, and you are not to be taken soberly.

Archbishop Quigley, take notice that we shall go down into the Stockyards' district whenever we like and carry Christ's Message of Peace to all whom we can reach in a lawful, peaceful, and kind manner.

No part of Chicago belongs to you, Mayor Harrison, graduate of a Jesuit College, notwithstanding that you have made covenants with death and hell, so that Chicago is full of crime with several murders daily. I helped to check you for six years, but now you have sold out to Rome, and there are no restraints.

It was not for nothing that Carter H. Harrison was trained under the priests who follow Ignatius Loyola.

Since I have unveiled him, I have begun to understand him better, and those associated with him in the Carnival of Misrule to which Chicago is now abandoned.

Archbishop Quigley, you run up against too hard a proposition when you run up against Zion, because we shall defend every liberty that belongs to us and to the people of this city; and God will give us Victory again and again, through Faith in the Christ our King.

After the offerings and tithes had been received, the General Overseer delivered his Message.

THE DECLARATION OF JESUS, THE CHRIST: "ELIJAH INDEED COMETH, AND SHALL RESTORE ALL THINGS."

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 continue the discourse of last Lord's Day, which was on the Question of the Disciples of Jesus in the 10th verse of the 17th chapter of St. Matthew: "Why then say the scribes that Elijah must first come?"

I shall speak briefly today concerning Christ's reply:

TEXT.

And Jesus answered and said, Elijah indeed cometh, and shall restore all things.

In the last issue of LEAVES OF HEALING, which was published yesterday, you will find a carefully-revised report of my discourse of last Lord's Day.

I have very carefully quoted and referred to the commentators in the Holy Catholic Church throughout the ages.

I believe in the Holy Catholic Church.

I do not believe in the Roman Catholic church or the Greek Catholic church, because they have apostatized.

Reports of Fiendish Atrocities Committed Without the Interference of Either the Greek or Roman Catholic Church.

If only a tithe of the stories of the Kishinef massacre is correct, then the most horrible outrage in modern times has been committed with the direct connivance of the Greek, or Russian, Church and State.

I shall wait to see whether these press cables are confirmed; because it is exceedingly difficult to trust the press.

We who have lived to read of the ambassadors in Pekin being murdered with the most fiendish cruelty, then cut up and even boiled, have also lived to read that none of these things happened, but were all press lies.

Therefore, I shall not speak at length regarding that which is on every man's heart and lips—the terrible atrocities committed upon the Jews in Russia.

However it would not be inconsistent with the previous actions of the Russians.

Next Lord's Day afternoon, however, my subject will be

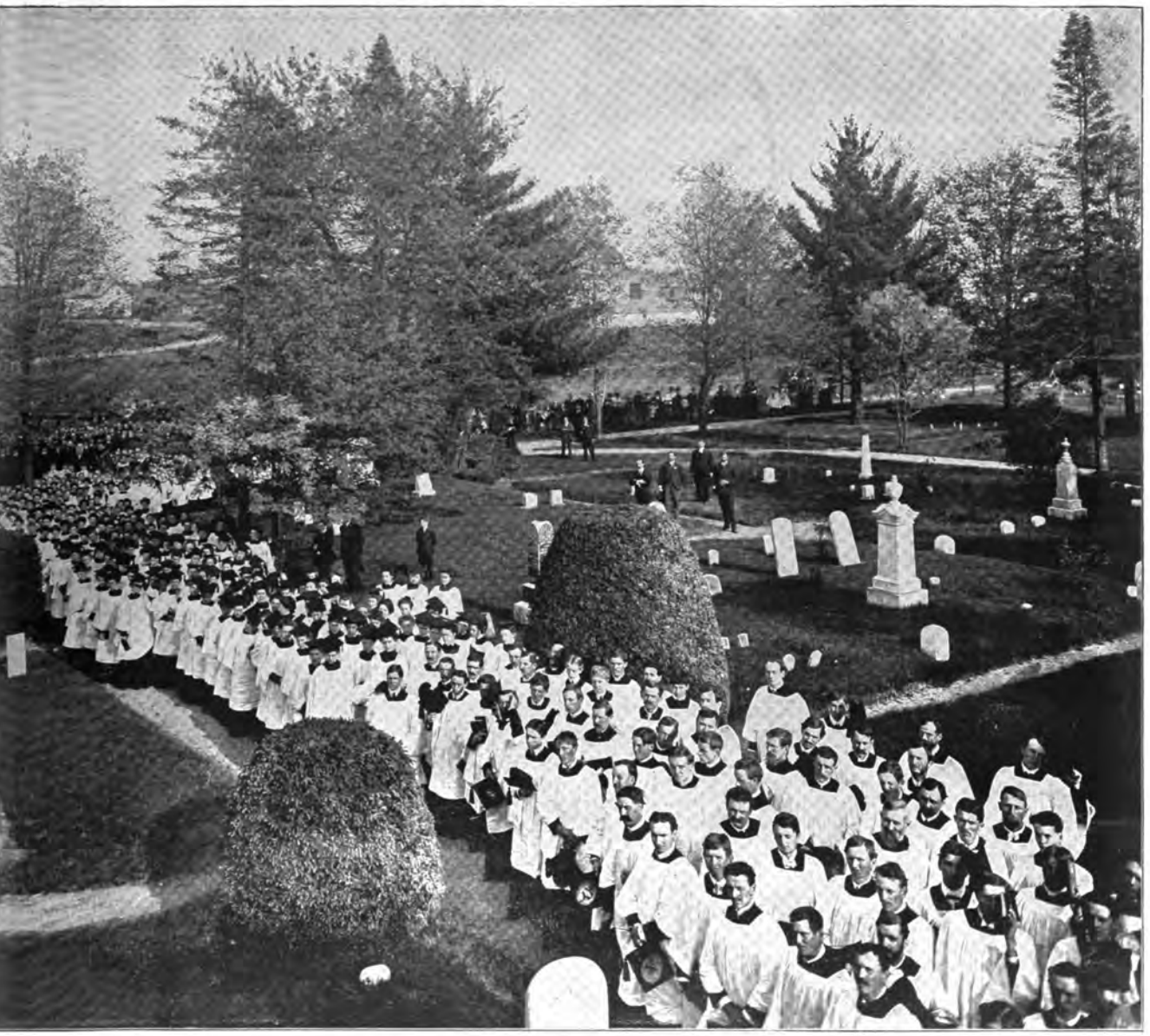
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GENERAL OVERSEER, OVERSEER JANE DOWIE, DEACON A. J. GLADSTONE DOWIE, ZION ROBEI
MISS ESTHER A. DOWIE, LAKE MOUND CEMET

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CERS, ZION WHITE-ROBED CHOIR AND AUDIENCE AT FIRST ANNIVERSARY OF BURIAL OF
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"Elijah's Call to the Jewish People in all the World," and I will then deal with the Bessarabian Atrocities.

Statements From All Ages Concerning the Coming of Elijah.

You will find in LEAVES OF HEALING a very careful statement of the Theology of the Holy Catholic Church in all the ages upon the question of the coming of Elijah.

With a few exceptions, and these are insignificant, comparatively, the piety and scholarship of all the ages, present the passage which I just read as referring to a Third Appearance of Elijah the prophet.

I have made this matter very clear in the discourse to which I have referred.

While I did not want to burden it with an immense number of quotations, I have given the names of early Christian writers of the rank of Chrysostom and Augustine, together with those of present day commentators of the rank of Dean Stanley, dean of Westminster; Dean Alford, who was so able an expositor of the New Testament, and is the author of that marvelous work, "Alford's Greek Testament;" Dean Farrar, of Canterbury, and others to which are added those great Jewish names, such as Edersheim, all of whom concur in affirming what the scribes of the Christ's time stated, and what He, Himself, stated: that before the coming of the Messiah to reign, the Elijah must come.

I desire to defer any discussion of myself in this matter until I have disposed of the theology concerning it.

There is no question whatever as to the fact that Jesus did say, "Elijah indeed cometh"; and that He also declared that he was to be the Restorer of All Things.

At the Time of the Christ's Earthly Ministry, Elijah the Restorer Had Not Yet Come.

I have already shown you that Elijah the Tishbite as the Destroyer, and Elijah the Preparer, in the person of John the Baptist do not fill the Declaration of Jesus, as Restorers.

The ministry of John the Baptist probably did not last more than eleven months beyond the declaration of the Christ as the Messiah.

It was a brief ministry during which multitudes came to repentance, and the people were so impressed that it became a universal conviction that John was a prophet.

But for these eleven months there is nothing to say beyond that he was a man of prayer who taught his disciples to pray; he was a great preacher, a teacher of righteousness, and the forerunner and preparer for the First Coming of our Lord.

When these words were spoken by Jesus at the foot of the Mount of Transfiguration, or on the way down, you can see clearly by the chronology that they could have no reference to John the Baptist.

John the Baptist was dead, and the story of his execution by Herod is told three chapters previous to this—in the 14th chapter.

He could not be referring to him as the Restorer, for they had done unto him as he said they would, and they would do unto the Christ the same.

Referring to His coming again He said that Elijah must first come.

I desire to deal briefly this afternoon with a positive certainty that this prophecy must be fulfilled.

It was just as impossible for the Christ to have been proclaimed as the Christ without the Elijah ministry, when He came as Savior, as it will be for the Christ to come as King without the Elijah ministry.

All Admit That Elijah Has a Unique Place in the Prophetic Order.

Canon Webster has lately said: "Elijah is the prophet of all Time."

The orthodox Jew everywhere is looking for the coming of Elijah.

At every circumcision a chair is set for him, and at every paschal feast the cup of unfermented wine and the unleavened bread is set in front of an empty chair, while they cry to God for the coming of Elijah.

They know that the Messiah cannot come until Elijah comes.

This then is the conviction both of Jew and Christian.

Those denying it do so in their crass ignorance of the Scriptures.

It is no answer to an intelligent man to say, "I do not believe it."

It Is Useless for Ignorant People to Deny the Existence of a Law of Which They Have No Knowledge.

Your saying of anything, "I do not believe it," does not affect the truth.

A man may deny the law of gravity, or all the principles connected with cohesion, or the strange oppositions of forces, which keep things in perpetual order throughout the universe, such as the centrifugal and the centripetal powers, the one causing the thing to fly off, and the other to fly in, thereby creating an equipoise which keeps everything in its place.

It is easy for them to say, "I do not believe," but that does not alter the fact.

You might say, "I do not believe that you can get a marconigram across the ocean to a vessel that is out of sight, or that you can get a message from Europe by means of a cable, which is buried in the ocean;" but your saying that you do not believe does not affect the fact at all.

The fact is there, and it exists utterly regardless of your opinion.

There Must Be an Authority for Facts.

Facts, of course, can be fully known only to a comparative few.

The facts are made known to the multitudes through these few.

Take, for example, the facts connected with the wondrous powers that are now being harnessed to all kinds of machinery, and which we call electricity, for the want of a better name.

Electricity is a very poor name, inasmuch as it is an attempt to give one word to that which is undoubtedly a very many-sided, peculiar, invisible power.

Call it a fluid or what you may, it is a power by means of which, in one-tenth of a second, this whole earth may be girdled and thought passed around the globe quicker than you can possibly utter it in words.

We are, I believe, upon the eve of great revelations in connection with the Hidings of God's Power in the Natural World; and we are on the eve of far greater revelations of the Hidings of God's Power in the Spiritual World.

It Is Not the Natural That Dominates the Spiritual World, But the Spiritual that Dominates the Natural World.

If Henry Drummond had only reversed the words in his famous book, "Natural Law in the Spiritual World," he would have spoken of the Spiritual Law in the Natural World.

The Natural World is subordinate to the Spiritual, just as my natural hand is subordinate to my spiritual thought, and as the tongue, intellect, and every psychical and physical power are subordinate to the Spiritual.

That which controls the Universe is not a Psychical or Physical Power.

These are transient. These are in themselves without powers of spiritual expression.

It is the Spirit that dominates the natural—the physical and the psychical realm.

Discoveries of Hidden Powers and Their Applications Have Not Ameliorated Humanity's Spiritual Condition.

At this stage of the world's history, it is universally conceded that all discoveries which have come to make the world better, have failed to ameliorate the spiritual conditions of humanity.

Discoveries of hidden powers and their application have only involved the toiler and the possessor of these powers in strife.

There is no reverence for the discovery.

There is no reverence for the man who has toiled that he might apply the wonderful discoveries that he has made in such a manner as to promote human welfare.

The sentiment of thanksgiving is completely swallowed up in Commercial Strife, the profits to be made out of the invention.

Edison, the inventor, has to fight for everything that he invents, for thieves are following him everywhere, eager to steal the fruit of his mental and manual toil.

To patent an invention is often the way to get it stolen.

None of the discoveries that men have made in connection with pneumatic or other appliances are making people spiritually happier.

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They do not affect spiritual and moral conditions favorably; for the mere possession of a Scientific Power, unless it is under the control of the Spirit of God and being used for God, makes the conflict sharper and keener between the Masses and the Classes.

All Present Organizations Pass Away at the King's Coming.

One thing is certain, that the King is coming, and, coming as He does to reign, the present Commercial, the Political, the Educational and the Ecclesiastical organizations must pass away.

He will have none of them.

The principles that the Christ, the King, has laid down make it impossible for Him to affiliate His government either with a Democracy or an Autocracy, an Oligarchy or a limited Monarchy.

There is no possibility of making peace between a pure Theocratic principle and any other principle of government.

The Theocracy is the only form of government which God can tolerate upon this world, which means a Revolution that will overthrow All Other Forms of Government

The people cannot rule where God rules

Tyrants cannot rule where God rules.

Apostate churches and false priests cannot rule where God rules.

Where God rules, Love reigns; Life and Light reign; and Liberty is the possession of all whom God makes free.

The Future Government of this World is a Theocracy.

The Prophet of the Coming King must be a Theocrat out and out, without a possibility of compromise, and by the grace of God, I am that kind of a Theocrat. (Applause and Amens.)

All Forms of Human Government Are Failures.

I stand here and say, and I care not what the consequences of saying it may be, that the time has come for men everywhere to recognize the failure of every form of human government; of every attempt of man to rule man, either by hereditary statecraft, priestcraft or any other craft.

You cannot rule men by gold, and you cannot rule men by majority.

Neither can you rule them by the tyrannies of injunctions, or the tyrannies of strikes, and unions.

Men cannot be ruled by one another and prosper.

Men can be ruled wisely only when, in all conditions, they submit to the Eternal Laws of God.

No nation can ever Repeal or Amend the Ten Commandments.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb, for all Israel, even statutes and judgments.

The Christ never abrogated one of these Commandments.

He said concerning the Ten Commandments:

Whosoever therefore shall break one of these least Commandments, and shall teach men so, shall be called least in the Kingdom of Heaven.

Those who will teach men to abrogate the Law of God, no matter what position they occupy, whether it is a kaiser, or a king, a president, or any one else, must perish: for the Law of God, the Creator of this world, and the Creator of all men, is the Supreme Law of this Earth, as it is the Supreme Law of the Universe.

Hence my Mission is to show you that the Elijah must be the Restorer of All Things, and

That Which Is to Be First Restored Is the Rule of the Law of God.

It is the application of a Right Principle which is the solution of every difficulty, whether it be in material or spiritual things.

The only hope for humanity is obedience to and conformity with true principles of action.

These principles cannot be modified.

They cannot be made to adapt themselves to your whims or mine.

These laws are as inflexible as God Himself.

They are perfect.

They are incapable of modification or amendment of any kind.

The Constitution of God's Universe does not require fifteen amendments.

It can never be altered.

The Constitution of the Universe began rightly, it continues rightly, and no Word that God has spoken has ever yet been broken.

I stand here merely to proclaim the Absolute Supremacy of Law—the Law of God.

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever:
The judgments of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.

A corrupt and filthy church; a corrupt and filthy state; a corrupt and filthy society can never be conformed to God's Law until it abandons the rebellion that makes it to be ruled by passion and sin, which is the transgression of law, and by the Devil through whom the law of Sin and Disease and Death and Hell reigns in this world.

Restoration Must Come by Going Back to Primitive Principles, and to the Absolute Rule of God.

It begins by going back to what God has said, and by obeying the Divine Instructions that were broken in Paradise, and that brought the curse and ban upon man which has continued to this day.

The Times of the Restoration have dawned.

They begin of necessity with the Restoration of the Individual Spirit, with the Restoration from Sin to Righteousness, from Disease to Health, from Death to Life, from Hell to Heaven, and with the Restoration of the recognition of the Supremacy of the Christ as the Eternal Logos, the Ratio, the Word who was in the beginning with God, through whom all things came into being, and without whom nothing has come into being which has come into being.

They begin with the recognition that the Eternal Logos became flesh; that in Him dwelt the fulness of the Godhead bodily; that He who loved and lived, died and rose again and reascended, is coming back to rule, and that our business is not merely to wait, but to work, Till He Come, and to prepare the world and the Church for His coming.

The Restoration Has a Beginning and an Ending. The Beginning of the Restoration Has Come.

It is but the morning dawn, but the sun is rising; the light is in the eastern sky; the Message is ringing through all the earth, and the Restoration has begun.

It begins with me.

It begins with you.

It begins in every humble heart where the supremacy of God is recognized, and the Absolute Surrender of the Whole Being to God is made.

Shall it therefore begin in us?

Shall it continue in us? If so, rise and tell God so. (Nearly all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Let Thy Kingdom be within me, ruling in my spirit, my soul, and my body; in my business, my relations to my family, that God may be first, last and all the time, the Ruler of my life. Help me to understand Thy Will, and with an humble, honest heart to do it, knowing that as I do it Thou wilt bless me, that Thy Kingdom shall come as Thy Will is done in me on earth in the same way as it is done in heaven. Give me this spirit of perfect obedience that I may live, love and serve Thee and my fellow men for Jesus' sake, preparing for His coming and waiting till He who is the King comes. For His sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Do you believe that?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Keep at it and live it every day.

After Hymn No. 20 had been sung, the service was closed with the following

PRAYER AND BENEDICTION

Father, command thy blessing upon this people, and upon all to whom these simple words of truth shall come. May they consider how deep and far-reaching these principles of action are, and how beneficent to humanity and to both the ruler and the ruled everywhere. For Jesus' sake.

BENEDICTION.

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

First Anniversary of Burial of Miss Esther A. Dowie
Lake Mound Cemetery, Zion City, Illinois, May 16, 1903

REPORTED BY I. M. S., S. E. C. AND A. W. N.

AS ON THAT DAY, just one year before, when in the midst of nature's most beautiful reawakening, and surrounded by thousands of people weeping in loving sympathy, the General Overseer and his wife and son laid away the mortal body of their daughter and sister, not with the bitter, despairing sorrow of those without hope, but with hearts comforted and uplifted with the most radiant Divine expectation, so, on the anniversary of her burial they gathered about her grave in loving remembrance.

There was sorrow and sadness in that memorial service—the poignant grief of separation—but its sharpness soon passed away, and hearts were filled with joy, as the spiritual vision of the weeping multitude was opened, by the wonderful words which the Spirit of God inspired, and they caught a fleeting glimpse of the glories of that Heavenly City where the loved one gone before had dwelt in Fulness of Joy, in the presence of her Savior, for one blissful year.

There was a triumphant note in the clear, confident expression of the thought that the separation would be but for a little while; that there would soon be a joyous reunion, either in the coming of the Christ with His saints to reign on earth, or in His taking home to Himself those left behind.



MISS ESTHER A. DOWIE

As there was an inspiration to Purity and Service to God, in her brief but noble life; as there was an inspiration to Faith and Courage in her triumphant death; so there was a renewed inspiration to a Brighter Hope, a Stronger Faith, a Nobler Courage, a Deeper Consecration, a Holier Living, in the beautiful service which marked the First Anniversary of the burial of this beloved daughter of Zion.

The service was set for 2 o'clock and all business was suspended in Zion City from an hour before that time.

Zion White-robed Choir and the Officers of the Christian Catholic Church in Zion in their robes, gathered in Shiloh Tabernacle at 1:30 o'clock, and at 2 o'clock began the procession to Lake Mound Cemetery.

The following was the order:

The City Police. The City Band. Detachment of Zion Guard. Zion Junior Choir. Zion White-robed Choir. Zion Robed Officers.

While the band played softly, with muffled drums, this procession of hundreds, a most wonderful sight, moved slowly down Shiloh boulevard.

At Shiloh House, the General Overseer's carriage, containing the General Overseer, Overseer Jane Dowie and Deacon A. J. Gladstone Dowie, swung into line directly behind the Choir and in front of the Officers.

The procession then moved down Elijah avenue to the cemetery.

On reaching the gate the Choir began singing the processional, "For All the Saints Who From Their Labors Rest."

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest,
Alleluia! Alleluia!

Thou wast their Rock, their Fortress and their Might:
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their Light of light.
Alleluia! Alleluia!

Oh, may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victors' crown of gold.
Alleluia! Alleluia!

Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia! Alleluia!

The golden evening brightens in the west;
Soon, soon to the faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia! Alleluia!

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But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia! Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.
Alleluia! Alleluia!

As the Choir reached the grave, which was covered with many floral tokens from loving friends, they separated to allow the passage of the General Overseer and his family to the platform which had been temporarily erected.

The Officers and Choir then formed a hollow square around the grave, while thousands of the members and friends of Zion, and many visitors to the city from Chicago and other places, gathered in reverent and sympathetic silence just outside the fence of the little cemetery.

After the salutation and the invocation, the Choir and people joined in singing the hymn, "Lead Kindly Light."

With strong, clear voice, the General Overseer then read the Shepherd's Psalm, repeating the words which were on the lips of his daughter when she fell asleep. He also read the 1st to the 8th verses of the 21st chapter of the Book of Revelation; also from the 22d verse to the end of the chapter, and the 1st to the 8th, 13th, 14th, 17th, 20th and 21st verses of the 22d chapter.

After the chanting of *Gloria Patri* by the Choir, the General Overseer offered prayer:

PRAYER BY THE GENERAL OVERSEER.

Our God and Father, we thank Thee that we are permitted on this, the First Anniversary of our beloved daughter's Burial, to remember that she is not here, but is risen, as Christ is risen indeed. But, although not here in visible bodily presence, it may be that she is permitted to look down upon this scene and to see the faces of those who loved her and who have missed her so.

We rejoice today that we have never sorrowed as those without hope, for we knew whither she had gone; that she was safe in Thy Holy Keeping—safe within Thy fold in the land where there is no sin and no sorrow; no winter and no night.

On this lovely day, amidst the beautiful unfolding spring, with the sweet air, the glad sunshine and the singing of the birds, why should a living man complain? Why should we complain?

We do not. We ask only for grace to go forward and to do the work that Thou hast bid us do, till we reach the Land beyond the Sea of Life, where there are no graves, the inheritance that is incorruptible and undefiled and that fadeth not away, reserved in heaven for all those who are kept by the power of God, through faith unto a Salvation now being fully revealed in these Last Times.

We thank Thee for the comfort of the Holy Spirit, for the comfort to the dear mother heart and brother heart, as well as to the father heart, and that we were enabled to take up bravely life's duties and go forward doing Thy Will, and building up Zion from day to day.

Today we desire a blessing upon every son and daughter of Zion, young and old: God bless them all.

And, now, oh let some word be spoken and some Divine thought and comfort come that shall make it easier to bear the sorrow of separation as we go forward with the work.

We ask it, and pray that this blessing of Eternal Consecration may come to all of Zion everywhere.

Bless Zion in America, in Australasia, in Asia, in Africa, in Europe and in the Islands of the Sea.

Bless us as we go forward with our work, and let it be that from year to year we shall continue to keep green and beautiful in our hearts, the memory of that sweet daughter of Zion, who longed to give all her life, as she gave all her love, to this beautiful work which has its center in this beautiful City of Zion.

We ask it in the Name and for the sake of Jesus, who in the days of His flesh taught us to pray.

The Disciples' Prayer was chanted softly by the assembled People, Choir and Officers.

Hymn No. 376, "The Christian's Good Night," verses 3, 4, 5, 6 and 7 was then softly sung by the choir:

Until the shadows from this earth are cast,
Until He gathers in His sheaves at last,
Until the twilight gloom be overpast—
Good night!

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise—
Good night!

Until, made beautiful by Love Divine,
Thou, in the likeness of thy Lord shall shine,
And He shall bring that golden crown of thine—
Good night!

Only "good-night," beloved—not "farewell!"
A little while, and all His saints shall dwell
In hallowed union indivisible—
Good night!

Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known—
Good night!

ONE YEAR IN HEAVEN.

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

TEXT.

And His servants shall do Him service; and they shall see His face; and His Name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them light: and they shall reign forever and ever.—*Revelation 22:3-5.*

Our Sorrow Is Sorrow of All in Zion.

Beloved, had we three on this little platform consulted only the feelings of our own hearts we should not have been here today. We should have gone to some solitude and remembered our darling, and thought quietly and wept and rejoiced apart.

But the memory of this day last year was so present with us, and we knew so well that your sorrow and our sorrow were one sorrow, that we could not resist the desire to make the Anniversary one in which we could weep together, and rejoice together, and get strength to Go Forward.

"Talitha, Our Child."

Looking back upon the last year, I have often thought of that Sweet Story of old, when the Master, surrounded by a weeping father and mother and by sympathetic Apostles, entered into the chamber of death, and touched the hand of a sweet maiden, saying to her, "Talitha Cumi," and the maid arose. The Master has often been with me as I thought over that Sweet Story. Every time I would think of my loss and this grave, I would hear Him say, "*Talitha Cumi, Talitha Cumi! Talitha!*"

Eyes wet and hearts bleeding
We laid her to rest—
Her little hands, pleading
The Cross, on her breast.

Tho' bitter our weeping,
No murmur we made;
We knew in whose keeping
Our darling was laid.

We trusted, heart-broken;
Tear-blinded, we smiled,
And carved for a token,
"Talitha"—our child.

Talitha! Talitha! Talitha! our child! for the Master has bid her rise, only it was higher than our eyes could see, and our poor, tear-blinded spirits could at first reach!

But now we see more clearly.

Talitha! Talitha Cumi!—the maid has risen!

The Master, who knew how much we loved Him, permitted our darling to be taken to His arms that we might look up, look beyond, and understand better when he says, *Talitha, Talitha, Cumi!*

We Cannot Forget Our Loss, But We Rejoice in Her Happiness.

We cannot for a moment let it be imagined that we can cease to feel, but oh, how that word rings out—*Talitha!*

It was our Father's Voice, speaking through our Savior that bade us rejoice, and we rejoice still more as the River of Time rolls on.

While we were earnestly plodding through last spring; while we cannot but say that the flowers have not been so beautiful as they had been; while there has been a note of sadness even in the song-birds' notes; while the work has been harder to do—for we thought of her, and we felt the longing, the longing which the Master Himself knows is so often in the hearts of His loved ones—the desire to depart and be with the Christ,

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which is far better, yet it was expedient for you, and perhaps millions, too, that we should stay, and so we asked the grace —and we record today that we received it—to Go Forward.

But who is there who has a true Christian heart who does not feel, as friend after friend departs, and our store in Paradise grows greater, who does not feel that they can sing with that sweet poet Frederick Faber?

O Paradise! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land,
Where they that loved are blest?
Where loyal hearts, and true,
Stand ever in the light,
All rapture through and through,
In God's most Holy sight?

O Paradise! O Paradise!
The world is growing old;
Who would not be at rest and free
Where love is never cold?

O Paradise! O Paradise!
'Tis weary waiting here;
I long to be where Jesus is,
To feel, to see Him near.

O Paradise! O Paradise!
I want to sin no more;
I want to be as pure on earth
As on Thy spotless shore.

O Paradise! O Paradise!
I feel 'twill not be long;
Patience! I almost think I hear
Faint fragments of thy song.
Where loyal hearts and true,
Stand ever in the light,
All rapture through and through,
In God's Most Holy Sight.

Oh, who is there, no matter how beautiful our City on earth may be—no matter how sweet the service here may be—who is there who has ever caught one note of the Song of Paradise—of the Song of Heaven—who would not be with God and with the blessed there?

It Is Good for Us to Think of the Life in the Land Beyond the Sea.

'Tis good for us, who have known some lands beyond the seas, where there is no winter cold; where the leaves are ever on the trees; where, bright and beautiful, even here on earth, there are perennial flowers, perennial fruits, perennial flowing streams, perennial songs of happy birds, through all the year.

There are such lands on earth, and we have lived in them.

Beyond the Sea we go, if God shall permit in a few months, to revisit one of them, yea, pass through many.

But we shall never forget the Sacred Memories of this land and this spot.

We look to another Land Beyond the Sea, beyond this unclouded sky which is above us today, beyond Life's Sea, and think of how they live beyond these Oceans of Earth, where storms sweep, thunders roll and lightnings flash and the tumult of the people is forever heard.

We thank God that we can think without sin of that happy land.

The Land Beyond the Sea!
When will our toil be done?
Slow-footed years! more swiftly run
Into the gold of that Unsetting Sun!
Homesick we are for thee,
Calm Land Beyond the Sea!

That Heavenly City.

And so, beloved one, while your dust is here, your spirit dwells with God in the Happy Land.

We believe every word of the Apocalyptic Vision that we have read.

You are among the servants of God there, who serve Him, who see His face; for He had already written His Name on your heart—sometimes we could almost see it on your forehead.

We know that where you are there is no night, we know that you need no lamp nor light of sun, we know that God gives you the Light that never fades into darkness; that there is no night there, nor sorrow, nor crying, nor death, no grave, and that all is Glory, Peace, Beauty, Rapture, Joy, Progress, Life, Light, and all that is meant by words we so faintly understand when we say "Perfect Love."

Three Hundred and Sixty-Five Thousand Years of Bliss.

Since "one day is with the Lord as a thousand years," and a thousand years is as one day, I think she is on the side of the sea where the one day is as a thousand years of earth.

Three hundred and sixty-five thousand years of bliss are crowded, I believe, in Heaven, into the three hundred and sixty-five days of a year on earth.

The poor, pitiful, narrow, sinful and weak mortality amidst which she dwelt affects her no more.

She never pales, she never shrinks; sometimes the pallor came and the shrinking came when she read or heard of some who spoke unkindly regarding him who speaks to you, or the beloved mother or brother by my side.

No longer will her sweet spirit be grieved because foolish words were spoken or written concerning those whom she knew loved and served God continually and supremely, but were open to the attacks of a sinful, fallen world, and to the malice of the Devil. This soon passed, the blood came back to her cheeks, the momentary sorrow passed away—but she will never feel the pain and injustice of it all any more.

Blest within these blest abodes
Dwell the ransomed saints of God.

Their day of weeping is over, they never feel distress again, they never, never weep any more!

I thank God for that word, "and God shall wipe away every tear from their eyes."

I Wanted My Darling Always to Be Happy! I Know She Is.

Three hundred and sixty-five thousand years of bliss as compared to the three hundred and sixty-five days with shadows, and with sorrow too often in them, has she passed since she went Beyond the Sea to enter upon her First Year in Heaven.

We sometimes thought, and, in fact, we knew, and she knew, to fit her for the work of Zion City, for the position, perhaps, some day, of Dean of the Women's College in a Zion City University which we planned, and plan still, our darling would have to pass beyond the seas and live in lands where other languages were spoken, and learn what she could not learn here.

But we would have been comforted with the thought that she would come back again and that she would be with us in many happy years of labor in Zion, preparing a people for the Coming of the Master—the King in His Glory.

In the University of the Universe.

I am comforted by that still; for when I spoke to her, as it were yesterday, a year two days ago, in the long hours that we spent by her, every moment of them full of consciousness and bright spiritual and intellectual life, never once losing her consciousness until she fell asleep, I talked with her of that life, and said: "Darling, we would have had to part with you for some years and send you into lands where they speak other languages, to learn things which we could not teach you here, and we should have thought all the time of how beautiful it would be when you came back, and so would you."

She said, "I would."

"And now darling," I said "we are thinking that you are simply going to the Great Master, to the University of the Universe, into the Land where all the tongues of Earth are blended into the one tongue of Heaven. You are coming back with Jesus and we may meet you in the air, or we may come home to meet you there, but, beloved, we will come back to earth, we will come back to Zion City, we will come back to be with the Lord in the Zion in the Holy Land.

"You will come back with us to live and reign with the Christ through all the Millennium, and to do His Will.

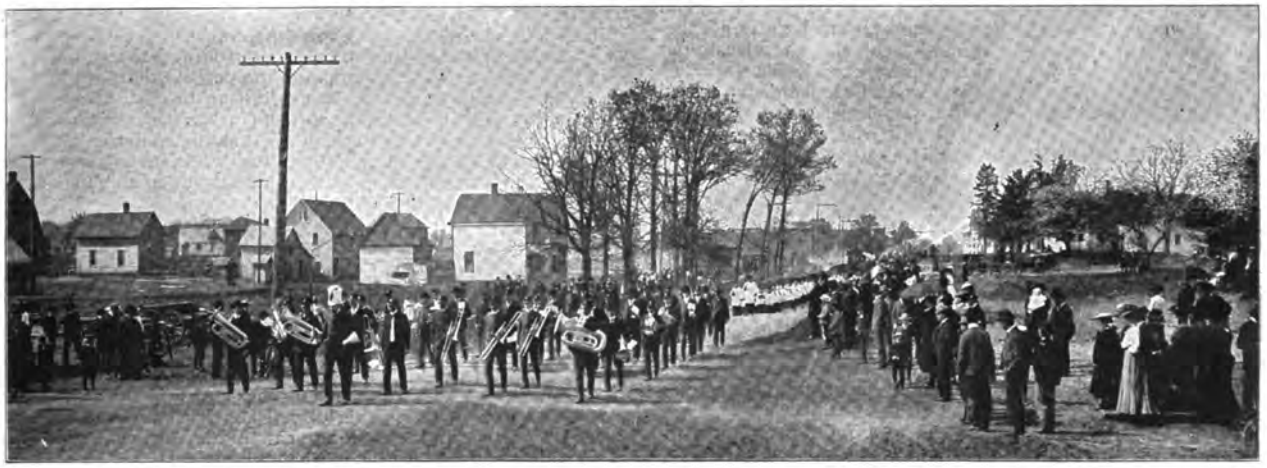
"Perhaps He will let us take a little time in our lovely little City of Zion."

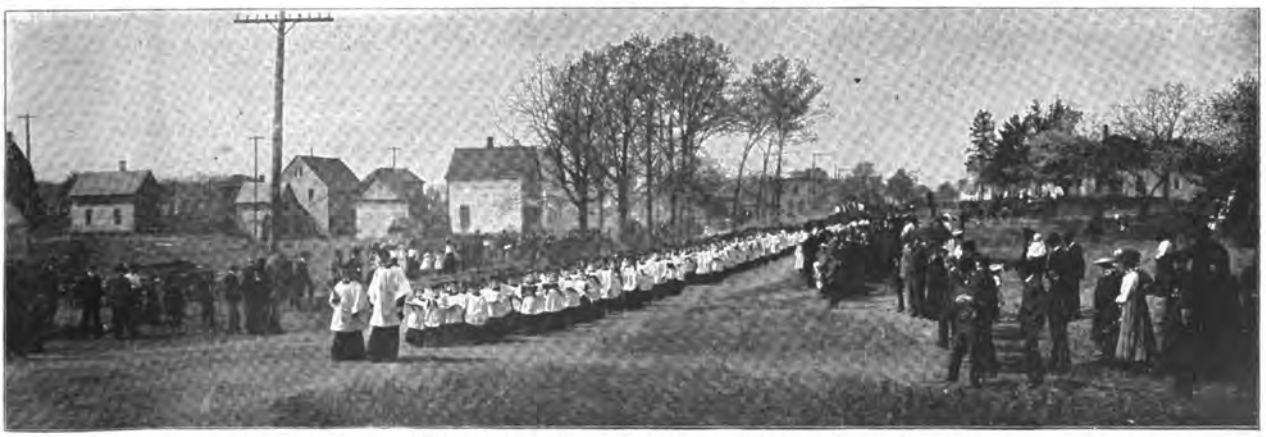
Her eye became brighter as she turned to me and said, "I should like that, Papa."

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GRAVE OF MISS ESTHER A. DOWIE,
Lake Mound Cemetery, Zion City, Illinois, Saturday, May 16, 1903.





TWO VIEWS OF PROCESSION TO LAKE MOUND CEMETERY, ELIJAH AVENUE,
Zion City, Illinois, Saturday May 16, 1903.

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I said, "It shall be, dear. We would have you back from Europe, and we will have you back from Heaven, for they that sleep in Jesus, God will bring with him."

"I know it, papa," she said.

"Stay and Do God's Work, Papa."

Then we talked about it, and at last my heart was very sorrowful, sorrowful unto death it almost seemed, as I saw that the hours were passing into minutes.

She at last said to me with a little touch, not of impatience, but of weariness, "Will it be long, papa?"

Oh that went to my heart so, for I knew it could not be long!

While I kept back the tears long enough to say, "Not long, dear, only a little while," I had to go away and weep, because I knew it would be so soon.

When I came back, and my heart was very sore, and I felt as if it would be easy for the bowl to be broken at the fountain, I said, feeling that the silver cord of life could be easily snapped asunder, "Darling, I feel almost like asking our Father in Heaven to let me go with you, only I feel my work is not done. And yet I know not. What do you think?"

And she looked at me with a gaze of surprise in her great beautiful eyes, through which her beautiful spirit looked into mine, and with a touch of almost reproof in her tone, she said, "O papa, of course you must stay and do God's work."

She was a little girl not seven years old, when her mamma and I had passed from Australia beyond the sea and gone down to the lovely Islands of New Zealand in the Pacific to carry forward the work of God there.

We had been away months when her grandmother came from Adelaide to Melbourne, and saw the wistful little face in the home where there was no father or mother.

Looking at her, she said: "They have been away a long time."

She said, "Yes," and she tried hard to keep from crying.

The grandmother said, "Would you not like papa and mamma to come back?"

She paused and choked down the sobs, and then she looked up at grandma and said, "Yes, grandma; but I must not, because they must do God's work and then come back. I do not want them to come back until they have done God's work."

And the grandmother lifted the sweet little maid, and kissed her, and comforted her, and said it was brave of her.

It was brave of her as a child, and when a lovely woman leaving us all behind, God's work was still her chief concern, and so she said: "No, papa, you must stay and do God's work."

Life Is to Do the Will of God.

She had always said it—God's work first, last and all the time, was uppermost in her thought and heart.

Is it in yours?

Voices—"Yes."

General Overseer—Her life was to do the Will of God, is it your life?

Voices—"Yes."

General Overseer—It was hers, it is ours. She is serving God in heaven. Are you serving Him on earth?

I tarry until my work is done, and I know not when the work will be done, but I know it will one day be done.

The night will come perhaps on earth when I shall sleep to wake no more, and you shall gather around my grave; but know, beloved, that I did my work up to the last moment, and that I have gone to serve Him whom my spirit loves.

I know where she is. I know what she is doing, for she is doing Him service, I know not where, perhaps she is nearer us at this time than we think.

Perhaps she is doing service among the ministering spirits that are sent forth to them that shall be heirs of Salvation.

Perhaps chariots are sweeping low, and she may be watching the fight as we carry it over land and sea to win this earth back to God and to the Christ who made it and who redeemed it.

That is all that is worth living for—to live for God, to live for His work in winning men to love and serve Him.

It Is the Work of God That Makes Zion City Supremely Beautiful.

It is the work of God—every stroke of the hammer, every push and pull of the saw, every stone or brick the builder builds, every time the people see their houses finished it is for God.

Tabernacles will rise, Schools, and a Temple, but they are all for God.

Were it not for God I would not have any desire to labor or stay.

One year of three hundred and sixty-five days, each day equal to a thousand years with God as compared to this life here on earth! Oh how the Redeemed grow in Heaven, in the radiance of the glory of that perfect life!

Not she alone has departed. These are graves of Zion's children (indicating several graves near by), some the little babes, some the old men and women who came desiring that they might be laid here, one a youth suddenly taken, who passed away when the spring of his life had scarce opened, but there are not any quite as she in age, as far as I can remember now.

I thank God for our dear ones from Zion City who have gone into the land where she is, and that our Zion on earth has a number who love it in the Zion above, and doubtless they know each other there and talk of the loved ones here.

O Paradise! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land
Where they that loved are blest?

It seems to me so sweet to think that

We Each Have a Place There.

As I close, I want to say with Faber once more:

O Paradise! O Paradise!
I greatly long to see
The special Place my dearest Lord
Is destining for me;
Where loyal hearts, and true,
Stand ever in the light,
All rapture through and through,
In God's Most Holy Sight.

I said to her, shortly before she passed away, "Darling, Jesus told us He was going to prepare a place for us.

"You know when I came to France to the Villa mon Desir, in St. Cloud, you and mamma had prepared a delightful place for me. The day I came you made it so beautiful that it was full of joy to us even in our sorrow (for we had sorrow at that time for a beloved one who had died and been buried at sea.)

"You will meet with Auntie, and with the loved ones gone before, and perhaps the Lord will permit you to help in getting a place ready for papa and mamma."

"I should like that, papa," she said.

Oh, the loving thought of service! How we look forward to that Villa mon Desir in Zion above!

My brothers, my sisters,

We Have Not Lost Her.

She has but gone before.

We shall meet. At the longest it will not be long.

Let us catch the inspiration of her purity, her loyalty, her willingness, with a wonderful self-abnegation to efface herself, to go away and stay long years in distant lands to toil for preparation here, for that is what she looked forward to; not spending days and weeks and months with papa and mamma and brother, but to go away amongst strangers to learn how to do the work of God in Zion,—that was her Plan for years to come.

O brothers, O sisters, let us be willing to go beyond all the seas and into all the lands with God's Message with the same spirit of self-effacement and self-abnegation and willingness to toil for God and for humanity.

She in Heaven, and they in Heaven will rejoice.

Daughters of Zion, Sons of Zion, I bid you be of hope. Rally around us. Our hearts are more than ever bent on spreading the Everlasting Gospel, until, like a flood of glory, it rolls from pole to pole.

Till o'er our ransomed nature.
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Hallelujah!

I believe that we all want to do that work, do we not?

Voices—"Yes."

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Let us all then heartily sing the last verse of Hymn No. 20:

Then let us go forth to the Work yet to do
With Zeal that shall never decline,
Be Strong in the Lord, and the Promise believe
That "they that be wise shall shine."

And then the Chorus, sung by thousands upon thousands, pealed forth in triumph over the flower-covered grave—

They shall shine as bright as the stars,
In the Firmament jeweled with Light;
And they that turn many to Righteousness
As the Stars forever bright.

The General Overseer pronounced the Benediction, and the Recessional, "Who Follows in His Train?" was sung by the Officers and Choir as they passed out of the Cemetery to Shiloh Tabernacle, where they disbanded.

But the words of the Recessional lingered long on the ears of the multitude, and the last verse sank deeply into their hearts—

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

Thus ended the First Anniversary of the Burial of the Body of the Daughter of Zion, Esther A. Dowie. whose glorified spirit has now dwelt with God for One Year in Heaven; and there was a Divine Joy in thousands of faces as they went to their homes in the City of Zion.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3.00 p. m., Thursdays, 2:30 and 7:30 p. m.

BAPTISM.

Baptism for all believers, whether or not members of the Christian Catholic Church in Zion will be administered June 14, 1903. Let all candidates send their names to Overseer William Hamner Piper, 27 Blake street, North Cambridge, Massachusetts.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

NOTICE TO CORRESPONDENTS.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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 faitb 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

So THOU, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me.

When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.—*Ezekiel 33:7-9.*

TRULY the present Watchman of the tower of Zion cannot be charged with negligence of duty in warning the wicked of their ways; for not only has his Voice rung almost unceasingly in the ears of thousands upon thousands for the last ten years in the great city of Chicago, but by printed page it has also reached earth's remotest bounds.

To clear himself further of the solemn responsibilities set forth in the Scriptures quoted above, he has sent forth his Messengers by many thousands, first as Zion Seventies and then as Zion Restoration Host, to the homes of the people in every land, calling them to Repentance, and setting forth the blessings which God has promised to all who obey him.

It is safe to say that nowhere in religious history is there any record of such systematic and persistent effort to reach and lead the people to God, as that of Zion Restoration Host under the guidance and direction of Elijah the Restorer.

Week after week, and year after year, in all kinds of weather, these faithful workers have been going from door to door carrying the little Message of "Peace be to this house," persuading the sinful to forsake their sins and return to God, and inspiring the sick and sorrowing with new hope by calling attention to the fact that the Son of God "hath borne our griefs and carried our sorrows," and that "with His stripes we are healed."

The result is that thousands are today living happy, godly lives, who only a few years ago were either totally ignorant of God, or else held such distorted notions of Him that their religion was more of a burden than a blessing to them.

Many, however, have heard the Voice and rejected it again and again, but, according to the words quoted above, their blood will be upon their own heads. Especially will this be true of thousands in Chicago to whom these faithful Messengers have gone repeatedly, only to be despitefully treated for the love and interest they have shown.

But thus has it ever pleased God to manifest His love toward a sinful and rebellious people, until He has been compelled finally to give them over to the Devil, whom they delight to serve and from whose prison-house there is no escape till the last farthing has been paid.

Vast Amount of Free Literature Distributed.

The following figures will give some idea of the faithful work done by Zion Restoration Host in Chicago since the opening of services by the General Overseer in the Auditorium, September 1, 1902:

Total number of messages and cards distributed	1,936,134
Total number of LEAVES OF HEALING distributed	64,760
Total number of ZION BANNERS distributed	2,858
Total number of pieces of literature distributed	2,003,752

Representing a weight of something over sixteen (16) tons.

Following is a tabulated report of the Host for the month of April, showing the number of workers and the literature distributed by them at various places, according to reports which have reached us to date. There are many important points, however, yet to hear from:

UNITED STATES.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
CALIFORNIA.				
Fresno	4	600	30	61
Los Angeles	4	1,330	[illegible]	866
Los Gatos	1	11	18	....
Princeton	2	16	....	25
Willows	2	32	61	....
COLORADO.				
Durango	2	423	286	....
Trinidad	2	111	16	12
CONNECTICUT.				
Terryville	1	34	....	....
ILLINOIS.				
Chicago, Central Parish	82	8 225	1,334	143
Chicago, South Parish	74	3,359	674	12
Chicago, West and Northwest Parish	82	10,361	451	1,015
Chicago, North Parish	42	4,519	2,264	86
Dundee	2	154	2	....
Harvey	6	225	59	11
Lacon	1	47	7	....
Lavergne	2	64	33	6
Manteno	1	123	30	....
Oak Park	12	4 083	102	147
Ocova	1	150	....	....
Paxton	2	33	33	....
Richmond	1	21	5	....
Spariand	1	30	20	....
Urbana	3	769	....	61
Vermillion Grove	1	116	52	12
Zion City	608	103,640	6,009	343
INDIANA.				
Granger	1	40	....	....
Lafayette	5	492	....	51
Logansport	4	200	....	104
Monson	3	225	....	....
Walton	6	30	69	48
IOWA.				
Cedar Falls	2	84	....	35
Dunkerton	1	40	....	6
Elberon	2	70	70	18
Forest City	3	1,287	128	60
Lake Park	1	145	27	3
Laporte City	1	30	....	4
Oskaloosa	1	30	....	....
Wyoming	1	33	58	10
KANSAS.				
Abilene	2	8	....	20
Eskridge	1	16	16	8
Hoisington	3	90	....	28
Salina	1	4	16	1
Wichita	11	941	38	256
MASSACHUSETTS.				
Boston	19	1,856	410	2,400
Lawrence	7	852	225	675
MICHIGAN.				
Detroit	14	1,640	10	136
Sault Ste. Marie	....	....	....	....
MINNESOTA.				
Minneapolis	13	2,932	209	480
Rushford	2	25	11	....
MISSOURI.				
Higginsville	1	204	38	....
St. Louis	24	9,420	149	920
MONTANA.				
Havre	1	107	57	....
NEBRASKA.				
Falls City	5	1,553	....	124
Hebron	2	960	....	64
Inman	1	41	....	....
NEW JERSEY.				
Salem	1	12	....	12
NEW YORK.				
New York City	22	4,200	333	831
OHIO.				
Cincinnati	45	3,590	470	566
Dayton	2	1,664	....	15
Gilboa	2	98	100	18
Mansfield	1	291	3	....
Marion	1	16	....	4
Oceola	2	97	....	....
Sabina	1	898	....	9
Toledo	4	1,845	....	241
Urbana	2	71	....	74
Washington Court House	2	16	....	14
West Unity	4	366	110	....
OREGON.				
Astoria	1	65	....	9
De Moss Spring	2	14	22	18
Portland	10	1,859	144	70
PENNSYLVANIA.				
Gracey	1	20	20	....
Lebanon	1	4	....	63
Philadelphia	48	16,577	658	1,900
SOUTH DAKOTA.				
Brookings	1	111	....	39
Centerville	1	60	8	....
TENNESSEE.				
Memphis	2	171	0	....
TEXAS.				
Dallas	2	378	64	....
San Antonio	6	278	29	126
WASHINGTON.				
Badger	2	77	21	....
Lynden	4	....	134	2
Seattle	37	3245	69	807
Spokane	5	1305	230	407
Tacoma	7	708	20	215
WISCONSIN.				
Maiden Rock	2	90	9	23
Milwaukee	3	2074	4	195
Viroqua	1	7	3	....

BRITISH AMERICA AND EUROPE.	Number of Workers	Messages Given	Leaves Given.	Leaves Sold.
BRITISH COLUMBIA.				
Vancouver	32	1,645	1,141	160
Victoria	7	568	181	63
MANITOBA.				
Gretna	3	550	27	55
Winnipeg	1	1,597	....	139
ONTARIO.				
Toronto	52	5,405	200	57
Woodstock	2	145	....	145
SCOTLAND.				
Edinburgh	13	2,053	....	392

Personal Reports.

It is most pleasing to note the effective personal work which is being done by the Restorationists.

One of these faithful workers who has served as captain of one of the Companies of Ten, during all the Chicago Campaign, is now training a company for the New York Mission, which will be made up of persons who have been saved, healed and brought into Zion as the result of Restoration work in Chicago during the last few months.

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Following is the report of some of the personal work of Deaconess Pansy C. Mason among those who have been receiving LEAVES OF HEALING through the coûrtesy of the Restorationists.

Such work as this cannot fail to bring good results.

South Parish, Chicago, Section 9. Districts 3 and 4.

REPORT FROM TEN WEEKS' SUBSCRIBERS.

Mrs. E. C———, 4760 ——— street, was very favorably impressed with the literature, and so is her husband, who is a Baptist. She is a Roman Catholic, but she said that Christian Catholic is a better name. She gives her LEAVES to others to read also, and says that when the ten weeks' subscription expires she intends to subscribe for a year. She intends to visit Zion City and hopes to come to the Feast of Tabernacles if possible, with her husband. She seemed like an intelligent and refined woman.

Mr. I. R———, 4858 ——— street, and members of his family, used to attend the old Central Zion Tabernacle. I gave them the address of the South Side Tabernacle, for which they asked. They are Methodists, but admitted that Zion has the truth, and that perhaps they are missing great blessing by remaining outside the Christian Catholic Church in Zion. I intend to send them some membership application blanks. They excused themselves for not joining Zion by saying that they were old, and it was hardly worth while for them to change now. They ought to be followed up.

Mrs. E. A. D———, formerly of 4753 ——— avenue, had moved away. Mr. and Mrs. R——— the people now living there did not know her address, but are themselves interested in Zion. Mrs. R——— said that their minister (Baptist) is a brave, good man, and speaks well of Zion, but does not yet see Triune Immersion.

Miss M. H———, 4745 ——— avenue, is interested in the LEAVES. She works out. She hopes to come to Zion City.

I did not meet Mr. S. G. N———of 4730 ———avenue, but a young lady there told me that they are receiving and reading the LEAVES. They seem friendly.

Mr. S. J. W———, 647 West ——— street, is an infidel, but is reading the LEAVES. He received us cordially and seemed glad to talk with us. He has traveled extensively and has studied, he says, all the religions of the world. He knows the Bible well. One of his parents was a Methodist, the other a Presbyterian, but he says he never believed in the Divinity of the Christ. He has Restoration ideas and in other ways talks like a Zion man, but as yet, has no solid foundation on which to build. His wife is a professing Christian and was very glad to have us talk to him. Please pray for him. PANSY C. MASON.

The plain practical teaching of God's Word in Zion takes hold more and more upon the hearts of the people of all religions and nationalities, and great numbers of God's children in the Roman Catholic church are coming to recognize the vast difference between the Catholic Church designated by the word Christian and that other one by the word Roman, as shown by the following and many similar experiences.

2715 GARFIELD AVENUE,
KANSAS CITY, MISSOURI, April 29, 1903.

MY DEAR ELDER:—We have been having a better time this month in our Restoration work than for a long time past. Our report for the month in four items follows:

Messages given, 1,514; Homes visited, 1,187; LEAVES sold, 206; LEAVES given, 214.

I had a queer experience with a Roman Catholic lady a few days ago.

Giving the Message at the door seemed to arouse her interest and she said, "Come in, what do you say?"

We went in and told her.

She had never heard of us before, although she lives but seven blocks from the tabernacle.

She said the Roman Catholics were not near as good people as they used to be, and she knew if a Roman Catholic did not do right he would not be saved; that even a priest, if he should murder a man, would have to do an awful amount of penance.

She bought a copy of the LEAVES on two hours' credit, and told us to go down the row among her neighbors' nice homes, and tell them that she sent us, and they would buy the papers.

We did. The next Roman Catholic did not have a nickel, but the next one bought two papers.

A Protestant across the street bought one on her recommendation.

Coming back to her for her nickel, we found her just starting to the bakery.

"Come up to the bakery," said she, with a wise smile and nod; "I'll tell the bakery woman about the paper, and you can sell her one. Come after a while."

After a little we went up to the bakery.

She recognized us, and said to the bakery woman, "This is the man that sold me the paper. He is a Christian Catholic, but I am a Roman Catholic."

The bakery woman bought one, and the Roman Catholic lady put us on the easiest possible terms all around, in the bakery.

Pray for this, kind-hearted, well-intentioned Roman Catholic.

Faithfully yours, CHARLES E. ROBINSON.

One of the Restorationists, writing from Dallas, Texas, says:

DEAR BROTHER:—"Peace to thee."

Sunday, two weeks ago, I rejoiced to meet a preacher who believes in Divine Healing and preaches it.

When I questioned him about our General Overseer he pointed to a pile of about a hundred LEAVES OF HEALING, saying, he read them all through. "His sermons inspire me; he is a man of God and a Prophet of the old stock."

Jesus said: "My sheep hear My Voice, and I know them, and they follow Me." (John 10:27.)

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

Healing in Answer to the Prayer of Faith.

And she said unto her husband, Behold now, I perceive that this is an holy man of God.—*2 Kings 4:9.*

WILLIAMSPORT, INDIANA, April 13, 1903.

DEAR OVERSEER JANE DOWIE:—I wrote to you last week about my daughter's eyes.

At that time I had sent her glasses away to be mended.

I disliked to do it, as I knew that they would soon have to be changed, for they were troubling her.

I began to think: "What can I do to bring my daughter to see that it is right for her to ask and expect healing for her eyes," and God directed me to write to you.

When her glasses were brought home, she said: "Mamma, my glasses have come, but I cannot wear them," and she has not had any need for them since.

We thank God for this healing, and all the many blessings He has given us.

Next to God, we thank you and the General Overseer.

We pray God to bless and keep you both, and your dear son from all harm.

Three or four years ago I was subject to spells with my stomach.

I took medicine, although the doctors did not know what the trouble was.

The second time we were at Zion Headquarters I received healing.

I believe that if I had sent in my testimony then I would not have had any more trouble.

But for the last two or three days it has been threatening me, and this morning, after my daughter had gone to school, it came on me with all force.

I thought that it was because I had not testified to the healing, so I promised God that if he would heal me, I would write at once.

I called my daughter up over the phone, and asked her to pray with me.

While we were yet speaking, God answered.

Four years ago I wrote to the General Overseer about the healing my daughter, Sarah, had received when he prayed for her.

She had been severely bitten by a dog in many places on her body.

She has never had any trouble from this since; only the scars are there.

My husband wanted to have a doctor, but Sarah said: "O Mamma, do not let papa make me take medicine."

We sent a telegram to the General Overseer and prayer was answered.

She never lost sleep, and the wounds healed up quickly.

Your sister in the Christ,
(MRS.) HATTIE B. HARVEY.

Gives Thanks for a Zion Baby.

As arrows in the hand of a mighty man.
So are the children of youth.—*Psalm 127:4.*

ZION CITY, ILLINOIS, April 25, 1903.

BELOVED GENERAL OVERSEER:—Enclosed find a "thank-offering" for the safe delivery in childbirth of another beautiful Zion baby, the very speedy recovery of the mother, and the rapid progress our baby is making.

Truly God has "opened the windows of heaven," and poured us out the blessing in time of need.

Kindly accept our thank-offering to God and our gratitude to you and Zion for your earnest prayers and sympathy in time of need.

Continuing steadfast in the faith, we remain
Yours and His, GEORGE E. WIEDMAN,
Deacon in the Christian Catholic Church in Zion.

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, JUNE 10th or 11th.

The Person Who Gets Angry.

1. *The habit is formed in youth.*—Ecclesiastes 11:9, 10.
   Youth is the formative time of life.
   Habits are then begun.
   Self-willed sins manifest themselves.
2. *It makes one act like a fool.*—Proverbs 29:19-22.
   No one should answer in retort.
   Never reply without first thinking.
   Anger is only the beginning of trouble.
3. *A man becomes like his actions.*—Ecclesiastes 7:7-10.
   No one can justify anger.
   Unwise things are done when angry.
   The wise are slow to give answer.
4. *An angry person says too much.*—Proverbs 14:29-33.
   Anger multiplieth words.
   When angry one says more than is true.
   A hasty person exaggerates.
5. *An angry person destroys confidence and dishonors relations.*—Proverbs 27:3-6.
   Get a person angry and secrets are revealed.
   An angry person outrages another's feelings.
   Good friends are often separated by one getting angry.
6. *A rest in God alone will overcome it.*—Psalm 37:7-11.
   Anger comes from a restless spirit.
   The repose has gone out of the soul.
   One must control his anger.
7. *Consider what is gained by not getting angry.*—Proverbs 19:8-13.
   Learn to be discreet.
   Learn to pass over small things.
   Cultivate a forgiving heart of love.
8. *Kindness even to the unthankful is always best.*—Proverbs 15:1-5.
   Get a wise tongue of the Lord.
   Do not let the heart empty itself.
   Study to give soft answers to all.

The Lord our God is an Anger-denouncing God.

SUNDAY BIBLE CLASS LESSON, JUNE 14th.

That Backbiting Demon.

1. *It injures two or more people at once.*—Galatians 5:13-18.
   Do not bite as a serpent or dog.
   A ravenous nature is not of God.
   It comes from the Devil, the Devourer.
2. *The deadly poison is harmful.*—Romans 3:12-16.
   Words can be sweet or poisonous.
   The tongue can be full of fire.
   The tongue has blighting power in it.
3. *A Backbiter is in bad company.*—Romans 1:29-32.
   He who backbites is an ungodly creature.
   He hates both men and God.
   He will go to hell with all the wicked.
4. *He is first talkative, then destructive.*—Proverbs 26:17-28.
   He gets to talking about some one.
   He takes offense at some one.
   He has revenge for some one.
5. *Those without self-control are under his sway.*—James 2:3-9.
   How unruly a backbiter is!
   How deadly his poison is!
   There is death to reputation in his tongue.
6. *To associate with such shuts out of heaven.*—Psalm 15:1-3.
   The backbiter will not enter heaven.
   The man who injures his neighbor does not love God.
   The man who reproaches his neighbor is a curse.
7. *It turns society into ferocious demons.*—Proverbs 22:18-28.
   Wars grow out of such work.
   Backbiters are to be driven to cover.
   Give them reign and they foment strife.
8. *It turns assemblies of saints into followers of the Devil.*—2 Corinthians 12:19-21.
   Even the people of God get to backbiting.
   Such people offend God and hurt His work.
   Such sins should be rebuked harshly.

God's Holy People are a Gentle People.

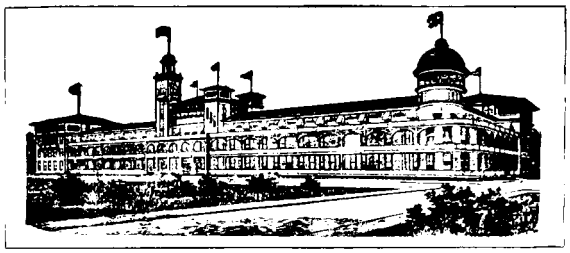
LEAVES OF HEALING.

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.

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

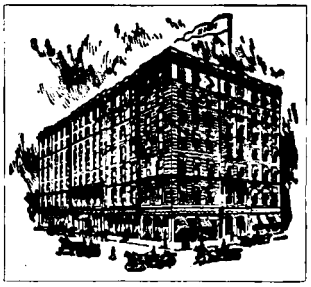
THIS is a Christian, Temperance Hospice located on the finest Boulevard in Chicago; is in easy walking distance from the heart of the City, has all the modern comforts of a first-class hotel, steam heat, hot and cold water, elevators, electric lights, baths and many other comforts. Those using tobacco, 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 Three Hundred Nineteen Baptisms by Triune Immersion Since March 14, 1897.

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

Baptized in 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	5658		
Total Baptized outside of Headquarters			6299
Total Baptized in six years			14,923

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	79		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	23		
Baptized in Zion City by Elder Hoffman	12		
Baptized in Zion City by Elder Excell	52		
Baptized in Zion City by Overseer Speicher	20		
Baptized in Chicago by Overseer Mason	2		
Baptized in Chicago by Elder Farr	40	246	
Baptized in Australia by Overseer Voliva	10		
Baptized in Australia by Deacon McCullagh	4		
Baptized in California by Elder Taylor	3		
Baptized in Canada by Elder Simmons	6		
Baptized in Canada by Elder Brooks	4		
Baptized in England by Evangelist Cantel	60		
Baptized in Illinois by Elder Royal	1		
Baptized in Kansas by Deacon Robinson	5		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Michigan by Elder Adams	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Bryant	13		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada, by Elder Brooks	9		
Baptized in Pennsylvania by Elder Hammond	10		
Baptized in Washington by Elder Ernst	3	150	396
Total Baptized since March 14, 1903			15,319

The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, May 13, 1903, by Elder J. G. Excell:

Brady, Limette	5204 State street, Chicago, Illinois
Cook, Pearl	Zion City, Illinois
Coultherd, Christina	Zion City, Illinois
Coultherd, Frances	Zion City, Illinois
Emery, Cushing H	Provincetown, Massachusetts
Erwin, Mrs. Annie	Chattanooga, Tennessee
Galloway, Mrs. Alice	Pomona, California
Galloway, James	Zion City, Illinois
Hollingshead, Charles	Zion City, Illinois
Hollingshead, T. H	Colorado Springs, Colorado
Horter, Russell	Zion City, Illinois
Johnson, Mrs. Nellie	Zion City, Illinois
McKee, Charles Alex	Zion City, Illinois
Melaak, Alexander	Zion City, Illinois
Mericle, Miss Rena	Zion City, Illinois
Rice, Matilda	Zion City, Illinois
Robbins, Flossie Irene	Zion City, Illinois
Robbins, Maggie	Zion City, Illinois
Sams, Bertha	Zion City, Illinois
Stewart, Mrs. Irene	Zion City, Illinois
Whitman, Mrs. Elizabeth	Zion City, Illinois
Wilson, Matthew	Zion City, Illinois

The following-named believer was baptized in the South side Zion Tabernacle, Lord's Day, May 17, 1903, by Elder G. E. Farr:

Spencer, John M. ..... 201 North Kedzie avenue, Chicago, Illinois

The following-named believer was baptized at Mount Morris, Illinois, Lord's Day, April 26, 1903, by Elder F. M. Royal:

Davis, Andrew Jackson ..... Zion, Carroll County, Illinois

The following-named twenty-four believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, May 17, 1903, by Elder Percy Clibborn:

Aitchison, Hugh	Zion City, Illinois
Allen, John Henry	Zion City, Illinois
Andrews, James	Zion City, Illinois
Beem, Mary Elizabeth	Zion City, Illinois
Beem, William C	Zion City, Illinois
Biddle, Allison Harry	Zion City, Illinois
Biddle, Ella Jeanette	Zion City, Illinois
Biddle, Mrs. Lulu Mae	Zion City, Illinois
Danks, Albert H	Zion City, Illinois
De Vee, Mrs. Adaliza	Zion City, Illinois
Fish, Mrs. Sarah	Battle Creek, Michigan
Fletcher, Johnson	Zion City, Illinois
Higgins, Homan Hallock	Russell, Illinois
Hosack, Ella Zantha	Zion City, Illinois
Lewis, Mary J	Zion City, Illinois
Manning, Mrs. Belle	Klamath Falls, Oregon
Manning, Frances B	Klamath Falls, Oregon
Manning, Grover	Klamath Falls, Oregon
Needles, Blanche	Zion City, Illinois
Mears, Hazel	Zion City, Illinois
Ross, Clinton J	Zion City, Illinois
Sloan, William	Zion City, Illinois
Wilkins, Edward Alvin	Zion City, Illinois
Wilson, Letitia	Zion City, Illinois

The following-named four believers were baptized at Toronto, Ontario, Canada, Lord's Day, May 17, 1903, by Elder Eugene Brooks:

Hamilton, Henry	241 Niagara street, Toronto, Ontario, Canada
Leggett, Benjamin T.	199 Terrace Hill street, Brantford, Ontario, Canada
Leggett, Mrs. Mary E.	199 Terrace Hill street, Brantford, Ontario, Canada
McLeod, Mrs. Alice	239 Niagara street, Toronto, Ontario, Canada

PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GILGAL AVENUE TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a. m.—Early Consecration, General Overseer.

Sunday, 9:30 a. m.—Juniors.

Sunday, 2:30 p. m.—Overseer Jane Dowie.

Sunday, 7:30 p. m.

Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)

Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)

Tuesday, 2:00 p. m.—Divine Healing, General Overseer.

Wednesday, 7:00 p. m.—Baptism.

Wednesday, 8:00 p. m.—Rally, General Overseer.

Thursday, 2:00 p. m.—Divine Healing.

Friday, 8:00 p. m.—Officers of Christian Catholic Church in Zion.

The second Sunday of each month—Communion.

The third Sunday of each month—Baptism.

The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.

Sunday, 10:00 a. m.—(German) Elder Dietrich.

Thursday, 8:00 p. m.—(Swedish) Evangelist Burklund.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday, 8:00 p. m.—(Danish and Norwegian) Deacon John W. Stochholm.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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Count Your Many Blessings



IT DOWN and Prayerfully name over all the wonderful things that God has done for you in your spirit, your soul and your body, in your family, and in your business, through LEAVES OF HEALING. .. ..

You can never repay God for those free gifts.

Your time, your talents, your money, your life itself, would be presents far too small. .. ..

You can best show your gratitude to God by passing along the Blessing to others. .. ..

Since God so wonderfully used LEAVES OF HEALING in bringing Salvation, Healing, Cleansing, Keeping, Happiness, Prosperity, and innumerable other mercies into your life, He can use it to bring these things into the lives of others; hence, you cannot find a better way to pass on the Blessings than to help to increase the circulation of LEAVES OF HEALING. .. ..

You ought to make your effort in this work so earnest and determined that it will cost you time, strength, and money. .. ..

Remember the Watchword of Zion Printing and Publishing House for 1903:

One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING

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Close of Auditorium Mission

Rev. John Alex. Dowie

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

Will Conduct Services

Lord's Day Afternoon, MAY 24, 1903

at the

CHICAGO AUDITORIUM

DOORS OPEN AT 2:30 P. M. . . . . SERVICES AT 3:00 P. M.

MESSAGE....

Elijah's Call to the Jewish People in all the World

Great Closing Service

On Lord's Day Afternoon, MAY 31, 1903

The final service of the two years' Mission in the Chicago Auditorium will be held

Rev. John Alex. Dowie

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

Will deliver a most important Message entitled . . . . . . **"At Midnight Comes the Cry"**

Music will be furnished by Zion City Band of thirty-five pieces, and by the full Zion White-robed Junior and Adult Choir of several hundred voices.
The General Overseer requests all officers and members of the Christian Catholic Church in Zion within reach of Chicago to attend this important service.

ALL WELCOME SEATS FREE
FREE-WILL OFFERING

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

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

Shareholders in this Association

*Will, as usual, have a **10 per cent. Discount** from regular rentals of lots in that location, for a limited time; and those holding Certificates in **THE NEW FIFTH SERIES** offered for sale, beginning April 1, 1903, will have the right to make **first selection** of lots, according to Certificate Numbers. Shares may be bought at the **Par Value** of **$100 Each**, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

The Unprecedented Profits

*Already realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking **Clean Investments**, or who desire to live in a **Clean City**, where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

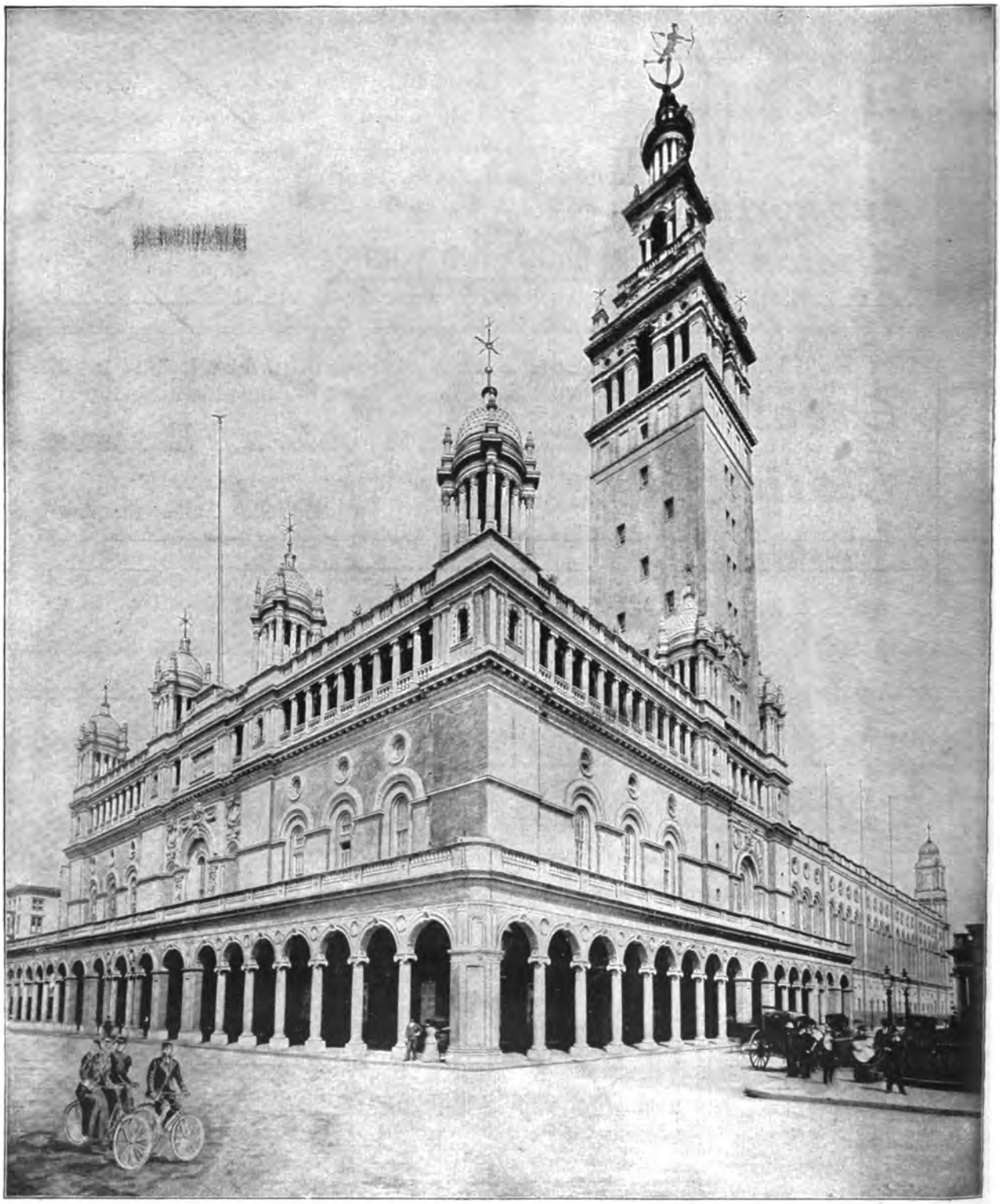
Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary *H. WORTHINGTON JUDD, Secretary and Manager*

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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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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 XIII. No. 6. CHICAGO, SATURDAY, MAY 30, 1903. Price Five Cents.

THE NEW YORK PUBLIC LIBRARY

A ZION EVANGELISTIC TOUR IN GERMANY

THE lifting up of the Banner of Zion in Germany is very largely the result of two principal agencies under God: BLÄTTER DER HEILUNG and the mission of the General Overseer in Zürich, in December, 1900.

To these must be added the faithful and earnest work of many loyal and true members of the Christian Catholic Church in Zion, in all parts of that great empire, who, through the powerful testimony, not only of lips consecrated to God, but of lives transformed by His Power, and the undeniable evidence of bodies healed in answer to prayer, shine forth as lights in the midst of the gathering darkness of Roman and Lutheran apostasy, and anti-Christian philosophy.

The great majority of these faithful workers in God's vineyard are but lay members, who exemplify Zion's great principles in their everyday lives, but great credit is due, under God, to that little nucleus of Ordained Officers of the Christian Catholic Church in Zion, Elder and Evangelist Hodler, Evangelist Hertrich and Deaconess Baliff, whose headquarters are at Zürich, in Switzerland.

From this beautiful Alpine city, streams of Divine Life and Truth are flowing to all parts of the great Continent of Europe. Many in Switzerland, Austria and Germany now rejoicing in the blessings in spirit, soul, and body, which have come to them from God the Father, through faith in Jesus, the Christ, His Son, and in the Power of His Holy Spirit, in answer to Prayer of Faith, which they first learned through the Word of God as it is taught in Zion, owe sincere gratitude to the untiring zeal and effective work of Evangelist Marie Brieger-Hodler.



EVANGELIST SOPHIA J. HERTRICH.

Her work was very largely the pioneering for God and for Zion of these continental nations, wrought in the face of many difficulties.

As a result of her work, and of the circulation of BLÄTTER DER HEILUNG, of which she was translator and assistant editor, throughout German-speaking Europe, the way was prepared for the mission of the Messenger of God's Covenant in Zürich, when representatives of many European nations were present, and when seventy believers obeyed their Lord in Baptism by Triune Immersion, the Ordinance being administered by the General Overseer.

Today, in many towns and cities throughout Germany, members of Zion are centers of light and truth.

In some places only "one of a city and two of a family" have

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come into Zion, while in others there are strong Gatherings of the members of the Christian Catholic Church in Zion, one of the latter cities being Berlin, the great capital of the German empire.

We give below a very interesting account of a two months' Evangelistic Tour to a large number of these places, written by Evangelist Sophia J. Hertrich, who was accompanied on part of the journey by Evangelist Hodler. A. W. N.

ZIONSHEIM, SCHLOSS LIEBBURG,
B. KREUZLINGEN, THURGAU.

I am sure it will be of interest to you to know something of my two months' trip through Germany.

On the 17th of January I left Liebburg and arrived at Nagold in Württemberg, where I met Miss Rosa Walz, who is a consecrated worker and a joyful member of Zion Restoration Host.

She took me with her to visit several places, and there would be much to tell about how God has blessed this dear girl's work among the poor and the sick, and how joyfully she is bearing the bitter persecutions that are being heaped upon her.

She took me to her home, Rordorf, where I was entertained and where we had two precious meetings on Sunday, and interviews with four men and others who had come quite a distance to ask questions and hear about Zion and to tell what blessings they had received spiritually and bodily through the reading of LEAVES OF HEALING.

Miss Walz took me in a wagon to visit some sick ones and then to Gühlingen to the home of Miss Aichele, who had been here at Liebburg and had received a wonderful healing of spinal trouble.

Her father went with me to visit five families, and we had two meetings in his home.

Her pastor was so wild because she told the people that God had healed her here, that he sued her for saying things that were not true. But after she went to her doctor and got a written testimony from him as to the condition she was in when he treated her, and also of her present condition, the pastor concluded to withdraw his complaint.

But the bitterness and personal persecution was so great when her brother was baptized and joined Zion that he lost his position.

He was clerk in the court house. Subsequently he got a better place at Ludwigsburg, and through his quiet and firm adherence to Zion principles, he won the love and confidence of a very nice family for whom he worked.

They invited his sister and myself to visit them, and that was how a little Zion fire got started in Ludwigsburg.

Before going to Ludwigsburg we went to make a visit, had a long ride in a farm wagon through a part of the renowned Schwarzwald, Black Forest.

We went up the mountains and down into the valleys (I thought of Deacon Sloan's horse-back ride), but felt perfectly safe, although it looked rather steep at times.

It was somewhat tiresome, but the sight of these great, majestic pine forests was inspiring.

More than all the joy the beautiful scenes of nature can give, however, is that of being able to minister to the sinful, sick and sorrowing, and to present to them the Full Gospel through the Living Christ.

From Ludwigsburg I went to Karlsruhe, where Mr. Papailiopulos is finishing his studies as civil engineer.

He gave all his time to the work while we were there.

He took me to Baden-Baden, where we made several visits, admiring the beautiful places and taking a drink from the hot-water fountain.

Evangelist Hodler joined me in Karlsruhe, and came also to Baden-Baden, where we visited Mr. Muggly, who has been for some years the Secretary of the German Tract Society under Baron von Gummingen.

He lately resigned, and will soon be able to come to Zürich and help us in the work.

On Lord's Day morning Mr. Papailiopulos accompanied me to Strasburg.

There was a strange sensation coming over me as we crossed the Rhine, and I was again in Alsace, the home of my birth, where I spent nearly seven years of my childhood.

We had a little meeting in the parlor of Deacon Burnett's brother's mother-in-law, with a very intelligent class of people.

We went back to Karlsruhe, where we had our first public hall for Lord's Day evening.

After Evangelist Hodler and myself had spoken, it was 10 o'clock; but there was a preacher who wished to ask some questions, so the meeting lasted until after 11.

There were two men who got up in the audience to confirm what we had said against the preacher's objections, by biblical and historical quotations.

It was a victorious meeting. The preacher said at the close of the meeting that he was glad to know the facts, and admitted that he had been misinformed.

On Monday morning I had a long interview with another minister, and then we started for Coblenz, where we arrived late at night.

We were nicely entertained for two days by Mr. and Mrs. Bungger and son, who live in a wing of the royal palace.

The next day after we arrived was the Kaiser's birthday, January 27th.

In the morning, I went to church with Mr. Bungger, where only the royalty and their court, and staff and soldiers usually attend. The Kaiser does not live there now, but they honored his birthday with a big parade.

I think, if I was correctly informed, that there were ten thousand soldiers and officers all in uniform.

How it made my heart ache to see those soldier boys who are being trained to take life, instead of being trained to save life!

In the afternoon, we had a nice little visit with a countess.

She very kindly invited us to tea at her home, with Mr. and Mrs. Bungger.

We met the count and their four children.

At the table, the countess asked me to tell about Zion children, which I was glad to do.

The next day, we were taken for a drive in the city, to see some of the natural scenery at this place.

The supper hour here is between 9 and 10 o'clock at night, and second breakfast about the same time in the morning.

The first breakfast was served in bed (which of course I refused), dinner was served about 2 o'clock, tea at 6, and plenty of fruit between. So you see we fared sumptuously.

We had a delicious roast, and I did not wonder that we could not guess what kind of meat it was when I learned that it was reindeer.

Mr. Bungger, junior, is the only child, a nice young man who was home on a vacation.

How my heart aches for him, and many like him who do not have the pure and uplifting influence about them that our young people enjoy in Zion City!

The scenery on our route to and from Coblenz was very lovely.

Along the beautiful Rhine there are great mountains which are terraced all the way up with vineyards and orchards, with many queer-looking castles on the top, which give to it a very romantic appearance.

Our next stopping place was Brünswick. This is a very ancient city and contains much of interest, but we had not time to stop long.

We visited a dear saint who was from Hamburg and pleaded to have some Zion Restoration Host workers sent to Hamburg.

We were very sorry not to have Attorney Dr. Otto Bracker's address, as we would have been so glad to have visited him.

From here we went to Uelzen, where we received a hearty welcome in the home of Dr. Ulrich, whose wife and daughter are zealous members of the Christian Catholic Church in Zion.

We had several little meetings in their home, but the daughter, Miss Hannah Ulrich, insisted on hiring a public hall, which we did.

For two evenings, we had a good audience and also an interesting time with a minister at the close. The cry was that we stay longer.

From Uelzen, we went to Lübeck where we were met by Mr. and Mrs. Ulrich, brother to Dr. Ulrich, and made to feel that we were welcome to everything in the house during the entire eight days spent in this lovely home.

About sixty people gathered in the parlor every evening during our stay, with the exception of two, when we had a public hall.

We founded a Zion Gathering, with Mr. Christianson (who is a fine photographer) as Conductor.

I baptized him, with his wife and Miss Anna Asmussen, who helps him in his work, and Miss Rosa Ulrich and a sister-in-law of Mr. Rendesky, who came from Hamburg.

Mr. Christianson took our pictures. The group consists of himself, wife, and their three children whom I consecrated, Miss Asmussen, Mr. and Mrs. Ulrich, their daughter Rosa, Miss Hannah Ulrich, their niece, Evangelist Hodler and myself.

From Lübeck, we went to Nörenberg, where we were made welcome and entertained by Mr. and Mrs. Krahn.

Mr. Krahn was a Deacon and a very prominent member of the Baptist church.

He was expelled because he entertained us and let us have meetings in his house.

His wife, who seems to be a really consecrated woman, was also expelled, because she sent LEAVES OF HEALING to some people and wrote letters telling how much blessing she had derived from it.

Evangelist Hodler stayed there and did some Restoration work.

Miss Ulrich went with me to Nemitz and Rateich. We had some long, cold rides in the wagon, but the people were very kind and we had good meetings.

I have since heard that a great awakening is going on, and the bitter persecutions by the Baptists is only intensifying the interest of the people.

Mr. Albert, who lives in a large house, has a hall in it where the Baptists have been holding their meetings, in which he is now holding Zion meetings.

He is very much beloved and respected as a consecrated Christian, and is planning to have a big meeting and invite the people from the surrounding country next summer, when he hopes that some one will come from Zion to help him in the work.

From here we went to Belgard, where we first held meetings in a private house.

But Miss Ulrich hunted over the whole town until she got a large hall, where we had about 300 present and all seemed deeply interested.

We ought to have more time at all these places.

When we went back to Nörenburg the police wanted to see our passes, so it was a good thing that we had them with us.

We had two policemen and the mayor in the meeting.

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The mayor said that he found everything was all right except what we said about tobacco, alcohol and swine.

The last night the police wanted to close the meeting because he said it was unhealthy for so many people to be crowded in the hall.

In Stettin we could obtain a very large hall, but I had taken a severe cold so that it seemed to me impossible to speak in public.

I sent a wire to the General Overseer.

In the afternoon the oppression was lifted, and they told me that no one would have known by my voice that I had a cold.

My heart was filled with gratitude to God for His goodness to me, a sweet peace filled my heart with the thought that in our beloved Overseer we have one that intercedes for us in the Christ's Name.

We went back to Stettin and held several more meetings.

Mr. Herzog has since sent sixteen applications for membership, and there are more to follow, especially when they get their Restoration Work started as they expect to.

From there we went to Berlin, where we stayed eleven days, held fourteen services, visited the sick and consecrated one baby, whose mother had a wonderful deliverance.

God also graciously answered our prayer for dear Miss Ulrich, who had been very sick.

I baptized thirteen.

A nice young man, Hugo Ulrich, who came a long way to attend our meetings, brought some of his friends.

It seemed good to see some of the soldier boys so attentive in these meetings.

The last meeting continued from 6 in the evening until 10, and was very interesting.

Zion is firmly planted in Berlin, and there is a need of an able leader in that great city.

From Berlin, we started on our homeward trip, stopping three days in Oberfrohna, holding five services. We had a long ride to visit the sick.

Mr. and Mrs. Miller, at whose home I was entertained, were very kind to me, and so was every one else.

We took the Lord's Supper after the last meeting, near midnight, and I am sure that this faithful little Gathering was greatly strengthened.

I was pleased to hear them greet each other with the Zion Greeting as naturally as if they had been used to it all their lives.

On my way home I enjoyed some beautiful scenery.

Often I would see something reminding me of the old home.

I thought of the pictured rocks and of the twin rocks on Pony creek.

I thought of the time when I drove home all alone over that lonely road in the stillness of the midnight hour, after holding a little Bible reading.

I asked myself the question: Wherein have I changed since that time?

I know that my love for my dear friends and humanity in general is deeper and stronger than ever before; because I know that there is more of the power of the Christ in my life than ever before.

I am not satisfied with myself, and feel that I need and must have, more of the power of the Christ in my life.

I have a deeper hungering after righteousness.

There is so much sin and suffering in this world and so few that know positively that it is the Father's Will to deliver from all fear and all bondage, that one is constantly reminded of the words of Jesus, Matthew 10:37, 38.

On the 14th of March, Elder Hodler met us at Friedrichshafen, where we had a lovely ride on the lake to Constanz. From there I took the train to St. Gall and Herisau, where we had two meetings on the Lord's Day and on Monday.

I was glad to get back home again to receive a loving welcome from dear Mrs. and Miss Hofer, Mother Brei, Mrs. Cordes and many guests.

Many flowers were in my room.

I must close my long letter, feeling that I have told you only a part of all of God's goodness to me.

With much love to you all, I am,

Yours in the Master's service,

SOPHIA J. HERTRICH.

PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GILGAL AVENUE TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a. m.—Early Consecration, General Overseer.
Sunday, 9:30 a. m.—Juniors.
Sunday, 2:30 p. m.—Overseer Jane Dowie.
Sunday, 7:30 p. m.
Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)
Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)
Tuesday, 2:00 p. m.—Divine Healing, General Overseer.
Wednesday, 7:00 p. m.—Baptism.
Wednesday, 8:00 p. m.—Rally, General Overseer.
Thursday, 2:00 p. m.—Divine Healing.
Friday, 8:00 p. m.—Officers of Christian Catholic Church in Zion.
The second Sunday of each month—Communion.
The third Sunday of each month—Baptism.
The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.
Sunday, 10:00 a. m.—(German) Elder Dietrich.
Thursday, 8:00 p. m.—(Swedish) Evangelist Burklund.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday, 8:00 p. m.—(Danish and Norwegian) Deacon John W. Stochholm.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, 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.

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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.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

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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, MAY 30, 1903.

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EDITORIAL NOTES.

O ZION, LET NOT THINE HANDS BE SLACK.

IN DILIGENCE NOT SLOTHFUL;
FERVENT IN SPIRIT;
SERVING THE LORD.

WHILST THERE is danger in undue Self-appreciation, either in a Man or an Institution, there is also danger in a lack of Appreciation.

We feel it to be our Duty to record, as being a fact well-pleasing in God's sight, the fact that Zion's Hands are not slack, and that the Apostolic Injunction quoted above, is earnestly obeyed in Zion.

THE ARTICLE in our last issue, by Elder A. F. Lee, Recorder of Zion Restoration Host, must have been of great Interest to all Thoughtful Readers.

It showed, among many other things, that the Members of the Host in Chicago alone have distributed, within the last Nine Months, more than Two Millions of Messages, LEAVES OF HEALING, etc., representing a Weight of over Sixteen Tons.

But that work represents a Self-denying and Toil and Expenditure of Money by each Individual Member, as well as by the Storehouse of the Christian Catholic Church in Zion, which cannot be expressed in any Figures.

PROBABLY MORE than Two Millions of Visits have been made by Officers of the Church, and Members of the Host, to Homes in the City of Chicago, within these Nine Months.

Think what these words represent—two millions of Visits in the Christ's Name with His Message—"Peace be to this house!"

TENS OF THOUSANDS OF DOLLARS have been spent by the Restorationists in the payment of their own fares and expenses; and the mere physical toil of Walking the Streets

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for Hours, and going up and down long flights of stairs, not to speak of occasional harsh and even violent treatment, combine to make the Record a most remarkable one of Self-denying Zeal and Patient Love in the Service of God.

THE RESULTS cannot be tabulated in figures.

But they are still more wonderful than the Toil.

There is not one single Member of the Host, who does not have Joyful Remembrances of these Happy Days of Service for the King.

WHEN WE CLOSE our Early Morning Meeting every Lord's Day, in Zion City, with the thousands who assemble, we frequently sing together these lines:

Then let us go forth to the work yet to do,
With zeal that shall never decline.
Be strong in the Lord, and the Promise believe,
That "they that be wise shall shine."

And as the Chorus rings out from the earnest hearts of thousands upon thousands present:

They shall shine as bright as the stars,
In the firmament jeweled with light;
And they that turn many to righteousness
As the stars forever bright—

the Inspiration to Holy Service in the great and wicked city forty-two miles distant is visible in the Flashing Eye and Earnest Face and Calm, Quiet Devotion which marks these thousands of Busy Toilers, as without a thought of other than Joy in God's Service, they walk down to the Railway Depot immediately, and go into Chicago to do a long Morning's Work in the Streets and Lanes of that City.

ALL OVER THE WORLD we know that this is the Record of Zion Restoration Host.

The Host in its present form numbers an Actual Enrolment of over Six Thousand, and with the unenrolled but active members, probably Two or Three Thousand more.

IT IS A JOY to know that this Host, which it has been our Privilege, as Elijah the Restorer, to gather around us, is going forth in front of the ranks of the Christian Catholic Church in Zion, and is becoming one of the most effective and powerful Legions of Messengers of God that the World has ever seen.

THERE IS A wonderful Calmness and a Strength, a Continuous Persistence and Unweariedness in this Well-Doing, which marks thousands of these Workers.

Especially has this been so since September 21st last, when Zion Restoration Host was formed, principally from among the Zion Seventies.

There is an apparent Strength and Unity of Orderly Purpose and Solidity in the Organization, and an evident sense of increasing Individual Responsibility, which is very Delightful to us, and very productive of Results.

AND THE SAME spirit extends into all the Operations of Zion, not only in our work in direct Evangelization of the People, but in the Educational Work, and in all our Commercial and Political Institutions.

There is a Quiet Zeal which never declines, but which grows, and intensifies, and keeps plodding persistently at the Work of God in ways that are so numerous and diverse that it is impossible to attempt to record them all.

ZION DILIGENCE AND FERVOR, and Patient Continuance in well-doing, finds its Spring and Delight in the constant Realization of the fact that the People are serving the Lord in all they do.

ONLY SIX WEEKS lie between us and the completion of the Second Year since the Opening of the Gates of the City by the selection of the First Lots.

As we see the Activity of the People in all directions, and the rapid Growth of the City through their Diligent, Skilful, and Earnest Toil, we feel it our Duty to express our Gratitude to God that we are permitted to Lead and to Coöperate with such a People.

Gathered from all the Ends of the Earth, of more than Seventy Nationalities, they manifest in all things a Humility, a Unity, a Simplicity and a Purity of Faith and Earnestness of Purpose, that cannot be excelled, and that we do not believe has at any time been equaled in the History of the Church of God.

AND YET WITH ALL THIS, we all are far from being perfect, and realize our many imperfections.

We are only in the Infancy of Zion City Building.

STILL IT IS A JOY to live with such City Builders, and to realize, as we do, that in no sense has our labor been in vain in the Lord.

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WE HAVE NOT been without the presence, in our City, of persons who have either "gone out from us," or *been sent away by us*, because "they were not of us; for if they had been of us, they would have continued with us."

But these are, in proportion to the Thousands of Zion in this City, an Insignificantly Small Percentage, probably less than five persons in the thousand.

THESE ARE VERY BUSY DAYS for all the workers in the City of Zion.

Every advantage is being taken of the Beautiful Weather to press on with the Construction of both Zion Institutional Buildings and Private Dwellings, of which latter Hundreds are going up around us.

SHILOH TABERNACLE is being extended on the North, East, and West Sides, and, God willing, the Alterations and Additions will all be Completed for the Feast of Tabernacles.

It will then seat about Eight Thousand Three Hundred (8,300).

THE EXTENSION of over One Hundred Rooms to Elijah Hospice is now almost under roof; and the extension of the Administration Building is also approaching completion, externally.

EXCELLENT PROGRESS is being made in the construction of the First Section of Zion Printing and Publishing House, a portion of which is being Roofed in to enable us, in a few days, to put a number of our large Presses in position.

Work is rapidly proceeding upon the Outer Walls of the Building, and it will be an Excellent Structure for the purpose.

But it amazes us when we look at the Thousands upon Thousands of Square Feet that we shall now occupy, even in this First Section.

WORK IS ALSO rapidly proceeding upon the Buildings connected with Zion Building and Manufacturing Association Headquarters, etc.

A LARGE NEW SCHOOLHOUSE on Ezra Avenue is also completed outwardly, and is being rapidly finished within.

The work upon the first section of the Zion College Buildings, which now tower up over the City with their Beautiful Stone Frontages, is going forward, and will, we trust, result in the building being perfectly ready for Zion Higher Schools and College in the Fall.

IT IS DELIGHTFUL to see the Zeal with which the People are laying out their Little Gardens, and beautifying their Homes on every side.

THE PEOPLE, who do not spend a single cent upon Liquor or Tobacco, Theaters, Concerts, or Follies of any kind, are able to spend both Time and Money in doing the Work of God, and also in Caring for their Families and Beautifying their Homes.

"IN DILIGENCE not Slothful; Fervent in Spirit; Serving the Lord."

ZION IS GOING FORWARD, and our hands are not Slack.

PREPARATIONS are being made, on a very extensive scale, for our Closing Gathering in the Chicago Auditorium on next Lord's Day, when we shall deliver our closing Restoration Message: "AT MIDNIGHT THERE IS A CRY."

IT IS LIKELY that we shall have with the Zion City Band and Zion White Robed Choir nearly Seven Hundred Zion Vocalists and Instrumentalists on the Platform.

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With the Hundreds of Officers and Thousands of Members of the Restoration Host, and members of the Church, we shall go far to fill the Building with our own people.

But we have reserved many seats for outside friends.

THE RUSH FOR TICKETS from Outside Friends exhausted all that were available very early in the week, and we look forward with regret to the fact that we shall not be able to accommodate one-fourth of the Friends of Zion who desire to attend these Closing Exercises.

WE ASK THOSE of our Readers whom these Words shall reach before these Services are held, to pray very earnestly to our God and Father, that He will grant unto us Special Grace for the Message that we have then to deliver, and that He will make it a blessing, not only to those who shall hear, but unto all those to whom these words shall come, in this and every Land, in this and all the coming Time, Till Jesus Come.

BRETHREN, PRAY FOR US.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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.

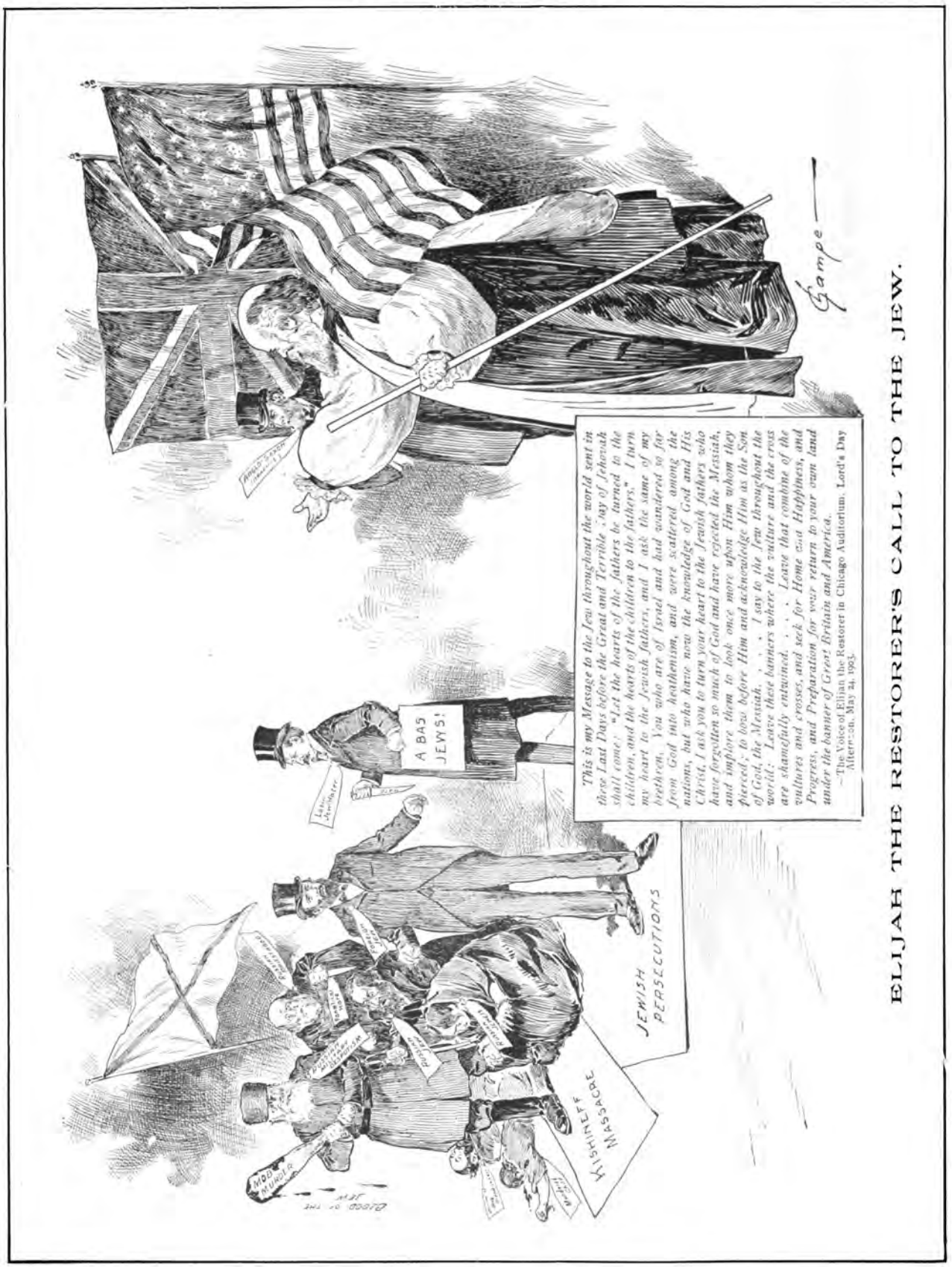
The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who 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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This is my Message to the Jew throughout the world sent in these Last Days before the Great and Terrible Day of Jehovah shall come: "Let the hearts of the fathers be turned to the children, and the hearts of the children to the fathers." I turn my heart to the Jewish fathers, and I ask the same of my brethren. You who are of Israel and had wandered so far from God into heathenism, and were scattered among the nations, but who have now the knowledge of God and His Christ, I ask you to turn your heart to the Jewish fathers who have forgotten so much of God and have rejected the Messiah, and implore them to look once more upon Him whom they pierced; to bow before Him and acknowledge Him as the Son of God, the Messiah. . . . I say to the Jew throughout the world: Leave these banners where the vulture and the cross are shamefully entwined. . . . Leave that combine of the vultures and crosses, and seek for Home and Happiness, and Progress, and Preparation for your return to your own land under the banner of Great Britain and America.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, May 24, 1903.

ELIJAH THE RESTORER'S CALL TO THE JEW.

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ELIJAH THE PROPHET pleading with Israel for Judah! Elijah the Prophet pleading with Judah to return unto God!

This was the meaning of the Message Lord's Day afternoon, May 24, 1903, at the Chicago Auditorium.

It was not a Message of Elijah the Tishbite, the Destroyer. His Message was to Israel.

It was not a Message of Elijah the Preparer, John the Baptist. His Message was to Judah.

But it was a Message of one who came in the same great spirit, in the same mighty power, with a Message to both.

It was a Message of Elijah the Restorer, the Prophet of the Last Times—of the Consummation of the Age.

It was a Message of the Prophet, promised by God, twenty-four centuries ago, who should turn the hearts of the fathers to their children and of the children to their fathers.

It was a Message of the mighty Prophet who comes to Restore the Ancient United Kingdom of Israel and Judah to the final power and glory promised to that Nation in the most exalted inspirations of all the prophets of God in all the ages.

The Unchanging Truth of the Word of God, in both the Old and the New Testaments; the undeniable Facts of History, in all the ages; the incontrovertible Logic of Current Events, and the Unerring Vision of the Divine Gift of Prophecy were marshaled with the power of a master, their vital relation one to another was made startlingly clear, and the practical application was boldly and fearlessly made.

Then came that mighty Plea.

It was a Plea for Justice to the persecuted Jew in all the world.

It was the Plea for the putting aside of blind and wicked prejudice.

It was a plea for the recognition of the high place given the Jewish people in God's plan for the Salvation of man.

It was a Plea to Israel to unite, throughout the earth, and roll back the cruel, demoniacal, and hypocritical Slavonic and Latin powers, which were oppressing and slaughtering the Jews and threatening to seize the Gates of the World, which must ever remain in the hands of God's Israel

It was a Plea to the Jews to hearken to the Voice of Elijah, for whose appearing they have so long been praying; to recognize and receive their Messiah, whom they have so long rejected; to combine their great intellectual power with the strength of the Israelitish (Anglo-Saxon) race for the preparation of an Imperial People to restore Jerusalem, and be ready for the Coming of the King.

The audience was one of the largest that has gathered in the Chicago Auditorium, at these services, during the last few weeks of steadily increasing attendance.

Among those present were many Jews, who heard the Message with the closest attention, and apparently with deep interest and conviction.

At the close of his Message, the General Overseer made an appeal for free-will offerings to make up a sum of $1,000 to be carried by an Elder of the Christian Catholic Church in Zion, now in Europe, in person into Bessarabia for the relief of the sufferings of the survivors of the fiendish massacre of Jews at Kishinef.

The response was liberal.

In the Prelude to his Message, the General Overseer again referred to the assaults made upon members of Zion Restoration Host in Chicago, caused by inflammatory utterances of Archbishop Quigley and his priests, and again warned these ecclesiastics that they, more than the actual participators in these riots, would be held responsible before the law for any resulting injury or death.

The great throng of members of Zion Restoration Host present, received, with enthusiasm, the announcement of their leader, that, although the regular visits of Zion Restorationists from Zion City to Chicago would cease with next Lord's Day, this work, in every district in the city, would never cease till the final victory was won.

Chicago Auditorium, Lord's Day Afternoon, May 24, 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.

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia! Alleluia!

Thou wast their Rock, their Fortress and their might:
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their Light of light.
Alleluia! Alleluia!

Oh, may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victors' crown of gold
Alleluia! Alleluia!

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Oh, blest communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia! Alleluia.

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia! Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia! Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.
Alleluia! Alleluia!

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. 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the 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, first in the 50th chapter of the book of the Prophet Jeremiah, beginning with the first verse and commenting as follows on the fourth verse:

In those days, and in that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together.

I desire to remind you that after the dismemberment of the kingdom under Rehoboam, son of Solomon, when he said: "My father chastised you with whips, but I will chastise you with scorpions," causing Jeroboam to tear away in rebellion, the Ten Tribes were, from that time called the kingdom of Israel, and the Two Tribes the kingdom of Judah.

All Jews Are Israelites, But All Israelites Are Not Jews.

The Jewish people are comprised of the tribes of Judah and of Benjamin and such part of Levi as belong to them.

Levi was the ecclesiastical tribe scattered throughout all the other tribes.

Do not forget that the words Israelite and Jew do not mean the same in Scripture.

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In all these prophecies Judah refers only to the kingdom of Judah, and does not cover Israel.

The Ten Tribes must first be gathered, and then with Judah inherit the Holy Land.

Do not imagine that all Israel is comprised in the Jewish people.

They are merely two Tribes, while "all Israel" is composed of twelve Tribes.

Therefore there are yet ten Tribes to be gathered.

I hold with many that the Anglo-Saxon people are the chief representatives of the Ten Tribes in accordance with the prophecy which says that in the Latter Days God's people shall "be called by a New Name," and "in Isaac shall thy Seed be called."

The Saxon is Isaac's-son.

All God's Children Have Become Israelites Through the Christ.

Many bear that name today.

If we are not by lineal descent Israelites, we are, through the Christ, Abraham's seed and heirs, according to the promise that God gave to Abraham.

So, it does not matter if the historical contention that the Anglo-Saxon people are the Ten Tribes or their chief representatives is not true, for if you are the Christ's, then you are Israelites, and there is no Salvation out of Israel.

Salvation comes in and through Israel and through that portion of "all Israel" known as Judah.

They shall go on their way weeping, and shall seek Jehovah their God.
They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to Jehovah in an Everlasting Covenant that shall not be forgotten.

The General Overseer then read from the 10th and the 11th chapters of the Epistle of Paul, the Apostle, to the Romans, beginning with the first verse of the 10th chapter.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved.
For I bear them witness that they have a zeal for God but not according to knowledge.

Paul knew what he was writing.

Do not forget that all through the first century Christian leaders were like the Christ Himself, Israelites, and most of them Jews.

The Christ the Messiah for Whom the Jews Wait.

For I bear them witness that they have a zeal for God, but not according to knowledge.
For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
For the Christ is the end of the law unto righteousnes to every one that believeth.

I believe it would help a good deal if the word Christ were properly understood.

It is from the Greek word *Christos*, meaning the Anointed.

It is the exact equivalent of the Hebrew word Messiah.

I wish that we would often use the word Messiah.

It might make it clearer to our brethren the Jews, to know that we hold that in the Christ is the Messiah.

All the hope of the world is in the Hope of Israel, the Messiah of God.

The General Overseer continued the reading from the 4th verse, pausing to comment as follows upon the 15th verse:

And how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring Glad Tidings of Good Things!

By whom is he to be sent; by man?

If the preacher is not sent by God, it does not matter what Presbytery or Synod may have authorized him to preach; or what Bishop, Archbishop or Pope may have ordained him to preach.

Preachers Cannot Be Manufactured by Ecclesiastics or by Ecclesiastical Organization.

The old Latin proverb, "*Poeta nascitur, non fit*" will apply to this.

The Latins used to say that poets were born; they were not made.

I say that preachers are born of God and inspired by God to preach, and you cannot make them.

Great difficulty arises from the fact that some think that they can make preachers.

They send their men to colleges and, as we say in Scotland, "they gang in stirks, and they cum oot asses." (Laughter)

You cannot make a preacher, and send him out to preach unless God has made him and ordained him.

And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that Bring Glad Tidings of Good Things!
But they did not all harken to the Glad Tidings. For Isaiah saith, Lord, who hath believed our report?
So belief cometh of hearing, and hearing by the Word of the Christ.

Faith does not come by praying for it.

It is a miserable error to imagine that faith comes by praying for it.

Faith comes by hearing and receiving the Word of God, and obeying it. It is right to pray, "Lord, increase our faith." But faith is born in the heart which *obeys* the Word of God, and exercises true repentance.

Obedience Is the Proof of the Presence of Faith.

Faith that is inactive is not Faith at all.

An intellectual comprehension which has no spiritual expression beyond words is merely a verbal credo and not Faith at all.

Love is the expression of Faith.

Faith worketh by Love, and Love is diligent.

Love is very beautiful in her work of Faith and her Labor of Love.

"So belief cometh by hearing, and hearing by the Word of the Christ."

I take the reading in the Revision to be correct.

It is not merely the Word of God, but it is the Word of the Christ of God.

All things were made by Him; and without Him was not anything made that hath been made.

He is the *Logos* of God.

The Christ is the Word of God which is "living, and active, and sharper than any two-edged sword."

The Words that He speaks are Spirit and Life. They are not the Dead Letter that killeth, but the Spirit that liveth and giveth Life.

That is the difference between an effete and worn-out Ceremonial and a Living Word.

Jesus said: "The words that I have spoken unto you are spirit, and are life."

Therefore, it is a great Christian Principle, a Divine Principle, that

It Is Life That Creates Light, and Not Light That Creates Life.

Light may shine upon a corpse, but it cannot create Life. Life will never come to a dead body by Light.

It is Life that creates Light, and that energizes Light.

You can have either sunlight, moonlight, starlight or electric light, but there is no Life in these at all.

Life is in God.

Light proceeds from Life in all things—Spiritual, Psychical and Physical, which is the Divine Order.

But I say, Did they not hear? Yea, verily,
Their sound went out into all the earth,
And their words unto the ends of the world.
But I say, Did Israel not know? First Moses saith,
I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.
And Isaiah is very bold, and saith,
I was found of them that sought Me not;
I became manifest unto them that asked not of Me.
But as to Israel He saith, All the day long did I spread out My hands unto a disobedient and gainsaying people.
I say then, Did God cast off His people?

God Cannot Break His Covenant.

Do not forget that God has never cast off His people.

We may break the Covenant; but God's Covenant depends upon Himself, and it cannot be broken.

The children of Abraham may disobey and cast away the Covenants, but God's Covenants can never be broken, because God cannot break them.

He cannot deny Himself.

I say then, Did God cast off His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
God did not cast off His people which He foreknew. Or wot ye not what the Scripture saith of Elijah? how he pleadeth with God against Israel,
Lord, they have killed Thy prophets, they have digged down Thine altars: and I am left alone.

Elijah did not know everything.

He thought that he was alone.

However, I do not wonder at it because, even if there were

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7,000 people who had not bowed the knee to Baal, they were 7,000 cowards.

They never stood by him before he came to Mount Carmel.

He may well be excused for the presumption that he was standing alone.

It is presumption, however, because God never left Elijah or any other prophet alone: for no one is alone whom God is with, as He is with all His faithful ones.

The General Overseer then continued the reading from the 3d verse through the 15th upon which he commented as follows:

For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?

Life will come to the world when Israel and Judah are restored to God.

And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them—

Were not the Romans wild olives?

The Latin races are wild to this day—wild in their passions.

But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree;

Glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.

The Tree Does Not Bear the Root; the Root Bears the Tree.

The tree may be old and gnarled and its roots may have been tested by thousands of years of storms; the tree may seem to be almost dead; nevertheless it is the root that bears the tree.

The Root of Israel bears all the branches of the Christian tree today.

You mean Jew-haters must get that into your small minds.

The Root is everything, and the Root of all true religion is in Israel. Jesus the Christ is "the Root and the Offspring of David," and He is also "the Bright and Morning Star."

Thou wilt say then, Branches were broken off, that I might be grafted in.

Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:

For if God spared not the natural branches, neither will He spare thee.

Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.

And Rome has not been spared.

You, who are high-minded in other Nations, have a care.

If God spared not the natural branches, neither will He spare you if you sin.

The Roman Catholic Apostasy the Curse of Christianity.

It is cast off, withered, utterly fruitless, thrice plucked up and dead.

It is the despair of human reason, intelligence and piety.

You have a shameful spectacle in that wicked old pope who blasphemously says: "I am infallible."

You have a shameful spectacle in a mouthing, blustering, spouting priesthood which says, "I take that piece of wet dough, stamp it and hocus-pocus it, and now it is God Almighty. Kneel and worship God in it."

Fools!

You cannot create God!

Nor can you regenerate the hearts of babies by sprinkling a little water on their noses.

You know that assumption is a lie, of which you unregenerate priests are yourselves illustrations.

Your baptismal regeneration, and your shameful doctrines of transubstantiation, and papal infallibility, and all the attendant blasphemies, are wicked travesties of true religion.

I wonder that you are not ashamed to give that to the world for Christianity.

Your Christ is a little baby in a woman's arms; or a dead figure on a crucifix; or a bit of bread which you say is His embodiment.

Shame!

The living Christ is not to be found either in your bit of dough; in the sacrifice of the mass; in a woman's arms; or upon the crucifix.

The Christ lives and sits upon the Throne of Universal Empire! (Amen.)

He is no dead thing.

You were cut off long ago for your miserable apostasy.

O Rome, you who were once the best of all the Churches, are today the Niobe of Nations!

The urn within your hands holds nothing but ashes.

And they also, (Israel) if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.

Do not forget that the moment man surrenders his unbelief God is able to graft him in again.

For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

And so All Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob.

All Israel Shall Be Saved.

Write it between your eyes and never forget it.

God will seek them until He finds them.

He will seek them on earth and in hell.

David says: "If I make my bed in sheol, behold, Thou art there."

Thanks be to God that He will seek His lost ones through all the Universe—through all the Earths and all the Hells until He has found and saved them all. (Amen.)

"All Israel shall be Saved!"

Do not forget it, you who mock, or oppress, or damn the Jew.

All Israel shall be saved: even as it is written,
There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
And this is my Covenant unto them,
When I shall take away their sins.

May God bless His Word.

Overseer Mason then offered the general supplication, after which the General Overseer prayed for the sick and sorrowing.

The announcements were made and the tithes and offerings received.

The General Overseer then delivered his message.

ELIJAH'S CALL TO THE JEWISH PEOPLE IN ALL THE WORLD.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people and unto our brethren and sisters in Israel, the Jewish people in all the world, and to all to whom these words shall come, in this and every land, in this and all the coming time, Till the Messiah Come. Amen.

TEXT.

In those days, and in that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek Jehovah their God.

They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to Jehovah in an everlasting Covenant that shall not be forgotten.—*Jeremiah 50: 4, 5.*

. . . . . .

And so All Israel shall be Saved: even as it is written,
There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob;
And this is My Covenant unto them.
When I shall take away their sins.—*Romans 11: 26, 27.*

Salvation Is From the Jews.

On Mount Gerizim the Samaritans had erected a temple; established a worship and declared that they had sacred oracles that even exceeded in authority those at Zion.

Under the shadow of that temple, at Jacob's well, Jesus the Messiah talked to the sinful Samaritan woman.

She said to Him: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

He replied: "Ye worship that which ye know not: we worship that which we know: for *Salvation is from the Jews.* But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth."

He explained to her that independent of time or place, wherever they called upon Him, they would find the Living Water—the Spirit of God—supplying all their needs.

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The Great Truth which He expressed that day is one that I desire to emphasize in this city, and as far as my voice can reach to All the Nations of the Earth.

Chicago Deprived of the Truth Because of Its Execrable Press.

It cannot reach far through the press in Chicago, because you have a priest-ridden press; a press that is afraid to speak the truth, and to let any one's else utterances that are true reach the people.

It is a vile, Mammon-ridden press, the writers for which are a Generation of Vipers who will not escape the damnation of hell.

I have not spared them and I never will: for they are the foes of God and His Salvation, the foes of the Christ and His Messenger in the beginning of the Times of the Restoration of All Things.

I make no peace with them and I never will; but I will fight that press to the very end; until they surrender unconditionally to God.

God help me to see the end of it.

The *Daily Spews*, that is what I call the *Daily News*, said some time ago:

"If Dowie gets his commission, some of us will have to get off the earth."

The *Daily News* was right.

If, when the Christ comes to put things in order, I receive a commission from God to deal with the Press of Chicago, I will clean out the *Daily Spews* in half an hour. (Laughter.)

If, when my Lord comes, He shall honor me with the government of Chicago, they will soon learn a few things.

They will have to get off the earth or repent, sure!

The day is coming when every villainous liar will have to get off the earth or repent.

May God hasten that day. (Amen.)

I thank God that we are living in the Latter Times.

We are living in the Times of Greatest Conflict; yet the conflicts that we have seen are but preliminary to the Conflict for Supremacy in which the nations will soon be engaged for the Empire of the World—which none of them can have: for it belongs to the Christ of God, whose claims we maintain are just and right and will prevail.

They are engaged in that Conflict now.

Ever since the middle of the last century the pace has been accelerated.

Great Exhibitions Always the Harbingers of Terrible Wars.

The foolishness of the statement that the exhibition of 1851, for bringing the nations together in harmony and exhibiting their skill, would make them to love each other, has been proved.

Instead, it has been followed by a succession of the most Terrible Wars.

The Long Peace following the fall of Napoleon was broken up by the great exhibition of 1851.

Every exhibition that has followed since has been the prelude of a war, not forgetting the last great exhibition in Chicago, where the Chicago people shouted themselves hoarse in welcoming the Duke of Veragua and the Princess Eulalia, Infanta of Spain, and then a few weeks later were at war with Spain herself, sinking her fleet and destroying her army.

Near Approach of a Great Conflict Involving the World's Greatest Powers.

Nothing is so likely to provoke war as an International Fair.

Commerce is essentially hostile.

Commercial people are great fighters.

They are fighting for money.

They are fighting for fame.

They are fighting for the supremacy of themselves and of their country in arts, sciences, commerce and in the getting of money.

Men see this nowadays more than ever before.

The consequence is that the outlook is darker than ever.

No one can look with anything like intelligence upon the condition of affairs throughout the world, without being struck with the fact that not only has the pace accelerated, but it has become a pace of terrible velocity.

The rulers of the nations are utterly unable to curb the passions of the people; and, in some cases, they personify them.

Neither the Czar nor the Czarina Accountable for the Bessarabian Atrocities.

No one, who knows anything at all of the Czar, Nicolas, would believe for a single moment that he and the Czarina, the granddaughter of good Queen Victoria and the daughter of the Princess Louise of Hesse, a most delightful and pious princess—the Czarina herself a godly and thoughtful woman—have anything whatever to do with the horrible butcheries of the Bessarabian Atrocities in which the Russian Government and the Russian Church has been convicted before all the world not only of winking at the Awful Crime, but of facilitating it.

The indictment is drawn by the ablest Russian of the times, Count Tolstoi, in that eloquent letter from which I quoted in my Editorial Notes in the last issue of LEAVES OF HEALING, and which reached us and the world about the end of last week. His words are as follows:

> Above all, I was horrified at the Real Culprit, namely, the Government, with its Foolish Fanatical Priesthood and Gang of Robber Officials. The crime was a consequence of Preaching Lies and Violence, which the Government carries on with such stubborn energy. The Government's relation to the affair is new proof of its rude egotism, hesitating at no atrocity when it is a question of crushing movements regarded as dangerous, and is proof of its complete equanimity, which is like that of the Turkish Government toward the Armenian Massacres and the most horrible atrocities, if only its interests remain untouched.

This Jewish question is the Crucial Question of All Time.

Everything will speedily be seen to turn upon an Axis, the Center of all Conflict, Jerusalem, the City of the Great King.

France wants Jerusalem.

Russia wants Jerusalem.

Germany wants Jerusalem.

Austria and Italy want Jerusalem.

I will tell you who will get it.

Israel—as represented by the Anglo-Saxon Peoples—will get Jerusalem.

The Flags of Great Britain and America Will Float Over the City of Jerusalem.

It cannot be permitted—and you will admit what I say to be true—that either Russia or any of the other nations shall get Jerusalem: for they could not use it as Israel can, and will, to open up the Way for Judah to return in millions from all the earth to the Holy Land—their own Land—given "forever" by God to Israel, and only lost awhile through sin, and especially the sin of unbelief.

Russia hates the Jew; but she does not stand alone in that.

The Slavonic races are no worse in their hatred for the Jew than the Latin races.

The butcheries of Kishinef and of the Roumanian Principalities are only a part of the cycle of a long series of similar crimes.

None in middle life can forget the horrible atrocities of 1881, when Russia not only connived at, but even directed the horrible butcheries and atrocities of that time.

The Revolting Bessarabian Massacre, Following so Closely the Czar's Proclamation, a Horrible Incongruity.

It is a strange comment upon the Czar's little proclamation directing his officials to bring before him decrees that would grant religious tolerance to all the people of that empire, that when the Bishop of the Greek Orthodox church in Kishinef, the capital of Bessarabia, was appealed to on grounds of mere humanity, to interfere to save the 100,000 Jews that were exposed to massacre, both he and the general in command of the garrison said, "No," and allowed the butchers to go on with their vile, fiendish and unspeakable wickedness.

I cannot recall these things to you without feeling the indignation that every one who has a spark of humanity must feel for the Barbaric Power whose church and army could stand by and see the vile ravishings, the horrible murders of babes, and the fiendish tortures of inoffensive people, by bands of bloodthirsty wretches, who had come from greater Russia and were unknown to Bessarabia.

They came there at first with the words: "Poor brethren, we are sorry that we have to kill you, but it is so ordered," and then when the Tartar was aroused—you have only to scratch the Russian a little, and you will find the Tartar near the

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butcher's blood—the cowardly blood of the nomad murderers comes to the surface, and you see the result.

Russia, a Barbaric Power Hateful to God and to Every Christian Heart.

If only one tithe of the story is true—and I fear me that one tithe of the story has not been told—then America must rise up and, standing alongside of Britain, must rebuke that Barbaric Power and drive her back from the coasts of Asia and all Europe, back into the wilderness of the steppes, there to repent and reform.

She has no right to be recognized as a Christian Power.

They tell me there are 5,000 spies of Russia in this country.

They also tell me that what I have already said would cause my assassination if I entered upon Russian soil.

Sometimes I get back from Russia copies of LEAVES OF HEALING, in which the censor, with his blacking brush, has viciously stamped out some words that I have said concerning Russia and the abominations of the Apostate Greek church.

Sometimes copies which have been torn in two are sent back to me by the censor with the words that mean: "If you come here we will do the same to you."

Zion Hated by Russia for a Cause.

I think that I have earned the hatred of the holy office, for I have, by the Grace of God, members of the Christian Catholic Church in Zion who are also members of the Royal Court in St. Petersburg.

I am thankful that I have earned the hatred of the Greek Orthodox church, for there are members of the Christian Catholic Church in Zion in the Czar's bodyguard. (Applause.)

There are noble Russians who love Zion, and, when the people are enlightened, millions of Russians will throw off the yoke of military and ecclesiastical oppression.

I am as little afraid of the Greek Orthodox church as I am of Rome; for it is an Apostate Church which is rotten to the core, and will pass away.

May God hasten the day. (Amen.)

The Jew Has a Right to Complain of Both Latin and Greek Christianity.

If I knew nothing more about Christianity than that which is presented by the Greek Orthodox church, or the Latin Roman Catholic church, I would prefer to be a Mohammedan; I would prefer to be a Jew; I would prefer to be a Confucian; I would prefer, I believe, even to be a Taoist.

I believe that there is no religion that I would not prefer to the religion that tells me that infallibility is bound up in any one man; or that God can be manufactured out of a bit of wet dough; or that a little water sprinkled upon a baby's face can regenerate its spirit; or that God is to be approached by means of sacred icons, winking or weeping Madonnas, or through the intercession of such brutes as are canonized in both churches.

Zion in Possession of Facts That Cannot Be Refuted.

I speak advisedly.

I am not speaking ignorantly.

I cannot plead ignorance, because I know whereof I speak.

I am in close touch with the Roman and the Greek Catholic Church of today through some of its highest officials.

I am in close touch with them through an intimate knowledge of their present day theology and past history.

When I say these words of denunciation, I speak far less than ought to be spoken; for if I were really to say all that the Greek and Roman Catholic Churches are, I should say something like this: they are the last and most cruel up-to-date developments of hell that have ever cursed this earth.

I therefore am with the Jew in his contempt for all their abomination and lying.

Nor is it possible for the Jew, or any honest man, wholly to conceal his hatred of this idolatry.

What has caused these massacres?

Rome, the Insidious Foe of True Education.

They are not new things.

They may be new to the young generation that is ignorant of history, and young people are very ignorant of history in Chicago.

The Public School Board takes care of that.

The Roman Catholic church that controls it takes care that history is untaught, and that the masses of the people in Chicago do not understand the history of the past.

The little that they are taught are lies or compromises with facts instead of history.

I think one of the strongest objections that could be made to the public school system of the City of Chicago today would be that what little history is taught is a shameful mass of distortions of facts unworthy of the name of history.

The people, being so ignorant of the past, do not understand that the Massacre and Oppression of the Jew is a common thing in Russia.

In the last century there have been many great outbreaks and massacres.

Recent Horrible Atrocities not New to the Russians.

Bulgarian Horrors by the Turkish government have never begun to equal the Russian massacres.

There is no question at all but that within the last three years the Russian soldiery in Manchuria, in order to make its way to the coast, has butchered more than 100,000 Chinese in cold blood.

I prophesy that when the united powers of Japan, Great Britain, the United States of America and the Protestant Powers of Northern Europe, including Germany—for it also must come into that confederation—fall upon Russia and France, then the principal Slavonic and Latin Persecutors of Judah will be utterly driven back and broken to pieces.

I say to the Jewish people throughout the world:

Lift Up Your Heads, Redemption Draweth Nigh.

The Time is coming when the God who hears your cry in All the Lands will bring you out and gather you under the Cross, where there are no Vultures on the Standard, and under the Stars and Stripes.

Then you will know that your Salvation and Healing and Restoration comes through the Stripes of the Messiah.

If you are wise you will shine as the stars; for the time has come when God will call you, yea, He is now calling you from the Ends of the Earth, through Elijah the Restorer.

Judah shall gather under the banners of Israel and Zion, and the City of the Great King will be prepared for His Coming.

May God hasten it.

The Jews Must Recognize and Accept Jesus as the Messiah.

However, the Jew everywhere will have to take up the Word of God and read it again; and, setting aside the travesty of the Greek and Roman church, read the words, "A virgin shall conceive, and bear a son." Then they will rejoice in the Incarnation.

He must read the Word in the 53d chapter of Isaiah which tells of Him who "as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb;" who "hath borne our griefs, and carried our sorrows;" who gave His life for all humanity; who came as Savior and is coming back as King, and will "Restore the Kingdom to Israel," in these Latter Times.

My Mission is to prepare for and declare His Coming, and to bid the Jew, and the "Ten Tribes of the Dispersion of Israel," to remember what Paul, the Jew and Apostle of Jesus the Messiah, said: "All Israel shall be saved."

They can be saved only through Jesus, the Messiah, the Jew, who was born in Bethlehem of Judah, and died on Calvary, who rose from the dead, who is the Intercessor and High Priest who has entered within the Veil, and who is coming again.

This is my Message to the Jew throughout the world sent in these Last Days before the Great and Terrible Day of Jehovah shall come: "Let the hearts of the fathers be turned to the children, and the hearts of the children to the fathers."

I turn my heart to the Jewish fathers, and I ask the same of my brethren.

You who are of Israel and had wandered so far from God into heathenism, and were scattered among the nations, but who have now the knowledge of God and His Christ, I ask you to turn your heart to the Jewish fathers who have forgotten so much of God and have rejected the Messiah, and implore them to look once more upon Him whom they pierced; to bow be-

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fore Him and acknowledge Him as the Son of God, the Messiah.

The Jew in Possession of Vast Intellectual Power.

There is an old "jargon" proverb of the middle ages which says:

Save me from the Christian *Koach* (strength).
Save me from the Jewish *Moach* (brains).

But if the Christian's strength and the Jewish brains should unite, there is little hope for the success of any opposing force.

Let the Christian Strength and the Jewish Intellectual Powers unite and the Barbaric Powers, which oppose God and offer Vencered Heathenism for Christianity, will disappear, and the Restoration to God under the Banner of Zion of the Slavonic, Latin, Chinese, Mongolian and all other races will proceed rapidly.

Israel and Judah have come together in Zion.

The "Koach" of the Christian, and the "Moach" of the Jew are the strongest powers in the world today, and united they are invincible.

Those who laugh at this statement are laughing as the ignorant laugh, because they do not know.

Take for example the story so recently told by two very able writers, Messrs. C. Russell, B. A., and H. S. Lewis, M. A., in a carefully written little book, entitled: "The Jew in London."

There are about 110,000 Jews in that City, of whom about 60,000 were born in other countries.

Probably nearly 40,000 of these are Russian and Polish Jews who came to England exiled from Russia and Germany.

Note the wonderful story of ignorant people, so far as the English language was concerned.

The Jew Cannot Be Crushed or Extirpated by Reverses or Cruel, Inhuman Treatment.

They were poor people who had been robbed of everything and crushed in the Ghettos of Poland, Russia and Germany.

Consider the wonderful story of that 40,000 people of whom the poorest and most outcast have risen and prospered within the last twenty years, and then tell me whether or not it is an Imperial Race.

Look at the Jewish people in both England and America, who have escaped from the oppression of the Latin, Slavonic and even Teutonic powers for long Centuries, and tell me are they not worthy of all admiration from a social, commercial, intellectual, legal and good-citizen standpoint?

They are the marvel of the world.

Deprived for so long in England of all social status, and all political position, the moment that the bonds are taken from them, they spring into prominence in every direction.

Today in all the great field of thought and endeavor, and in all the great commercial, and financial enterpises of the world, with scarce an exception, the Jew is amongst those who are leading.

The Jew Among the World's Greatest Statesmen.

Have you forgotten the Jew, Benjamin Disraeli, Earl of Beaconsfield, who led England against the greatest statesman of his day, William Ewart Gladstone, into that tremendously successful policy of Imperial Expansion which inside of one generation has made England the ruler of almost one-third of the Entire Human Race?

Have you forgotten that it was this Jew who seized upon the Suez Canal, and, driving the Latin and other races from its control, made it an open highway of commerce, free to all the world, by putting it in British hands?

Have you forgotten that Jewish policy has made England the strongest, largest and most progressive power not only in Europe, but in Asia, in Africa, and in Australia?

She is holding all the Gates of the World by her navy, and has affiliated with this country, into which she has poured without limit her vast resources of gold, developing all the great industries of the United States, until perhaps one-tenth of all the profits of American Industries finds its way into British coffers.

Have you forgotten that all this tremendous power of empire which has been so manifest in the development of both Great Britain and America has been financed by Jews, and, back of everything, is still largely controlled by Jews, financially?

If you do not know that, you do not have the facts.

You will never get it in this froth and nonsense of the average newspaper reporter, whose brains are steeped in whisky and nicotine poison.

He cannot tell you this; you must search for it elsewhere.

You will find that the strongest financial supporters of the British Throne and of the American Republic are to be found among the most powerful Jews of the world, and they would risk their last dollar to maintain the governments of these nations should they suffer reverses in war.

The British Monarch a Lineal Descendent of the House of David.

I will tell you more: It is an Israelite who is sitting on the Throne of Great Britain, and who was crowned on the Coronation Chair in Westminster Abbey which has beneath it Jacob's Stone, the pillow upon which Jacob rested his head in the wilderness

This Stone was probably taken to Ireland by Jeremiah, and is the Stone upon which the kings of Scotland were crowned in Iona, Scone, and elsewhere, for many centuries.

The British monarch has in his blood, I think it can be genealogically demonstrated, in direct lineal descent, the blood of David, King of All Israel.

You may not know it, but there are many tens of thousands of us who have examined that subject who believe it is true.

Those who have studied it carefully have no difficulty in identifying the British and American people with the Ten Tribes of Israel, and in seeing the fulfilment of the prophecy concerning the lineage of David.

Although the King who sits upon the throne is a sinful monarch, yet the blood of Israel is in his veins.

It is the Root of David, Jesus, the Christ, that sustains the offspring of David, even when the branches become corrupt.

A Call for the Jews to Leave the Banners of the Vultures and the Cross.

I say to the Jew throughout the world: Leave these banners where the vultures and the cross are shamefully entwined.

As the Christ told you, the carcasses of your nation are always ready to be devoured, where the eagles are gathered together.

Leave that combine of the vultures and crosses, and seek for Home and Happiness, and Progress, and Preparation for your return to your own land under the banner of Great Britain and America. (Applause.)

This is my Message as Elijah the Restorer.

May God bless every Jew everywhere.

I love the Jews.

My heart responds; my eye kindles; and my spirit soars to God in gratitude for the Jew.

It was Jesus, the Messiah, the Jew, who opened to me the Kingdom of Heaven.

It was Mary, the Jewess, who was the only Pure Maiden, whom the God of Heaven could use to fulfil the Hebrew prophecy: "A virgin shall conceive, and bear a son."

I believe with the angel Gabriel that the Holy Mother, the Jewess Mary, should be honored in every age.

I love the Jew, Simeon, prophet in the Temple, beautiful in his old age; Daniel the prophetic statesman; Joseph the deliverer of this people; and the glorious company of Jewish apostles and martyrs.

There Have Always Been Some to Witness for God in the Jewish Nation.

I love the Jew, for, though he wandered far from God, there was ever a remnant in the nation that would listen to the Voice of the Prophet of God.

There never was a time when God, who elsewhere was unknown, was left without a Witness wherever there was a Jew in all the ages from Abraham to Malachi, from Malachi to Jesus, from Jesus till now.

"Salvation is from the Jews."

The Gospel came to us from the Christ the Jew, Matthew the Jew, Peter the Jew, James the Jew, and John the loving Evangelist, who wrote for us the Apocalyptic Vision, the Epistles and the Gospel.

Our entire Bible is, with few exceptions, written by the Jew.

How can we, whose hearts have any human gratitude, do other than love the Jew?

He may differ from us, or even despise and hate us.

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He may not know the Christ as we have known Him.

Nevertheless he is our brother; and today, in his adversity and sorrow, shall we not help?

Zion's Hand Outstretched to Help the Widows and Orphans of Kishinef.

We will help, and not in words only.

I already have $250 for the Kishinef fund. Give me $500 more as you go out at the door of this Auditorium.

Send me your offerings, that I may tell the Jew that in the Christian Catholic Church in Zion we have hearts that beat in sympathy with those oppressed and miserable ones in Kishinef.

If no other place will take the orphans, O Jews, send them to Zion!

I will take care of them.

Send me the Kishinef orphans, if you do not want them in Russia, in England, or in America.

Send me your Kishinef orphans, and I will build a home for them in the City of Zion.

I can do but little now, but God, who has given me this wondrous Restoration Ministry will give me power to do more for those who are flesh of my flesh and bone of my bone—the Jew.

I should rejoice to help if it were only for the Christ's sake. Help me to do it.

Stand and give yourselves to the Christ and to our Father.

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 for the sake of Jesus, the Messiah, who bore my sin, carried my sorrow and gave Himself for me. Bless me today with a larger heart of charity for all mankind, and a severer hatred of everything that is evil. Bless all evil men and priests that they may repent of their sins and turn to a loving God. Hear me, my God, that I may be able to help those in distress at all times; that I may help those who suffer in Bessarabia and in other places. May the Elder who carries this offering to the sufferers bring a cup of cold water, clothing and food, to many a weary heart. May he help the widow and the fatherless and motherless orphan. O God, if we should be favored with the care of these in the City of Zion, may we do our part with them, and with all the afflicted who shall seek refuge in Zion. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Voices—"Yes."

General Overseer—Then put your hands into your pockets and give me what you have now and send what you would like to during the week.

I desire to send at least a thousand dollars this week.

An Elder in Europe will be directed to take it personally to Kishinef.

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.

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,
19 East Twelfth street, 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 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 8:5-13; 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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Lord's Day Afternoon in Shiloh Tabernacle

ADDRESS BY OVERSEER JANE DOWIE

REPORTED BY I. M. S., AND A. W. N.

ON Lord's Day afternoon, December 7, 1902, Overseer Jane Dowie began a series of discourses, in Shiloh Tabernacle, on the wonderful truths of God's Word, declaring the Mission of Jesus, the Christ, the Son of God, as the Divine Savior, Healer, Cleanser, and Keeper. This deep fundamental truth, underlying all the plan of God for His children, was made very clear and plain, in simple, logical exposition. As in all her discourses, the Overseer made the application of the truth to every day life with a directness that was effective.

It was fitting that the first of this series should be from that wonderful prophetic utterance in the 53d chapter of Isaiah: "Surely He hath borne our griefs (sicknesses) and carried our sorrows."

God greatly blessed her words to the very large congregation present, drawing the people closer to Himself.



OVERSEER JANE DOWIE

THE CHRIST'S SACRIFICE FOR US.

Shiloh Tabernacle, Zion City, Lord's Day, December 7, 1902.

The service was opened by the usual Processional Hymn, recitation of the Apostles' Creed and reading of the Commandments.

Deacon A. J. Gladstone Dowie then read in the Inspired Word of God in the 52d chapter of the Book of the Prophet Isaiah beginning at the 13th verse and reading through the 53d chapter. Prayer was offered by Overseer Jane Dowie.

The announcements were made by Rev. W. O. Dinius, after which the tithes and offerings were received.

Overseer Jane Dowie then delivered her discourse.

TEXT.

Surely He hath borne our griefs and carried our sorrows.

What Would We Do Without the Christ, the Son of God, In Times of Sorrow?

"Surely He hath borne our griefs and carried our sorrows."

He comes into the home in times of sorrow; but we should have Him there at all times.

If you have not had the Christ in the home until sorrow comes, it is difficult then to get in touch with Him.

When Death enters, if there is no Christ there, no hope—oh, what a terrible condition that is.

I have never been at a death-bed where there was no hope in the Christ. I am so thankful for that.

I have known of those who have died without hope.

What a terrible death!

I have known of those who, even although they have had an intellectual perception of God, at the end were groping after, and grasping to know Him.

But how different it is with us, who have the Christ with us in our every day life!

How different it is with the people of Zion!

Even those who have erred and gone astray must come back again to God.

When the Spirit of God has once entered into their hearts and lives, they cannot get away from Him.

You Cannot Hide from the Convictions of the Holy Spirit.

You may try to get away from the conviction of the Holy Spirit but you cannot do so.

He is always there.

He is watching over you.

He is looking for you and seeking to have you restored to God.

But when we have God's Holy Spirit not only in our heads, but in our spirit, soul and body, and we have Him come into touch with us physically, we cannot have such death-beds as those who die without hope in God.

We do not merely have hope, but we have a sure and certain hope.

We have a sure and certain knowledge of Him.

It seems to me as if it is impossible for those who have been partakers of this blessed truth, and have this blessed Gospel—that the Christ not only bears our sins but that He also bears our sorrows and our sicknesses—to doubt our God.

Today these words come to me with more power than ever before: "Surely He hath borne our griefs and carried our sorrows." Every heart knows its own sorrow. You know individually just what is the greatest sorrow that you have.

You Cannot Go Through This Life Without Coming in Touch With Sorrow and Grief.

If you have not your own griefs and sorrows, there are the griefs and sorrows, the sicknesses and sins of others, and we

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must help them. We must know more of the love of the Christ, because the Christ's love was greater than the love of any other one.

He loved us better than Himself, because He gave His life as a ransom for sin, through which He procured for us this wonderful Redemption.

In the 8th chapter of Matthew we read in the 16th and 17th verses:

> And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a Word, and healed all that were sick:
>
> That it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our diseases.

This chapter is the one that is referred to, and these are the words: "Surely He hath borne our griefs, and carried our sorrows."

In the margin of the Bible you will find the word sicknesses in place of griefs. So it would read: "Surely He hath borne our sicknesses, and carried our sorrows."

Unbelief a Curse in the Church and in the World.

The Christ did this for us; but have the people believed it?

I know that our Zion people believe this.

I know that they have faith, and that they believe that Jesus is doing this for them.

But do most of the people throughout the world, or even the so-called Christians believe it?

> Who hath believed our report?

That question was asked even before the Christ fulfilled these prophecies.

"Who hath believed our report? And to whom hath the arm of Jehovah been revealed?"

Is the strength of Jehovah revealed to those who do not believe?

Surely not!

It is to those who believe

If you do not believe how can you expect to get the blessing of God?

Today we pray that God will enable you to believe the Word that was made Flesh and dwelt among us.

> He sendeth His Word, and healeth them,
> And delivereth them from their destructions.
> Oh that men would praise Jehovah for His goodness,
> And for His wonderful works to the children of men.

Ask yourselves the question, do you believe?

I know that I believe the report.

Let the Holy Spirit ask you that question today.

When those words were uttered the Christ had not yet come in the flesh.

They were uttered as a prophecy and that wonderful prophetic chapter was fulfilled in every part by Jesus of Nazareth.

Real Beauty Depends Upon Character.

In the previous chapter in the 14th verse we read:

> His visage was so marred more than any man, and His form more than the sons of men.

I believe that that refers to the marring of His visage when He was crucified on the cross, because we know that the face of the Christ must have been a good face, and we know that where there is goodness there must be beauty.

The beauty of the Christ's face when He suffered on the cross must have been wonderful.

Those who looked at Him were awed.

There was the crown of thorns that pierced His brow, and the marks of the nails that were driven through His hands and feet, as He hung there on the cross, put to death as a malefactor—the death that they considered the worst, and one that none would have chosen.

He made His grave with the wicked, and He was crucified with two thieves, one on either side.

When asked the question whether He should be released, they cried out, "Away with Him! Crucify Him!"

They would rather have Barabbas, a noted robber of the worst kind, released, than have Jesus released.

When they were asked what evil He had done, they had nothing; but they bore false witness against Him.

They smote Him, spat upon Him, gnashed their teeth at Him, and struck Him while He was on the cross.

The True Light Given to the World by the Death of the Christ.

Is that a beautiful scene?

Verily, no, it is a terrible scene, but a true one.

"All the light of Sacred Story gathers round that Head sublime."

Oh, what Light that awful death has given to the world, and why was it?

Because He conquered death and hell.

He was the only Sinless Being that ever lived upon this earth.

He alone could be made a sacrifice for Sin; and He gave up His life so that we might be redeemed from Sin.

Who hath believed our report?

When you read the stories of the lives and deaths of men and women who have been of most use in the world for God and for humanity, do you not find that they have been inspired by the Light that shone around that sacred Head?

Have they not been inspired by the Life and Death and Resurrection of Jesus?

We can know that it took place, we can know that the Christ died, but we do not need to have a picture of the crucified Christ always before our eyes.

I am so glad that we do not have to gaze on the marred visage.

It is best not to look at the sorrowful side of things all the time.

The Story of Jesus' Life the Most Interesting Book for Children.

When our dear daughter was just a little child—she had a very sympathetic heart—she had a little child's Bible in which were the pictures of the life of Jesus, and we were reading this book to her.

It was before she was able to read.

How she did love Jesus, the Savior, all her life!

She never doubted Him.

I remember that the dear little child, as she looked at the pictures and heard these beautiful stories read, put her little finger on the picture of Jesus one day, as she said to me: "Mamma, that is God."

She knew that He was God manifested in the flesh.

At that time she had been attending the Sunday-school, and the General Overseer was giving some addresses concerning the Word being made flesh, and she got her idea from that.

I said: "Dear, that is a picture of God's Son, and God was in Him. He was God Himself, made manifest in the flesh."

She understood that truth when she was a very little child.

She did not know about the crucifixion.

I did not want to tell it to her then. I had decided to wait a little while before telling her.

At that time she did not know anything about sin.

Sin had not entered her sweet life and she did not know about it.

Careful Judgment Required in Showing Pictures of the Crucifixion to Little Ones.

In the Sunday-school which she was attending, they were showing the pictures of the life of Jesus to the little ones.

I did not know that the teacher had time to get to the study of the Crucifixion; but one day they told her.

Oh, what a terrible picture for the little ones to see!

Dear Esther came to me after the Sunday-school service in such great sorrow, with the tears running down her face, and she sobbed: "O mamma, they 'trustified' Jesus!"

Then she began to describe this picture to me.

She had seen the beautiful picture of Jesus calling the little children to Him, and now she had seen Him with His visage marred.

It nearly broke her little heart, and sobbing she said: "O mamma, He had to die. He died for us because we were sinners. We had to have a Savior die for us."

Then she told me the story as the man had told it to her.

That was the first impression that was put into her little heart of the Crucifixion.

So when she came to me with the story I said to her: "Dear, did he not tell you what came after that?"

"No, mamma," and she sobbed, "nothing more."

That man had left that impression on the little one's mind.

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and he had not said a word about the Resurrection—not one word, only the Crucifixion.

When You Tell Children for the First Time the Story of the Crucifixion, Tell Them Immediately After About the Resurrection.

Dwell on the Resurrection, and show the Christ's Triumph over Death.

Oh, if we had to stop at the Crucifixion, would that not be terrible?

We thank God that we do not have to stop at the Crucifixion, but that we go on and see the Resurrection—see the Glorified Savior, and know that He rose again from the dead, and was the "firstfruits of them that are asleep."

We thank God that we know that "as in Adam all die, so also in Christ shall all be made alive."

We are looking for life.

We want life in our physical being, but it must first come into the spiritual being.

The physical and the temporal are nothing compared to the spiritual.

Still we need healing.

While we dwell in this body we should be free from disease.

We need salvation for the body as well as for the spirit, and we are so glad that the Christ has provided both.

"Surely He hath borne our sicknesses and carried our sorrows."

We could not bear our sorrows if we had not God, and did not know the Christ.

I feel so sorry for the people who do not know the Christ and have no one to bear their sorrows and sicknesses.

They cannot bear them.

That word *surely* is so good!

There is no sound of doubt about that.

It is sure! SURE!! SURE!!!

We have a Sure Foundation when we are founded on the Rock—the Rock, Christ Jesus.

Keep that in your mind: "Surely He hath borne our sicknesses and carried our sorrows."

Many of you have been taught the awful doctrine that God does evil things, that He killed His own Son.

God did not do that.

Jesus came to give up His life as a ransom for sin; God did not put Him to death.

Who was it that put the Christ to death?

The Jews say they did not do it.

They do not like you to say that they crucified the Christ, but they did.

They say that they did not crucify the Christ, it was the Romans who did it.

They say that they had not the power to do so, for they were under the Romans at that time.

The Romans Would Not Have Put the Christ to Death Had It Not Been for the Jews.

The Jews made the accusation against Him, that brought Him before their own Ecclesiastical council, and then brought Him before the Romans.

He was not put to death by the Roman law.

They said, "We have a law, and by our law He must die, because He made Himself the Son of God."

The Romans did not have a law which said that people should be put to death for that, or even for blasphemy—had He committed it—or made unsupported claims.

They had nothing to do with that.

Pilate wanted to please the Jews.

Pilate's wife had had a dream that night, and sent him word to have nothing to do with that Righteous Man.

Nevertheless, he was weak, and gave way to the Jews, but before he did so he washed his hands, thinking that washing his hands could wash away his guilt.

The Blood of the Christ upon the Jews.

He said: "I am innocent of the blood of this Righteous Man, see ye to it."

They replied, "His blood be on us and on our children."

Has it not been?

It has passed down through the ages into the present time.

It is so hard to get a Jew or Jewess to believe that Jesus is the Son of God, the Messiah for whom they are still looking.

They will not believe that He died, was crucified and ascended into the heavens, and that He is coming again.

Will they recognize Him when He comes again to receive from the world His own?

Oh, will it not be glorious if they do?

But they will have to recognize Him as the One whom they pierced; and they will have to repent.

God the Father Not Amenable for the Crucifixion of the Son.

Some Christians teach that God killed His own Son. If that were true it would look as if God Himself would have to repent.

God did not put to death His own Son.

The Christ gave up His life.

He was crucified by the hands of sinful men.

The Apostles said on the day of Pentecost, that His life was taken "by the hand of lawless men," His life was delivered up unjustly; and that wonderful prophecy in the book of Isaiah was literally fulfilled.

He was crucified between two thieves; "He made His bed with the wicked, and with the rich in His death."

Joseph of Arimathea, a rich man, begged for the body of Jesus.

When Jesus' body was given to him, he put it in his own new tomb.

The Christ Miraculously Rose From the Dead.

When the women came with the spices and embalming material, they could not find Him, because He had risen.

The Jews taught that the disciples had come and stolen the body away.

They knew that Jesus had taught that if they destroyed the temple it would be raised up again in three days.

They said that He meant the temple at Jerusalem.

Instead of that, He made it very plain that the temple that was to be destroyed was His body.

The Jews seemed to have known this, because they said:

That deceiver said, while He was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply His disciples come and steal Him away and say unto the people, He is risen from the dead.

They put a guard there so no one could steal His body.

They had thrust the sword into His side, and there came out blood and water, so they knew that He was dead.

Every Lord's Day we repeat in the Apostles' Creed that we believe that He went down into hell, and on the third day rose again from the dead, and ascended into heaven, and is sitting on the right hand of God the Father Almighty.

Does it say in the 53d chapter of Isaiah that God put the Christ to death?

It says no such thing.

It does not say that God struck Him and afflicted Him.

It says, "Yet *we did esteem* Him stricken, smitten of God and afflicted."

God Did Not Smite or Afflict the Christ.

The Jews who put Him to death said when He was on the cross that He had been smitten for His transgressions.

Not only they have said it, but the Christian people of today talk as if that were true.

God did not smite Him or afflict Him.

His life was made a ransom for sin.

He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many: and He shall bear their iniquities.

Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He poured out His soul unto death, and was numbered with the transgressors: yet He bare the sin of many, and made intercession for the transgressors.

What a blessed thought it is that He made intercession for the transgressors.

When Stephen, the first martyr, was put to death, and they who stoned him looked into his face, they saw that it was the face of an angel.

He made his defense, and told them how they had put to death the Holy and the Just One.

All Martyrs for the Truth Have Made Intercession for the Transgressors.

The Spirit of God was in Stephen just as He was in Jesus, when He said, "Father, forgive them; for they know not what they do." He made intercession for them.

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So with Stephen. He asked the Father to forgive them.

He made intercession for the transgressors just as the Christ did.

So it has been with all who have been martyrs for the truth.

They have not railed because they were put to death; but they have asked the Father to forgive those who did it.

What wrong perceptions people have had of Jesus and of God, when they thought that He smote His Son!

God never does anything that is evil.

Evil is from the Evil One.

God is good.

God is Life.

God is Light.

God is Love; and in Him there is no darkness at all.

We do not want to live in the darkness, but we want to live in the light.

Cannot we have the light of God in us, and will He not live in us?

Surely He does live in His children.

A Story of One of the General Overseer's Missions in New Zealand.

I will give you an illustration which may help you to retain this in your mind.

Some years ago when the General Overseer was speaking in New Zealand on this subject in one of the theatres, there was a Presbyterian minister present, whose daughter had been an invalid a great many years, and he desired to have her healed.

There were some members of his church who believed in Divine Healing.

He knew that they had been healed by God in answer to prayer, and were helping others who attended our meetings to get blessing also.

At first this Presbyterian minister offered us his church to hold our meetings.

But the General Overseer thought that he would be more free to speak if he engaged the theater for this purpose.

We have often noticed that ministers sit away in the back, because they fear it might become known that they were there, and it would look as if they endorsed the General Overseer's teaching, which would cause trouble.

But this man came in late and he could not get a seat, so he went into the back gallery.

He brought his Bible with him.

Presbyterian Minister Heard Teaching from the Word of God With Incredulity.

Our friends had told him that all the General Overseer's teaching was in accordance with the Bible, and, although it might seem unusually strange to him, it was the teaching of the Lord Jesus the Christ.

So he made up his mind to verify everything by the Bible.

He was busy looking up passages in his Bible when the General Overseer showed that disease was the work of the Devil, and that "Jesus of Nazareth went about doing good and healing all that were oppressed of the Devil; for God was with Him."

He could not say that that was not true; yet it did not quite accord with his previous ideas.

Then the General Overseer went on to say that God did not smite His Son.

The minister became very indignant, and thought that now he had him; for he felt sure that it said in the 53d chapter of Isaiah "He was smitten of God and afflicted."

So he jumped up and said: "Sir, you are wrong there, because the 53d chapter of Isaiah says, 'He was smitten of God and afflicted.'"

"Is that what your Bible says?" the General Overseer asked.

"Yes, all the Bibles say that," the minister answered.

Then the General Overseer said: "Will you please read to me the whole verse and context?"

So he began to read: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted."

"Will you please read the last clause over again very slowly?" the General Overseer said.

He read it again very slowly.

"You are one of those who esteemed 'Him stricken, smitten of God, and afflicted,' said the General Overseer.

"You say that He was; but does this Book say so?

"'*We* did esteem Him.' Who are 'We?' Is that God?"

The man could not say another word and he sat down.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

We will close with the words, "With His stripes we are healed."

The stripes did not come from God.

They were the work of the Devil.

The Resurrection and the Overcoming of Death was the Work of God.

All who are true Christians, all who truly know God, when they come to the place where they have to cross the River of Death, can get comfort for their sorrows and healing for their pains.

We have to pass out of this life into life eternal, but death is swallowed up in victory, because the Christ hath conquered Death.

He said: "If a man keep My Word, he shall never taste of death.

The beautiful spirit of our daughter, who went out from our home, never saw death: for the Christ was with her.

You need not see death, if you have Him with you.

He can take you right through the dark valley of the shadow of death.

She did not even see that.

She was not afraid, because He was with her.

So it is with all who triumph over death.

We get that triumph, because with His stripes we are healed.

We do not say that there is no sorrow in the world.

The world is full of grief and sorrow; but we can conquer through Him who has made us more than conquerors.

We have overcome by the blood of the Lamb.

Those of you who want to overcome Sin and Death and Hell and all the powers of the Evil One, and want to live to serve God here, as well as to serve Him in eternity and to give yourselves fully to God, stand and tell Him so. (The entire audience rose.)

PRAYER OF CONSECRATION.

My God and Father, I come to Thee in the Name of Jesus. Take me as I am and make me what I ought to be. Help me to give myself fully to Thee and fully to repent and restore to any whom I may have wronged. Help me to do what is right in Thy sight. Forgive my sins. Help me to know Thee as the Savior, Healer and Cleanser. Help me, and bless me, so that I may go forth to better service than ever before; and that whether living or dying I may serve Thee with all my heart, with all my soul, and with all my strength. For Jesus sake. Amen. (*All repeat the prayer, clause by clause, after Overseer Jane Dowie.*)

Overseer Jane Dowie—Beloved brothers and sisters in the Lord, if you have truly believed these words that you have spoken, if you have just now repented of your sins, and vowed to God to do right, and you mean to keep that vow, then God has promised that He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness.

We do believe that at this moment your sins are forgiven.

We say to you the words of Jesus: "Sin no more, lest a worse thing befall thee."

We do not desire that any worse thing shall come upon us; but we do desire that we shall be able to serve Thee, our Father, in this beautiful City of Zion, and in the life to come in the beautiful Zion above, where there is no more sin, no more sorrow, but where all is joy and light and life.

We ask this for Jesus' sake.

The choir then sang very softly, "Sun of my soul, Thou Savior dear."

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

After the Recessional had been sung the service was closed by Overseer Jane Dowie pronouncing the

BENEDICTION.

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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By Deaconess Sarah E. Hill

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual worship.—*Romans 12:1.*

THE Apostle Paul here tells us what constitutes spiritual worship.

It is the worship of God by man's spirit.

But man's spirit cannot worship God if he is under the flesh, for his spirit is then held in subjection to material things.

Then he loves the things of the world more than the things of God.

Because the 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.—*Romans 8:7, 8.*

The nature of the flesh is material.

It was made to work with material things.

When God's people in ancient times worshiped Him by offering animals in sacrifice, they first poured out the blood which is the life of the animal.

But the apostle tells us to offer our bodies a living, not a dead, sacrifice.

The body and soul of man constitute his animal being.

When man offers this a sacrifice to God, he must pour out his soul continually in service to God.

As he does this, the Holy Spirit comes into his being to renew him with life and health and power for service.

The Holy Spirit's power transforms him by the renewing of his mind, so that, in time, he learns what the perfect Will of God is, and he is ruled by God.

When the flesh rules man, he becomes fashioned according to this world. (Romans 12:2.)

But the Holy Spirit will restore God's image in man through the regeneration of man's nature. (Colossians 3:10.)

The method of worship given by God to His people under the Mosaic law, contained three orders of sacrifice.

These were the sin offering, the burnt offering and the peace offering.

All of these sacrifices had relation to a Covenant between God and man.

In the sin offering, which comes first in order, the leading idea is that of atonement for sin.

It recognizes man's sin in breaking his Covenant with God.

The animal in this sacrifice is a symbol of the Christ, the Lamb of God, who in the fulness of time offered Himself as a sacrifice for the whole human race and restored man to his Covenant relations with God.

The burnt offering must follow the sin offering, for the leading thought in it is that of self-dedication.

After man has accepted the Atonement of the Christ for his sins, he must then offer his whole being to God for His service.

It is this symbol of the burnt offering that the apostle refers to in beseeching God's people to offer their bodies a living sacrifice to Him.

When man's animal being is ruled by God then his spirit is free to worship God in spiritual worship.

Then he is at peace with God.

This is represented by the peace offering, which was eaten by the offerer.

It is a symbol of the Christ as the Bread of God, who came to give life to the world. (John 6:35.)

Jesus said: "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves."

He tells us that His life and His Spirit are in His Words, and we get these by keeping His commandments.

His meat and drink was to do the Will of the Father and accomplish His work. (John 6:53-63; 4:34.)

It is man's part of this work to offer to God for his sins the sacrifice of the Lamb of God who taketh away the sin of the world and to accept the Atonement thus made for him, and then to offer his soul and body a living sacrifice as the Apostle commands us.

God will work in man and through him as he keeps himself on the altar.

This means the keeping of the Covenant.

God has sent to the world in these Latter Days, His Prophet, Elijah the Restorer, to teach the people how to keep the Covenant of Salvation, Healing and Holy Living.

Zion Literature Mission desires your help, dear reader, to send this teaching over the world.

The Little White Dove Carries Zion's Message to a Cabin in Alaska.

The letter which follows was written to our General Overseer from Alaska:

DEAR GENERAL OVERSEER:—Without having seen you I feel that I know you, and wish to tell you how the power of the Holy Spirit is working through you to the glory of God, even in these icy regions.

I want to tell you how I came to know you.

In the month of March, 1870, I was a small boy in McLean county, Illinois, and at a Methodist revival I found the Christ as my Savior.

As long as I remained at home I lived the best I knew, but shortly after my conversion my mother died, and I went to Texas.

There I went to work as a cowboy on a ranch, and soon forgot the Christ and home, and fell from grace, down, down, down.

I became a slave to tobacco, and could not get enough bad whisky, and debased myself by telling lies.

I came to Alaska in the spring of 1900 to get gold, and by the mercy of God I have one claim that is going to prove rich.

But, dear General Overseer, I have got more than gold or gold mines.

By some means or other, (by a heavenly messenger,) I found a part of one of your LEAVES OF HEALING among some novels and waste papers in a desolate cabin.

I desired the papers to kindle a fire at home—a lone cabin not far away—and when I arrived at my cabin I was cold and not in a good humor.

I threw the papers on the cabin floor with an oath, and prepared the wood for fire.

I tore up one novel after another, still I could not start the fire.

I picked up a piece of LEAVES OF HEALING.

I read it all, and something came over me not to burn that paper, so I laid it by.

After a while I got several of the LEAVES. I have them yet—and while the fire was burning, and before I got my breakfast, my fist and my mouth both full of tobacco, I read where it said that the Christ can heal the sick.

I thought of how I had not been sick one day in years, but the Spirit came to me with the knowledge that love of tobacco, whisky and lying was a disease.

After breakfast, a blizzard set in to blow and snow, and I filled my pipe and sat down to have a good smoke, but I read all of LEAVES OF HEALING.

That night when all alone in my cabin I lit my pipe to have another good smoke, and I began to look back at my past life. What a horrid picture!

I thought if I could only have the spirit I once had!

I thought of the man who wrote LEAVES OF HEALING, and thought that if he would only pray for me, the Christ could heal the sin of tobacco, for if He can make a man He can surely heal him.

At that moment a Spirit, or an Angel or a Power was somewhere about me—I know not where—but then and there in the Name of the Christ and Zion, I turned down my lamp, hid myself behind the stove and got down on my knees and did something I had not done for years.

I prayed and cried, and cried and prayed.

The Message in LEAVES OF HEALING had reached its destination!

When I rose to my feet the desire for tobacco was gone, the desire for whisky was gone and the desire to lie wilfully was gone, hence this message is Truth.

This was on the night of December 26, 1902, and today, February 20, 1903, I am free from the effects of Satan.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending May 23, 1903.

500 Rolls to Hotels of New York and New Jersey
31 Rolls to.....Hotels in Washington, D. C.
4,308 Rolls to.....Various States in the Union
1,796 Rolls to Hotels in Europe, Asia, Africa and to the Islands of the sea

Number of rolls for two weeks..... 6,635
Number of rolls reported to May 23, 1903, 2,805,388

Report of Free Literature Distributed by Zion Restoration Host During the Month of April, 1903.

Number of Messages.....223,395
Number of LEAVES OF HEALING.. 17,032

240,127

Total number of pieces reported to May 14, 1903..... 5,073,282

A. F. LEE,
Recorder of Zion Restoration Host.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JUNE 17th or 18th.

Are You Dominated by Temporal or Eternal Realities?

1. *While in the world we are not to live for it.*—1 John 2:15-17.
   Its customs are vain.
   Its ways are devilish.
   Its end is destruction.
2. *If we live for the world our work will all perish.*—John 7:27-29.
   The work of God is forever.
   The work of God is steadfast.
   Living for God makes for life.
3. *Anxiety about food and raiment proves one has no faith.*—Matthew 6:31-34.
   God cares for us before birth.
   God cares for us when young.
   God never forsakes, even in old age.
4. *A person's one object can be to serve God, even amid a busy life.*—Romans 12:9-18.
   These are elements that win with God.
   God loves a man who works.
   One can work, yet be full of the fulness of God.
5. *All temporal things change and wax old.*—2 Corinthians 4:11-18.
   The body is ever changing.
   The best vesture decays without use.
   Everything of dust returns to dust.
6. *Riches, health and all, though striven for, pass away.*—James 1:9-12.
   Walk humbly with thy God.
   Seek not for great things.
   The Crown of Life comes to the faithful.
7. *Things that are human are swept away so suddenly.*—Matthew 7:24-29.
   Some things God has settled.
   One's affections should center above.
   Testing times are always coming.
8. *To make all conform to the image and plan of God should be our one aim.*—James 1:21-25.
   The one who does God's Word abides.
   The one who seeks God's Truth is blessed.
   The one who departs from iniquity is saved.

The Lord our God is a World-warning God.

SUNDAY BIBLE CLASS LESSON, JUNE 21st.

A Constant Bent Towards God.

1. *He is everything.*—Psalm 27:1-8.
   He is the Light of life.
   He is the Strength of life.
   He is the Hope of life.
2. *He is everywhere.*—Psalm 73:23-28.
   So near is He.
   He is with us.
   He is coming nearer.
3. *Life is void without Him.*—Songs of Solomon 3:1-5.
   Those apart from Him are restless.
   He gives His beloved sleep.
   He alone can satisfy.
4. *No treasure compares with Him.*—Songs of Solomon 5:9-16.
   His beauty ravishes one.
   He excels all others.
   How wonderful He appears.
5. *He only can satisfy.*—Psalm 42:1-8.
   Without God earth is a weary waste.
   Without God hearts break.
   Without God hopes flee.
6. *His goodness is incomparable.*—Psalm 36:5-10.
   There is none good save He.
   He cannot do one a wrong.
   He follows until He finds the lost.
7. *Do not cease until you know Him.*—Job 28:1-28.
   Men seek for silver and gold and find it.
   Men find knowledge of things beneath the sky.
   Every one in one way can find God.

God's Holy People are a 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.

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

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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.

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Frank W. Cotton, Manager

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 CITY, ILLINOIS

Zion Administration Building.

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

Fifteen Thousand Three Hundred Thirty-five Baptisms by Triune Immersion Since March 14, 1897.

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

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer	4754	
Baptized in South Side Zion Tabernacle from January 1, 1902, to 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	5658	
Total Baptized outside of Headquarters		6299
Total Baptized in six years		14,923

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	79		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	39		
Baptized in Zion City by Elder Hoffman	12		
Baptized in Zion City by Elder Excell	52		
Baptized in Zion City by Overseer Speicher	20		
Baptized in Chicago by Overseer Mason	2		
Baptized in Chicago by Elder Farr	40	262	
Baptized in Australia by Overseer Voliva	10		
Baptized in Australia by Deacon McCullagh	4		
Baptized in California by Elder Taylor	3		
Baptized in Canada by Elder Simmons	6		
Baptized in Canada by Elder Brooks	4		
Baptized in England by Evangelist Cantel	60		
Baptized in Illinois by Elder Royal	1		
Baptized in Kansas by Deacon Robinson	5		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Michigan by Elder Adams	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Bryant	13		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada, by Elder Brooks	9		
Baptized in Pennsylvania by Elder Hammond	10		
Baptized in Washington by Elder Ernst	3	150	412
Total Baptized since March 14, 1903			15,335

The following-named sixteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, May 20, 1903, by Elder F. M. Royal:

Ault, Effie M	Zion City, Illinois
Barley, Edward	Lion's Head, Ontario, Canada
Bartholomew, Eliza	Zion City, Illinois
Breau, Mrs. Ora	Compton, Illinois
Burnette, Harry Lacelles	Zion City, Illinois
Davis, Rolla	Zion City, Illinois
Lippincott, Herbert	Zion City, Illinois
Rickert, Mrs. Elizabeth	Zion City, Illinois
Rickert, Elsie M	Zion City, Illinois
Sears, Otto	Zion City, Illinois
Siemens, Jacob P	Gretna, Manitoba, Canada
Siemens, Mrs J. P	Gretna, Manitoba, Canada
Simpson, Stella E	Pana, Illinois
Sinclair, Crawford	Zion City, Illinois
Tambling, Mary L	Zion City, Illinois
Ward, G. H	Windom, Minnesota

NOTICE TO CORRESPONDENTS.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

CONSECRATION OF CHILDREN.

The following names are those of young children consecrated at Shiloh Tabernacle, Zion City, Illinois, Lord's Day, May 24, 1903, by Overseer Jane Dowie:

Biddle, Pearl S	Zion City, Illinois
Grieve, Mary Helen	3012 Edina boulevard, Zion City, Illinois
Grieve, Anna Ellen	3012 Edina boulevard, Zion City, Illinois
Hancock, Cora	Zion City, Illinois
Hancock, Elsie	Zion City, Illinois
Kreps, Hazel	2205 Ezra avenue, Zion City, Illinois
Kreps, Darwin	2205 Ezra avenue, Zion City, Illinois
Matson, Jerome David	3000 Elisha avenue, Zion City, Illinois
Matson, Byron Silas	3000 Elisha avenue, Zion City, Illinois
Moughmer, Howard Wing	3000 Elizabeth avenue, Zion City, Illinois
Ramsey, Ida May Jessie	Zion City, Illinois
Rees, Delwyn Waughaw	3108 Gabriel avenue, Zion City, Illinois
Rees, Clifton Herbert	3108 Gabriel avenue, Zion City, Illinois
Rees, William Gordon	3108 Gabriel avenue, Zion City, Illinois
Ross, Lloyd	2103 Ezekiel avenue, Zion City, Illinois
Thirion, Philip Cecil	3001 Gabriel avenue, Zion City, Illinois
Ziegler, Ruth Esther	3005 Gabriel avenue, Zion City, Illinois
Ziegler, Ralph Wesley	3005 Gabriel avenue, Zion City, Illinois

The following are the names of young children consecrated at Cincinnati, Ohio, Lord's Day, May 3, 1903, by Elder Daniel Bryant:

Krueger, Charles B	1525 Race street, Cincinnati, Ohio
Kreuger, Wilbur D	1525 Race street, Cincinnati, Ohio
Reimüller, Edwin Paul	434 Richmond street, Cincinnati, Ohio
Reimüller, Caryl Ludvig George	434 Richmond street, Cincinnati, Ohio.
Reimüller, Gladys Dagmar Henriette	434 Richmond street, Cincinnati, Ohio.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3 00 p. m., Thursdays, 2:30 and 7:30 p. m.

Special Baptism!

Baptism for all believers, whether or not members of the Christian Catholic Church in Zion will be administered June 14, 1903. Let all candidates send their names to Overseer William Hamner Piper, 27 Blake street, North Cambridge, Massachusetts.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

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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, $15. To Ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

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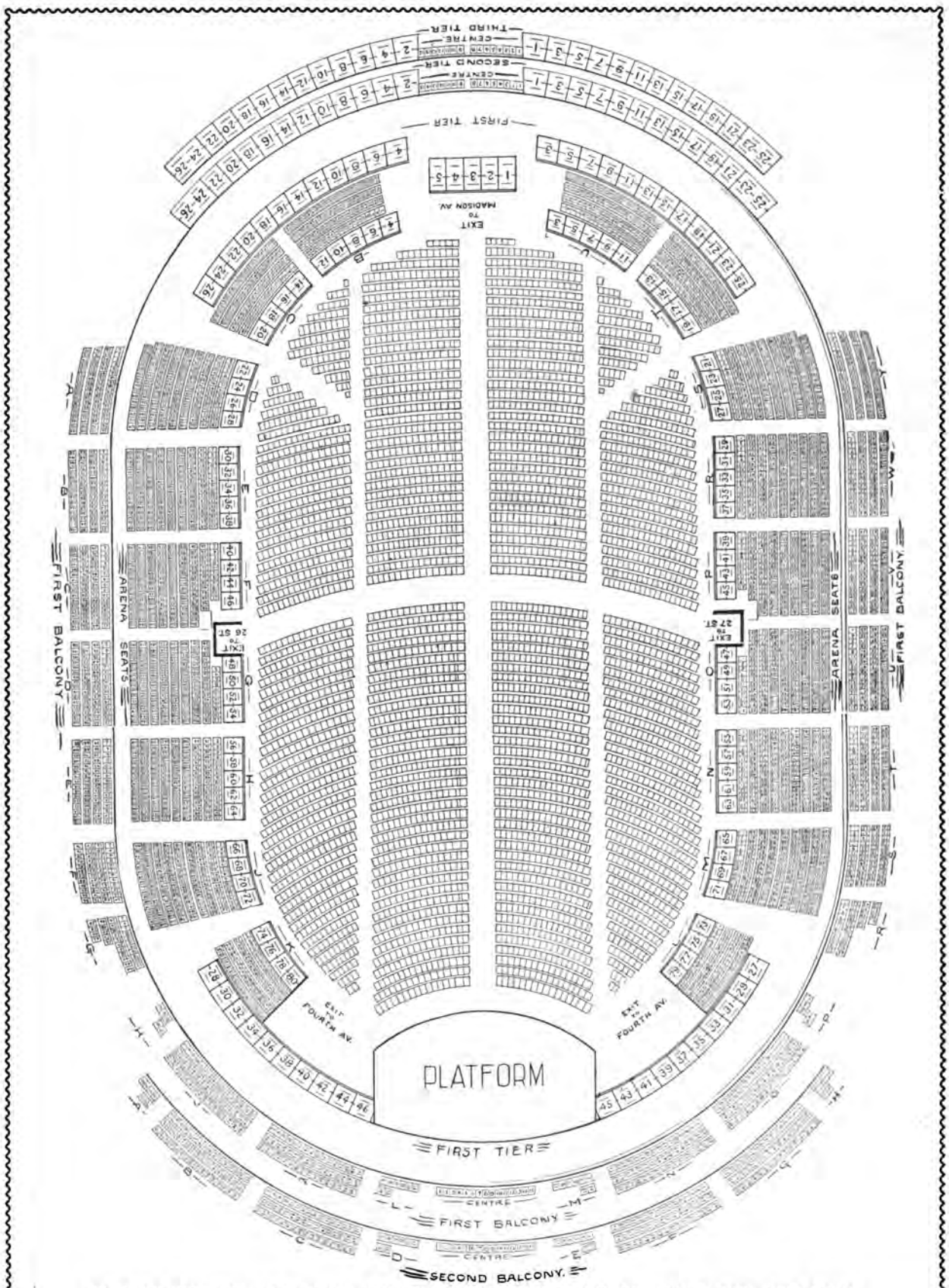
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Notice of Removal.

The Offices of the General Recorder and Financial Secretary of the Christian Catholic Church in Zion have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake county, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to General Recorder of the Christian Catholic Church in Zion, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it is much safer to register the letter containing the bills.

Subscribers, Read This.

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

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

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

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

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
19 Twelfth Street, Chicago, Illinois.

Train Schedule Between Zion City and Chicago

Effective April 5, 1903

Weekday Trains				Sunday Trains	
CHICAGO TO ZION CITY		ZION CITY TO CHICAGO		CHICAGO TO ZION CITY	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	7.03 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.	* 8.00 p. m.	9.11 p. m.
2.00 p. m.	3.13 p. m.	5.05 p. m.	6.20 p. m.	ZION CITY TO CHICAGO	
3.00 p. m.	4.16 p. m.	*†2.34 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
4.15 p. m.	5.32 p. m.	* 8.04 p. m.	9.30 p. m.	* 8.19 a. m.	9.45 a. m.
* 5.20 p. m.	6.56 p. m.	‖ 1.18 p. m.	3.00 p. m.	*11.49 a. m.	1.15 p. m.
* 8.00 p. m.	9.11 p. m.			5.05 p. m.	6.40 p. m.
				* 8.04 p. m.	9.30 p. m.

* Signifies change train at Waukegan. † Train does not run south on Saturdays.
‖ Train runs south on Saturday only.

North Bound Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation tickets sold at depot. To travel between Zion Building and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

Zion Transportation and Railway Affairs (John Alex. Dowie) 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,
General Superintendent Zion Transportation.

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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 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.

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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.

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Are offered at $20 each.
These pay 7 per cent interest, and 20 per cent of the surplus earnings.
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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 cooperate heartily with all in effecting sales where the money is to be turned into Zion Investments, or the parties propose coming to Zion City.
For further particulars, address or call on

DEACON DANIEL SLOAN, Manager
ZION 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

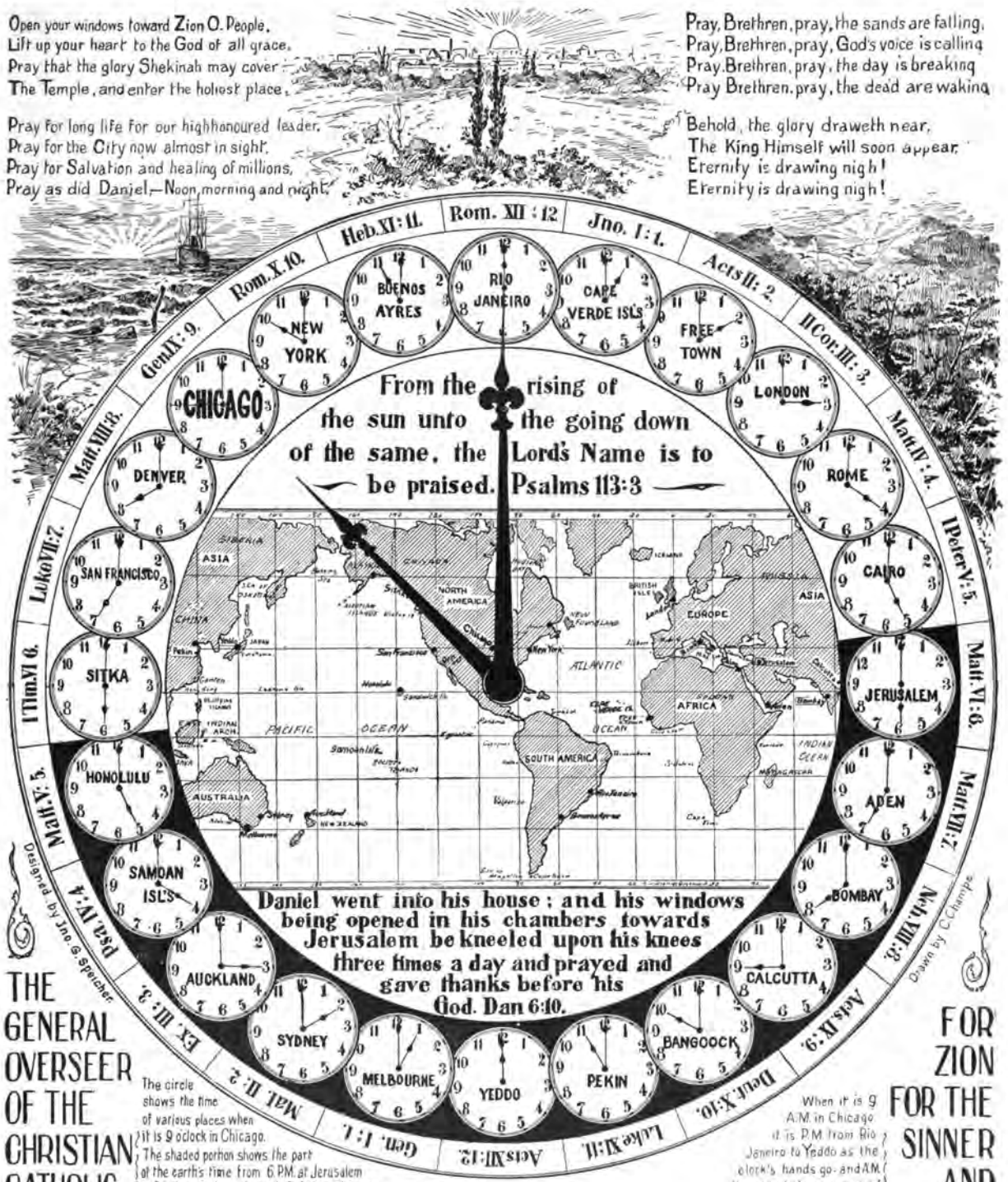
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Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

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ZION'S PRAYER REMINDER



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In Far Away Alaska

A lone man in a cabin read LEAVES OF HEALING for the first time.

Two months later he wrote:

"I read all of Leaves of Healing.

. . . . . .

"Then and there, in the Name of the Christ and Zion, I . . . got down on my knees and did something that I had not done for years.

"I prayed and cried, and cried and prayed.

"The Message in LEAVES OF HEALING had reached its destination!

"When I rose to my feet, the desire for tobacco was gone, the desire for whisky was gone, and the desire to lie wilfully was gone; hence this testimony is true."

What Would You Give

To have been the one used of God in sending that copy of LEAVES OF HEALING?

Give As Much

To send LEAVES OF HEALING to others.....

God is similarly using LEAVES OF HEALING everywhere

Pray Earnestly and Work with Determination to Attain the Mark Set in the . . . . . .

Watchword of Zion Printing and Publishing House . . . for 1903

100,000

Yearly Subscribers to

Leaves of Healing

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GREAT CLOSING SERVICE

On Lord's Day Afternoon, May 31, 1903

The Final Service of the Two Years' Mission in the Chicago Auditorium will be Held

Rev. John Alex. Dowie

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

Will Deliver a Most Important Message Entitled

"At Midnight Comes the Cry"

Music will be furnished by Zion City Band of thirty-five pieces, and by the full Zion White-robed Junior and Adult Choir of several hundred voices.

The General Overseer requests all officers and members of the Christian Catholic Church in Zion within reach of Chicago to attend this important service.

ALL WELCOME ⁂ SEATS FREE ⁂ FREE-WILL OFFERING

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

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

Shareholders in this Association

Will, as usual, have a ***10 per cent. Discount*** *from regular rentals of lots in that location, for a limited time; and those holding Certificates in* ***THE NEW FIFTH SERIES*** *offered for sale, beginning April 1, 1903, will have the right to make* ***first selection*** *of lots, according to Certificate Numbers. Shares may be bought at the* ***Par Value of $100 Each,*** *bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

The Unprecedented Profits

Already realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

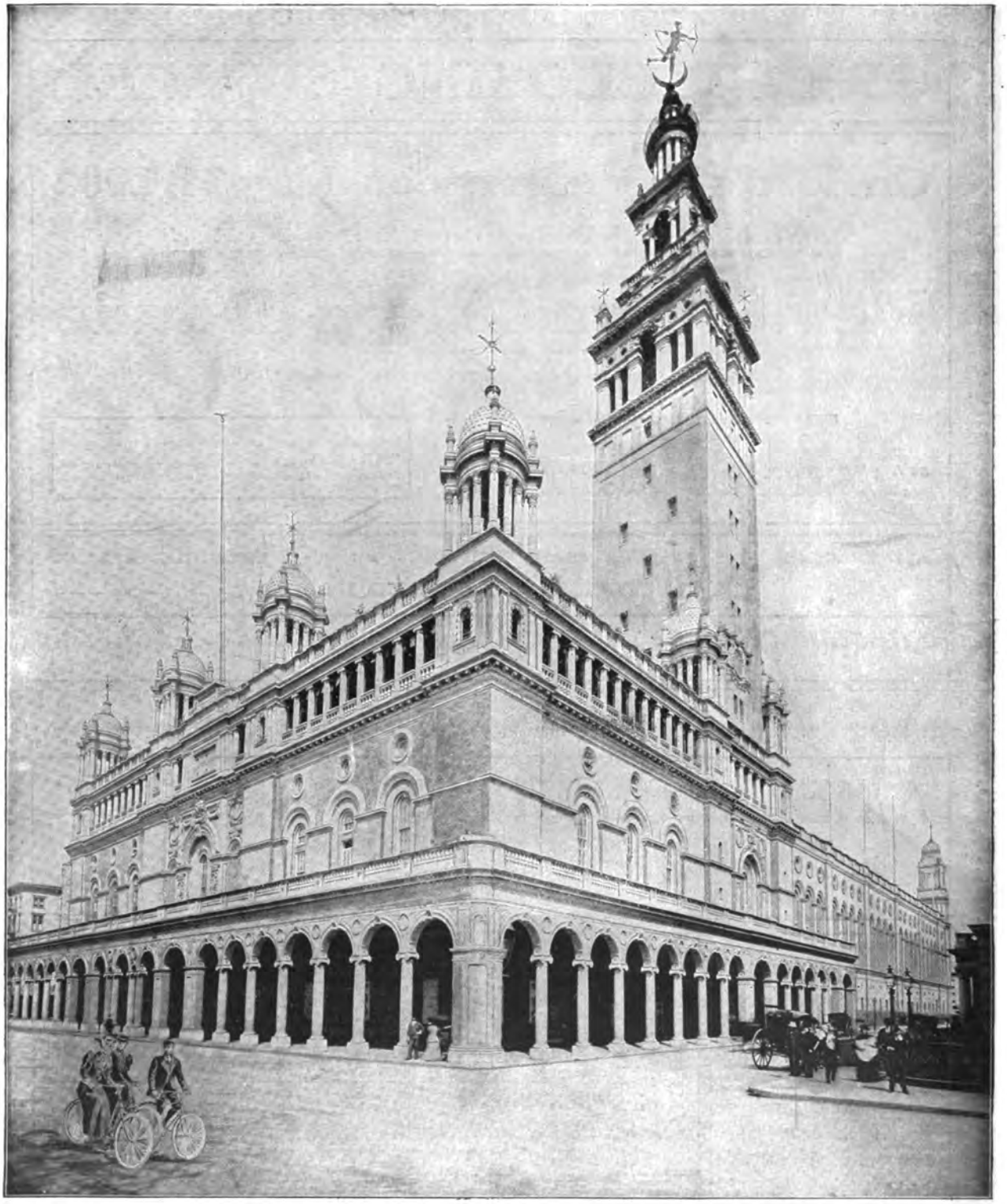
JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary *H. WORTHINGTON JUDD, Secretary and Manager*

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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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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

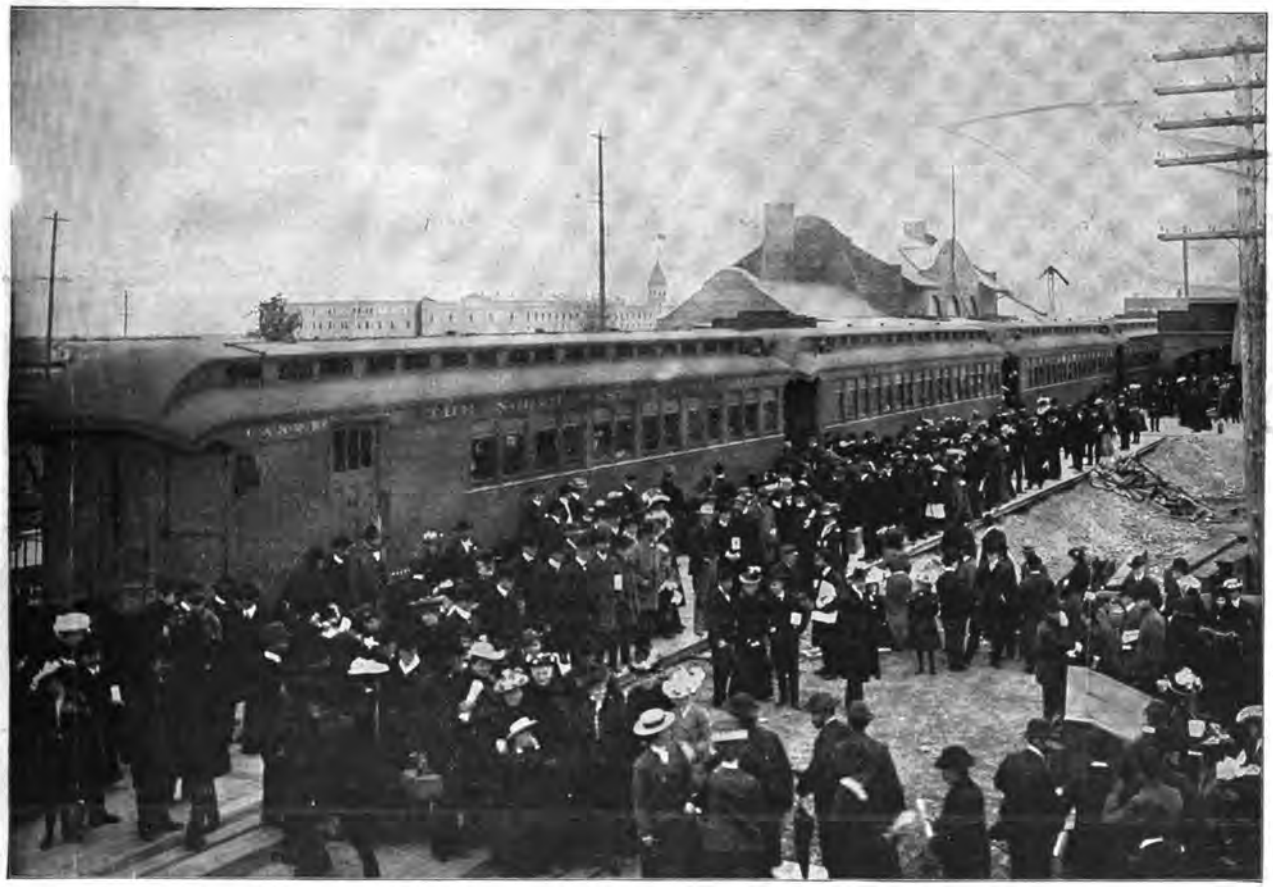
I am the Lord that healeth thee.

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 XIII. No. 7. *CHICAGO, SATURDAY, JUNE 6, 1903.* *Price Five Cents.*



ONE OF THE FIVE TRAINS OF ZION RESTORATIONISTS LOADING AT THE CHICAGO AND NORTH-WESTERN DEPOT, ZION CITY, ILLINOIS, LORD'S DAY MORNING, MAY 31, 1903.

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

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

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
19 Twelfth street, 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.

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CHICAGO, ILLINOIS, SATURDAY, JUNE 6, 1903.

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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, JUNE 24th or 25th.

The Rapturous Glory Beyond.

1. *The joy set before us should be inspiring.*—John 14:1-6.
Never lose sight of the glory beyond.
Then we can lose all and be joyful.
An inheritance undefiled awaits us.

2. *We shall share in all the Christ has.*—John 17:19-26.
The Christ has all things.
Hence all things are ours.
For we are the Christ's and He is ours.

3. *All will be ours for He will be ours.*—Revelation 21:9-27.
No poverty will be there.
No distress will be there.
No discord will be there.

4. *Seek an abundant entrance whatever the cost.*—2 Peter 1:5-12.
Some are saved by fire.
Some go in empty-handed.
A high station there depends on fruitfulness here.

5. *We shall be exalted to reign forever over all.*—Hebrews 2:5-12.
We shall not only be with Him.
We shall reign with Him.
We shall share in His glory.

6. *The vision of it now is wonderful to behold.*—2 Corinthians 12:1-4.
How near Paradise is, even now!
It is not to be measured by distance.
The Spirit will lift us up to behold it.

7. *The pledge of that glorious realization can be ours.*—Ephesians 1:9-14
The indwelling Spirit makes it real.
He is the earnest of what is to come.
Step by step we obey, and by faith we enter in.
The Lord our God is the Glory-unveiling God.

SUNDAY BIBLE CLASS LESSON, JUNE 28th.

The Heavens Above Us.

1. *God made more than one.*—Genesis 2:1-7.
There is more than one heaven.
So there is more than one hell.
What God says, and tradition teaches, differ.

2. *They were established for Divine purposes.*—Psalm 89:5-14.
Each heaven has its specific use.
All heaven is full of praise.
Heaven is for saints, not sinners.

3. *They are full of God's praises.*—Psalm 148:1-6.
They praise Him from the heights.
The angels praise Him.
The saints worship Him.

4. *The earth must be changed to be like it.*—Psalm 2:1-6.
The Lord sits in the heavens.
He is never filled with perplexity.
He knows all He will do.

5. *God will soon come to the earth.*—Psalm 50:1-6.
He came first as Creator.
He came again as Savior.
Soon He will come as Judge.

6. *God must become All and in All.*—Psalm 103:16-22.
He will pluck out all that offend.
The last enemy will be destroyed.
God will be supreme in earth, hell, and heaven.

7. *The Heavens cannot contain Him.*—1 King 8:25-30.
He is here and there.
He is everywhere.
He is in every contrite heart.

8. *The Heavens will come down to earth, even the New Jerusalem.*—Isaiah 45:5-11.
Heaven comes down to earth.
Heaven pours down righteousness.
Righteousness will dwell on earth.

God's Holy People are a Heaven-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.

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ELIJAH THE RESTORER

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A General Letter from the General Overseer

. . . CONCERNING . . .

His Mission as Elijah the Restorer

Behold, I will send you Elijah the Prophet
Before the Great and Terrible Day of Jehovah come.
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.

"Ben MacDhui,"
Montague, Michigan,
U. S. A.,
June 3, 1903.

To the Overseers, Elders, Evangelists, Deacons, Deaconesses, Zion Restoration Host, and Members of the Christian Catholic Church in Zion Throughout the World, and to All Lovers of God.

Beloved Brethren and Sisters in Jesus, the Christ, our Lord and Coming King:

"Grace to you, and peace from God, our Father,
And the Lord Jesus, the Christ."

Two years ago, yesterday, June 2, 1901, I delivered a Discourse to an audience estimated at Seven Thousand persons, in the Chicago Auditorium, entitled:

"The Coming of Elijah the Restorer of All Things."

In that discourse I made my solemn Declaration as Elijah the Restorer.

The Time was a Critical One.

No one in my position at that time would have chosen such a Period for such a Declaration, endangering, as many would suppose, the Great Financial, and above all, the Great Ecclesiastical Interests and Institutions committed to my charge.

In about six weeks from that time the Gates of Zion City were to be opened, and the first lots apportioned, on Leases of Eleven Hundred Years, to the first purchasers.

With shouts of malignant triumph the World, the Apostate Churches and the Devil shrieked in chorus: "He has destroyed his influence;" "Zion is doomed;" "Zion City will never be more than a name."

The so-called "religious organs" of the Apostasies in tunes of every variety of Editorial Discord, announced the death and approaching burial of Zion.

The din which was made would have sounded very formidable to us had we been ignorant of Satan's devices.

But we had heard that contemptible conglomeration of "sound and fury signifying nothing" too often to be deceived by it.

We knew that there were none who were true to God in Zion, who would be affected by the ignorant and malignant clamor which utterly ignored the words that we had spoken, and misrepresented the Declaration, myself, and my people.

They manufactured a comic opera and sent it round the world, inventing words and scenes and conditions which had no other foundation than their own crude imaginations.

They were soon detected, however, and the true Nature of the Declaration began to appear.

The supposed triumph of Zion's enemies was very short-lived.

Somehow, they could not keep it up, and Zion continued to Go Forward utterly heedless of all the uproar.

But it was a Time of Testing for all in Zion.

And nobly did our people bear the test.

And nobly did they rally around me in doing the Work of God.

And wondrous were the Victories of the First Feast of Tabernacles which then followed, and the Wonderful Fact that the establishment of the City was assured from the first moment that the Gates were Opened.

The Story of the Last Two Years
is written in the Records of Heaven as we never can write it on Earth.

But no earthly critic can read the Story, even as it is recorded in Leaves of Healing, and as it is visible to all, since the date of the Declaration, without being compelled to admit that the Success of every Department of God's Work in Zion has been more glorious than ever, and that the City of Zion has become one of the most Wonderful Facts in this new century, already full of wonders—with endless change in sight.

Surely the Gathering in the Chicago Auditorium of last Lord's Day is an Epoch in Zion.

How the World views it!

Only today I received a private letter from one of the most distinguished literary men of the world, who writes:

Dear Doctor Dowie:—I attended, with great interest, your wonderful Auditorium service last Sunday.

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Such achievement as yours is almost without parallel in the history of the world.

This writer is absolutely impartial, and is the General Director of the Polyglot Publication Company, with Branches in Bombay, Berlin, Melbourne, London, and Paris.

I quote only these lines, which have followed me here to Ben MacDhui, to show the view that even intelligent men of the world take of the general aspect of the work; and this is continually shown in numerous articles in magazines and newspapers all over the world.

But the silence of our enemies in all lands upon the "Elijah Question," as it is now commonly called, is most significant, as is also the friendly attitude of thousands of Jews, who are, as a people, firm believers in the Coming of Elijah before the Coming of the Messiah.

BUT THE BEST OF ALL IS THAT GOD IS WITH US.

And He is blessing us above all that we could have asked or even thought.

In sending forth this issue of LEAVES OF HEALING, with the Wonderful Story of the Closing Service in the Chicago Auditorium, where I have delivered for Two Years, except in the Summer months of June, July, and August, a Continuous Series of Restoration Messages in the fulfilment of my Office as Elijah the Restorer, I can only praise and thank God, and those who love Him, who have gathered around me in this Great Work.

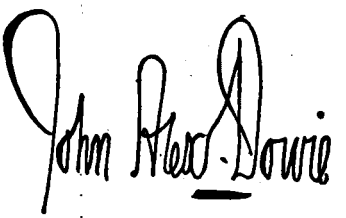
GREETINGS TO ZION IN ALL THE WORLD.

I have no time to write further than to send the kindliest Greetings to the friends, both far and near, and to ask them to pray for me in the few weeks of retirement which I intend to have, if God permit, at Ben MacDhui, and in which I must prepare not only the Program for Zion's Third Feast of Tabernacles, from July 11th to 19th, but for the Great Mission with Zion Restoration Host, in Madison Square Garden, New York City, from October 18th to November 1st.

I have a vast amount of private correspondence and literary work to attend to even here, but I have also the quiet and rest beside our little Galilee, with my dear wife, who has also been toiling with me, and who has been so gloriously successful in her work during the year of our great sorrow.

Praying earnestly for you all, and asking for your prayers in return, I am,

Faithfully your friend and fellow-servant in Jesus, the Christ, our Lord and Coming King,



General Overseer Christian Catholic Church in Zion.

Jesus said:

"Elijah indeed Cometh, and Shall Restore All Things."

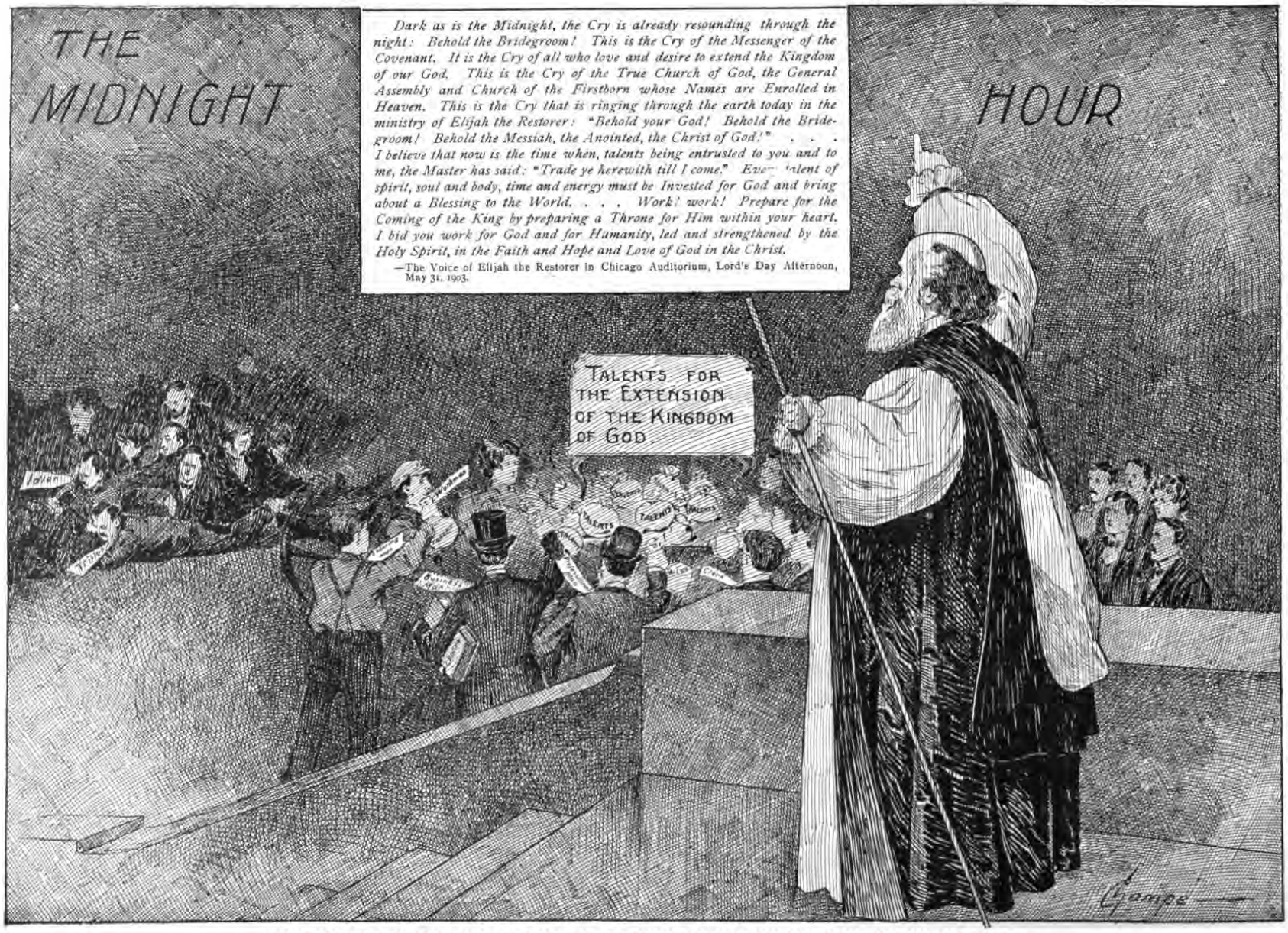
The Holy Spirit said, through Peter:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;

"And that he may send the Christ who hath been appointed for you, even Jesus:

"Whom the heaven must receive until the Times of Restoration of All Things, Whereof God Spake by the Mouth of His Holy Prophets Which Have Been Since the World Began."

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THE MESSAGE OF ELIJAH THE RESTORER CONCERNING THE MIDNIGHT CRY.

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THE end had come!

For more than ten years, the Voice of the Prophet had been ringing out almost continuously in the City of Chicago.

For more than ten years, that city had been the scene of the most terrific battles of Righteousness against Iniquity; of Truth against Falsehood and Error; of Light against Darkness; of the Messenger of God, with none, at times, save God, on his side, against the united forces of an Apostate Pulpit, a filthy, malicious and cowardly Press, a malignant Medical Fraternity, and a cruel, unprincipled Political Power.

For more than ten years, Chicago had been the field of almost unprecedented labors for humanity; of bold, uncompromising and effective denunciation of evil of every kind; of patient and loving, simple and powerful teaching; of untiring personal ministrations, relieving the poor, comforting the sorrowful, lifting up the fallen, leading the sinful to their Savior, and laying hands upon the sick with the Prayer of Faith for their Healing.

For more than ten years, the man of God and the faithful, consecrated people whom he gathered about him, had been a rapidly-increasing Power for Righteousness in Religious, Social and Municipal life.

And now the time had come when the personal ministry of the Prophet of the Last Times, could no longer be confined to any one city or country.

His parish had become the Whole World.

The time had come when the center of the world-wide work which was to usher in the coming of the Messiah to reign as King, could no longer be in the midst of the abounding wickedness and worldliness of Chicago, but must be transferred to the City which God had built and which God was keeping pure—the City of Zion.

For months, Chicago had felt that the end of that ministry was at hand.

At first it had received the man of God with sneers, execration and violence, but later had learned to look upon him with respect and gratitude.

For years, therefore, his ministry had been attended by constantly-increasing audiences and with ever-growing interest.

For months, the work of the hundreds of members of Zion Restoration Host, who had gone about throughout the city from house to house, week after week, had been attended with greater and greater blessing.

On Lord's Day, May 31, 1903, not only the months of special interest, but the whole ten years of his personal work, reached not only its end but its summit.

The Early Morning Gathering in Zion City.

The great day began at half-past six o'clock in the morning at Zion City, when more than three thousand people gathered in Shiloh Tabernacle, at the early morning meeting.

What memories will cluster about that meeting!

For the last time the great Zion City Legion of Zion Restoration Host, as an adjunct of this ministry, delivered their Message, "Peace be to this house," in the great city.

For the last time!

The work will still go on by the Chicago Legion of the Host, occasionally assisted from Zion City. Other and even greater fields await the workers from Zion City.

As their great leader, Elijah the Restorer, the chosen Prophet of God of these Latter Times, once more appeared before the great audience, and gave the sweet, familiar greeting, "Peace to thee," every face in that mighty assemblage lightened with love and joy, and, like the roll of many waters, came the response, "Peace to thee be multiplied."

Five long trains of ten coaches each were found necessary to carry into the city the Host and others from Zion City on this last day. The whole number who went from Zion City to Chicago was estimated at 3,000.

The strength and power of Zion was dimly guessed at when the long line of moving people was surveyed, stretching without a break from Shiloh Tabernacle, the place of meeting, to the trains awaiting at the depot of the Chicago & North Western line.

Immediately preceding the departure for the trains, an outdoor photograph of the early morning gathering was taken, which shows the scene, as it has so often been presented, of these great early morning audiences as they pour out of the Tabernacle at the close of the services.

The Zion City Band was stationed in the gallery of the house and played as the people filed out, in beautiful order, the strong giving place to the weak, and, in many instances, vigorous young shoulders supporting the aged and infirm.

And the last Message!

It was the same Message, the same powerful, simple, Divine Message, which, by the Life-giving Power of the Holy Spirit

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through the servant of God, has wrought this miracle of a people and city for God.

The Last Great Gathering in the Auditorium.

But the great feature of this day was the last of the two years' meetings at the Chicago Auditorium, at 3 o'clock in the afternoon.

As well might an artist attempt to catch the effulgent glory of a summer sunset and reproduce it in black and white upon his canvas, as to attempt to portray in cold type the faintest idea of the joyousness, beauty and spiritual glory and power of that never-to-be-forgotten service.

There was, first of all, the inspiration which is always in a great, orderly throng.

For two hours before the time set for the meeting, every line of transportation in the city seemed to be crowded with people who were hurrying to the Auditorium.

As the doors were not yet open, they filled the great vestibule, spread out in both directions along the broad pavement, and then began to fill the street itself.

Although compelled to stand and wait so long, the people were patient and happy.

At half-past two o'clock, the five great double doors were thrown open, and a great surge of humanity rolled in.

That first tidal wave of people filled the ground floor, the boxes, and the lower section of the balcony.

Like the rebound of a billow, a few scores dropped back, unwilling to climb the stairs to higher seats.

Then followed the great second surge, and another, and another, each carrying the people higher, until practically every seat in the great Auditorium, even to the topmost gallery was filled.

Still the people continued to pour into the building.

They gathered in thousands in the broad foyer, in the rear of the parquet circle and in every other point of vantage throughout the building, many even standing in the passageway, at the rear of the next to the highest gallery.

With over seven hundred on the stage, four thousand three hundred seated in the body of the house, fully three thousand who stood in various parts of the building, and the many thousands who came and went away, unable to find even desirable standing room, it is probable that fully Ten Thousand people attended this great service.

A large majority of them bore in their spirits, souls and bodies the wonderful results of the work of God's Messenger in Chicago, and represented homes where love, peace, joy and prosperity have come to take the place of sin, hatred, misery, sickness and poverty.

The great assemblage was hushed into perfect silence and reverence as the clear, sweet voices of the little girls of Zion Junior Choir were heard, at first very faintly and then with increasing volume, as the long lines of white-robed singers slowly entered the room and mounted the stage. As they marched they sang:

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united,
Singing on our way.

REFRAIN—Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.

Jesus, Lord and Master,
At Thy sacred feet,
Here with hearts rejoicing,
See Thy children meet.
Often have we left Thee,
Often gone astray;
Keep us, Mighty Savior,
In the narrow way.

All our days direct us,
In the way we go;
Crown us still victorious,
Over every foe;
Bid Thine angels shield us
When the storm clouds lower;
Pardon, Lord, and save us
In the last dread hour.

Then with saints and angels
May we join above,
Offering prayers and praises
At Thy Throne of Love.
When the toil is over;
Then come Rest and Peace,
Jesus in His beauty
Songs that never cease.

At the same time, down the side aisles came the hundreds of Deaconesses and Deacons, followed by Evangelists, Elders and Overseers, swaying in time to the music as they filed into the places reserved for them in front of the platform.

The children finished their beautiful song, with a victorious burst of music.

A triumphant strain rang out from the great organ, and the hundreds of strong clear voices of the Adult Choir took up the glorious and appropriate words of their processional hymn:

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

REFRAIN—Publish glad tidings of peace,
Tidings of Jesus, redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying,
Or of the Life He died for them to win.

Proclaim to every people, tongue, and nation
That God, in whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the Message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

He comes again: O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Through thy neglect, unfit to see His face.

Again and again, each time with an added meaning to the multitude of earnest hearers, rang out the refrain:

Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

Beginning with this Solemn Act of Praise and Worship, the service increased in impressiveness and power as it approached its climax, the prophetic utterance of the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.

The Parables of the Ten Virgins and the Talents, and the words of Jesus concerning the separation of the sheep from the goats, in the 25th chapter of Matthew, were read by God's Messenger, in a manner that made them real.

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Just preceding the Message, Zion City band, which was stoned in the center of the first balcony, and had been playing splendidly while the audience was gathering, hushed all hearts with the wonderful music of "The Holy City."

Singularly fitting to this occasion were the inspired words and music of the grand "Hallelujah Chorus," from Handel's oratorio, "The Messiah."

Hearts were lifted up in praises to God which words could never express, as the prophetic words rang out from 600 joyous, consecrated voices, all in glorious harmony:

Hallelujah. For the Lord God Omnipotent reigneth.
The Kingdom of this world is become the Kingdom of our Lord, and His Christ; and He shall reign forever and ever.
King of Kings, and Lord of Lords. Hallelujah!

And then came the Message.

"At Midnight There Is a Cry!"

Simple, direct and unembellished it was, as are the great Messages of all the prophets, in all the ages.

And yet it was one of those Momentous Messages delivered in these Times of the End, in fulfilment of the words "which God spake by the mouth of His Holy Prophets, which have been since the world began."

At the close of that Message, there came a scene, the inspiration and power of which will never fade from the memories and lives of the thousands who participated in and witnessed it.

With a deep earnestness, befitting the intense significance of the expression for which he called, God's Prophet asked all those who believed that the Message of the afternoon was a Message from God, through Elijah the Restorer, to stand.

It was not an audience of visionary fanatics, but of earnest, sober, intelligent, clear-headed and clear-eyed, practical, hard-working people with many from all classes in society, and of the most diverse professions.

They eagerly sprang to their feet almost as one man, with unspeakable joy written on their faces.

As one saw that great throng, so full of praise to God and love and loyalty to His Prophet, one's mind ran back over the marvelous events of the last ten years in Chicago, back to the Little Wooden Hut, where Zion stood despised and rejected at the gates of the World's Fair, and one felt that this indeed was a fitting close to these ten years of toil, trial, privation, persecution and calumny, which had been, also, ten years of joyous service, untold blessings and innumerable glorious victories.

Chicago Auditorium, Lord's Day Afternoon, May 31, 1903.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 151:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the Throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

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.

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O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord in Thee have I trusted, let me never be confounded.

Scripture Reading and Exposition.

The General Overseer read in the Inspired Word of God, first the 67th Psalm, also the 25th chapter of Matthew.

The General Overseer then said:

The Rule of God to Be Universal Through the Work of His Son.

I thank God that the æonian punishment itself has its age, and when it has wrought its destined and righteous work, when at last He who concluded all under sin shall have mercy upon all, then at last He who has been lifted up will draw all unto Him.

For as in Adam all die, so also in the Christ shall all be made alive.

The Messiah who came into this world to save sinners, even the chief of sinners, will ever seek through earth and hell to save the lost until His gracious Will is fulfilled.

In His last prayer He said: "Father, I thank Thee that Thou gavest the Son Authority over all flesh, that whosoever Thou hast given Him, to them He should give eternal life."

The Father gave All Flesh to His Son.

And His Son will seek you, even though you make your bed in hell, and there His right hand will find you.

May God bless the reading of His Word.

Prayer was then offered by Overseer Speicher, after which the General Overseer prayed for the sick and sorrowing

The General Overseer said:

I desire to say a few words in announcing that this is the closing Gathering of this long Series of Services.

I thank God and the people that I have had the privilege, in 104 Lord's Days, including the six months from April, 1895, to October, 1896, of speaking to over 400,000, possibly 500,000 people—the attendances within these walls.

Within ten years or since May, 1893, I have spoken in Zion Tabernacle No. 1, in Sixty-second street, near Stony Island avenue; Zion Tabernacle No. 2; Central Zion Tabernacle; North Side, West Side and South Side Tabernacles; and also in the Bohemian, Oak Park, South Chicago, Hammond, Evanston and other Zion Tabernacles in and around Chicago.

I have also spoken in the Coliseum, Central Music Hall, Battery D Hall, Washington Hall, First M. E. Church, old Fourth Baptist Church, as well as in this Auditorium, and many other places—addressing as many as 16,000 or more in one day, and sometimes more than 20,000 in one week.

Probably during these ten years I have stood before audiences in and around Chicago of *more than Three Millions of people*, who have seen my face and heard my voice proclaiming the Everlasting Gospel.

The Work in Chicago Has Been a Willing and Joyful Service.

I thank God for the coöperation of my people in the work, especially during the last seven years, who have frequently visited within a month 500,000 houses.

Through winter and summer, spring and fall, Zion Restoration Host has gone from house to house and street to street with the beautiful Message of our Lord Jesus, the Christ, "Peace be to this house."

Now that we close these Services and concentrate upon our Headquarters at Zion City, we can only say concerning all that has been done, "Let all the glory be given to God alone."

We have done only what it was our duty and our joy to do.

I thank God for any part that I may have taken in this city in making it better; and wherein I have not been able to help the people, it has been from no want of will, but from want of power. Multitudes, however, have been saved, healed, cleansed, kept and blessed in Zion during these years, by the Power of God through Faith in Jesus.

The Prophecy of a Virulent and Filthy Press Has Been Proved to Be a Wicked Lie.

I thank God, however, that bad as things are in Chicago, they are not as bad as they were when in 1893 we began to speak in our first Tabernacle outside the World's Fair grounds.

We were not listened to by very many then, and were told by the press of this city that we would never be listened to.

Thanks be to God, we have overcome and we have been listened to and believed by millions, while the press is not believed at all; but is generally despised in Chicago.

I am thankful to God that the power of an ungodly, unscrupulous, mendacious, virulent, malignant and shamefully cruel press has been broken, and may God soon forever destroy it. (Applause and Amens.)

I shall not cease to send my continuous protest over all the world against an unclean, ignorant, filthy and shamefully fallacious press. It is the curse of every nation.

I do not expect a single kind or true word in tomorrow's papers reporting this great service, but a continuation of the malignant lies of more than ten years.

Services Close in Chicago to Enable Concentration Upon Zion City.

I cannot speak to you longer in this place, for I shall concentrate my work upon our City of Zion.

I very heartily invite you there.

We have provided for you, through the kindness of the Chicago & North-Western Railway, which runs through Zion City, Zion Excursion Express Trains which will leave Chicago every Lord's Day morning at 11:30 and 11:45.

They will run straight out to Zion City without stopping

You can come down to the Depot at Wells street, and get a ticket which will take you forty-two miles there and the forty-two miles back for thirty cents.

Children between five and twelve can go for half price, and the little children below that age can go free.

The whole family of about five or six can come out for a dollar or less, and spend a quiet Lord's Day with us in Shiloh Park.

Shiloh Tabernacle which we built of wood a year ago, seating about 5,300, is far too small, and we are increasing it to a seating capacity of 8,300.

We are now constructing into the city a mile and a quarter of railway to bring up the heavy steel and building material, to build a New Shiloh Tabernacle, seating 16,000 persons.

After that I hope to have the joy of some day laying the foundation stones of the Zion Temple which is planned to seat 40,000 persons.

No place in which we have held services has ever been found large enough.

Is the Influence of Zion Fading Away?

I call upon the press which has been saying that our influence in Chicago has been fading away to look at this magnificent audience and this Choir of between six and seven hundred voices.

Look at this audience that fills the topmost gallery, and the many, many hundreds standing. I appeal from the lies of the press to the fact that is shown here today, that the people of Chicago are kind and friendly in their disposition to their servant, John Alexander Dowie. (Applause.)

I thank you for the privilege of being your servant for the Christ's sake.

Although I leave the City of Chicago, I have a Long Literary Gun in Zion City by means of which I can send a shot right into the County Building and the City Hall. (Applause.)

I have still many thousands of friends and members of the Christian Catholic Church in Zion in this city and around it, and, although my headquarters will be henceforth in Zion City, I hope to continue to take part in working for God, for the People, and for Righteousness and Purity in the City of Chicago. (Applause.)

Chicago Will Not Always Be Cursed With a Shameful and Wicked Administration.

I shall take a little part in this Judicial Fight today.

If I had told the story concerning the present municipal leaders just two weeks earlier, I feel sure that I could have got the three or four thousand votes that would have saved you from the shameful administration which Carter Harrison is giving this city, filling it as he is with gamblers, thieves and people who make the city to be a shame and a disgrace, where dangers to life, liberty, and property are found on every side.

Business and manufacturers are almost paralyzed by the shameful administration, but, thanks be to God, Chicago will

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survive this, and one day we shall have a Righteous Administration: for the Christ will reign in Chicago.

The General Overseer Advises Concerning Chicago's Judicial Election.

Meanwhile I desire to take part in this Judicial Contest and give a little help.

Will the men of Zion take pencils and a bit of paper, and note the names that I now give you, with my counsel that you shall vote tomorrow for them as Judges in this city?

We have Four Councils in Zion, although we have no committees.

We have Advisory Councils, and yesterday I talked with certain members of my Ecclesiastical and Educational, Commercial and Political Councils, with the result that I give you this list recommending that you shall vote for these men tomorrow.

For Superior Court Judge, Theodore Brentano.

For Circuit Court Judges, on the Republican list: Messrs. Collins, Burke, Tuthill, Gibbons, Baldwin and Neeley.

For Circuit Court Judge, on the Democratic list: Messrs. Adams, Baker, Clifford, Windes, Honore, and Mack.

On the Prohibition ticket we recommend: Messrs. Gault and Miller.

On the Provisional or Supplementary list of Judges we recommend two Republicans: Messrs. Condee and Sprogle, and one Democrat, G. M. Rogers.

I trust that this selection, which has been made with much care, may help Zion to cast a vote for the most important of all officers in this city and county—the Superior and Circuit Court Judges.

I am very glad to know that I can freely recommend these.

If they were better we should have been still more glad.

However, there are many splendid men on that list.

There is one whose name I read on the Democratic ticket whom I very much desire to see elected, and that is the Jewish lawyer, Julian M. Mack.

I ask you all to show by your vote tomorrow that the citizens of Chicago know how to honor a Good Citizen, an Able Lawyer, and a Jew. (Applause.)

Room and Welcome for All Who Come to Zion City.

I shall always take an interest in Chicago and hope that you will come out to Zion City and see us.

We can find plenty of trains for you.

They tell me that five trains with ten coaches each, carrying three thousand people, came in today from Zion City on the Chicago & North-Western line.

There must be many thousands outside who cannot get into this building, and many thousands, I am told, came up, saw the waiting crowds, and went away.

I will find room for you, however, in Zion City.

You will find an auditorium seating eight thousand three hundred this year; sixteen thousand next year, and forty thousand by-and-by; and if that is too small we have a park of two hundred fifty acres and a number of other smaller parks, besides some thousands of acres unbuilt upon, that will surely hold you for a while. (Applause and laughter.)

We are grateful to God that our city of many thousands, possibly more than ten thousand, is now very delightful.

We want you to come and see us; and by-and-by, if you will get to see that it is a good thing to live as we do without Liquid Fire and Distilled Damnation, Satan's Consuming Fire, Tobacco, the Unspeakable Pig, and a good many other Unspeakably Bad Things, we will welcome you all to live good, clean, quiet and peaceful lives in Zion City.

If you want to live other kind of lives we cannot invite you.

We can only sorrowfully say that we must leave you behind; but we do not want to do so.

Come out and see us, and spend the Lord's Day with us.

Come on the Saturday, if it is possible, and stay at Elijah and Edina Hospices and remain until the 6:45 a. m. train on Monday morning, which will bring you into Chicago shortly after 8 o'clock. You can get special tickets, at 50 cents for round trip, at our Zion City Bank agency at 1201 Michigan avenue. That would enable you to take in all the Sabbath at Zion City beginning with our great Early Morning Gathering at 6:30 a. m.

The General Overseer Will Take a Much Needed Rest.

However I desire to be perfectly fair to you and say that if you expect to find me in Zion City next Lord's Day, my impression is that you will be mistaken.

I do not mind telling you that after two years of tussling with the Devil in this Auditorium, and all my other work besides, I feel it is time that I should have a rest.

Do you not think so?

Voices—"Yes."

General Overseer—I shall take one whether you think I need it or not. (Laughter.)

I intend to start at midnight tonight upon that rest at Ben MacDhui, and take all of June, working, of course, at my correspondence and at LEAVES OF HEALING, etc., but free for a time from continuous speaking or giving of endless interviews, etc., at headquarters.

We will be pulling down the sides of Shiloh Tabernacle, and I am quite sure that we will not be in a very nice condition to receive you in great numbers.

But on the first Lord's Day in July you will find me there, God willing, and I shall come back in splendid fighting trim; and we shall then be able to seat thousands more than we do in this auditorium today.

I hope to do some good, and be of use to you all.

Meanwhile you can go out, if you wish, every Lord's Day and find excellent Overseers and Elders conducting the services.

You will hear this beautiful Choir, and find the city bright and pleasant in every way.

Interest In Zion Does Not Cease After Curiosity Has Been Satisfied.

I do not want to deceive you, but I know that many of you come not only to see Zion City, but you come to see me.

I am very much obliged to you; and I find that although I am so very insignificant, after a while, when you get over your first disappointment, you come back again to see me, and keep coming back.

At one time in Australia, I had a very beautiful seaside parish, and the people used to come down from Sydney to Manly Beach on the Lord's Day.

I was a sort of curiosity there as I am here (laughter); and when the last boat-load on the big steamer which carried the people to and from the services was about to sail one Saturday evening for the Beach, I heard a very sweet-voiced lady say to one of my deacons: "Mr. B——, I am coming down to Manly Beach to hear your great Mr. Dowie."

"Hush!" said B——; "he is quite close to us, madam, and he might hear you."

He then pointed me out, apparently, for I heard her say in a loud whisper, "Oh, Mr. B——, you don't say that little man is your great Mr. Dowie! Why, I looked at him several times, and wondered who he was—but never thought he was"—etc., etc.

I did hear her, but I did not let them know it.

However, after I had been aboard the steamer sometime, Mr. B—— came up to me and said that there was a lady who, among many others, was coming down to spend from Saturday to Monday to hear me preach, and asked if I would receive her.

"Certainly," I replied.

When I stood up to receive her she towered over me, she was so tall and stately. I offered the madam a seat; then I sat down, too.

I said that I felt very much more comfortable sitting down because I was not looked down upon so much. (Laughter.)

A Pertinent Quotation Aptly Employed.

Then I said: "Madam, did you ever hear Dr. Watts' little experience with Lady Huntington and a certain duchess?"

She replied: "No, sir."

Then I said, "Dr. Watts was a very little man, and a great favorite in society."

[You might think it strange to know that I also used to be, and I might be now if I chose, but "society" has to do without me: for I have no time to pay special attention to "society," and no inclination for many of its foolish doings. "Society" has to come to me, and it does: for Chicago "society" is well

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represented here today, and we could not give "society" one fourth of the tickets applied for to attend this service.]

I continued my story: "Lady Huntington was an especial friend of Dr. Watts, and she held a reception for him to which this duchess came, with the distinct understanding that she was to be presented to Dr. Watts and have a little talk with him.

"When the duchess arrived she said: 'My Lady, I have been looking around this room for Dr. Watts, and, as you know, I came tonight especially for the very purpose of seeing Dr. Watts. Will you please introduce me?'

"'Hush!' said the lady, 'he is close by, your grace, and he might hear you.' Then when Lady Huntington pointed him out she said, 'What! that little man the great Dr. Watts,' etc.

"Presently Lady Huntington introduced the duchess just as Mr. B—— introduced you, and what Dr. Watts said to the duchess, I say to you:

Were I so tall to reach the pole,
Or mete the ocean with a span,
I must be measured by my soul,
The mind's the measure of the man.

"Oh!" she said, "you heard me."
I said: "I did." (Laughter.)

I Have Heard a Great Many Things Since Coming to Chicago.

I was told by pulpit and press in Chicago that I was a little, insignificant fellow and could never do any good.

That made me put up my back, and go at it more earnestly in the Name of the Lord; and you know the result.

The result is that hundreds of thousands of all classes in Chicago have come to hear me, the newspapers notwithstanding.

Best of all, God blesses my ministry to you and to all the world.

You know that I love you very much in Chicago, even though I had to spank you so hard.

I never spanked you too much though, did I?

Voices—"No."

General Overseeer—If you will come out to Zion City I will promise to spank you again if you need it.

I will always do my best for you as long as I live.

I will tell you God's way and help you to live a God-like life, and demand your hearts and lives and money and all you can do for Jesus, the Christ, our Savior and our King.

May God help you.

I am sorry to go away, because although I am a very peaceable man, I do like a fight now and then, if it is a good fight; and I have had many good and successful fights for God in Chicago.

However I do not think that I will be entirely left alone in Zion City, because last year and the year before the papers here missed me so badly that they sent out their reporters every Lord's Day, because the people did want to hear what Dowie was saying.

Future Plans.

Besides I still have ten Zion Tabernacles, and a large number of other meeting places in Chicago, and I shall come in and look after my flock and its shepherds, from time to time.

Some day too, we may build a large Central Zion Tabernacle where I may speak occasionally.

But I shall, probably, never again speak continuously, for years at a time, in Chicago.

From Zion City I shall go forth occasionally with Legions of Zion Restoration Host to visit this and many other cities on this Continent and throughout the world.

Our plans soon will take us to the City of New York, where I shall hold a three weeks' Mission, accompanied by thousands of Zion Restoration Host, from October 18th to November 8th. During the first two weeks I shall speak, God willing, in Madison Square Garden, the auditorium of which seats 16,000; and then we shall spend the next week in the great Carnegie Hall, principally in Conferences and in Organization.

In all these Future Plans—pray for me and all in Zion.

May God bless you.

"The Holy City" was then played by Zion Band, after which the Choir sang in a thrilling and impressive manner the "Hallelujah Chorus" from Handel's "Messiah." The vast audience stood in silence whilst this Chorus was sung.

After the tithes and offerings were received the General Overseer delivered his Message.

AT MIDNIGHT THERE IS A CRY.

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 the Messiah Come. Amen.

TEXT.

Then shall the Kingdom of Heaven be likened unto ten virgins. . . . But at Midnight there is a Cry, Behold, the Bridegroom! Come ye forth to meet him.—*Matthew 25: 1-13.*

With the inspiration of the "Messianic Hallelujah Chorus" upon me and upon you, how can I but rejoice in the thought that dark as is the Midnight, the Cry is already resounding through the night: Behold the Bridegroom!

This Is the Cry of the Messenger of the Covenant.

It is the Cry of all who love and desire to extend the Kingdom of our God.

This is the Cry of the True Church of God, the General Assembly and Church of the Firstborn whose Names are Enrolled in heaven.

This is the Cry that is ringing through the earth today in the ministry of Elijah the Restorer: "Behold your God! Behold the Bridegroom! Behold the Messiah, the Anointed, the Christ of God!"

But there is another Cry which will soon be heard.

It comes not from the earth; it comes from the Descending Host in the skies: "Come ye forth to meet Him!" for the redeemed who are prepared—the virgins who are wise—will rise to meet their Lord in the skies.

Thence they will pass into the Rapture which may be very brief, covering possibly less than three years, after which they will return with Him to take possession of the Whole Earth in His Name and subdue it until this world becomes the Kingdom of our God and of His Christ.

Now We Fight the Battle; Then We Wear the Crown.

However, at the close of the Millennial Reign, that Reign of One Thousand Years, the triumph will not have been won; for it will not be until the End of the Millennium that the last and fiercest battle will be fought and won. It may be well for me here and now to quote from the Book of Revelation the Divinely inspired words that prove my assertion. You will find them in the 20th chapter, verses 7 to 10 as follows:

And when the thousand years are finished, Satan shall be loosed out of his prison,

And shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: 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 unto the Ages of the Ages.

When that Last Battle is fought the End has come.

The Powers of Darkness and of Error are forever overcome; and the Kingdom is delivered up by the Son to the Eternal Father in accordance with Paul's prophecy in 1 Corinthians 15:24-28:

Then cometh the End, when He shall deliver up the Kingdom to God, even the Father; when He shall have abolished all Rule and all Authority and Power.

For He must reign, till He hath put all His enemies under His feet.

The last enemy that shall be abolished is death.

For, He put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is excepted who did subject all things unto Him.

And when All Things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject All Things unto Him, that God may be All in All.

It will not be long.

A Thousand Years are but as a day with God, and one day is as a Thousand Years.

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It will not be long until the Triumph Song will ring over the Earth, and through the Skies: "Hallelujah, Jehovah, God Omnipotent Reigneth."

My Message Today Is a Message of a Prophet of God.

I say to all the world as far as my Voice can reach: Listen! Do you not hear the Cry which rings over the land? Listen! Soon it will swell into a Mighty Chorus. Listen!

High above the cry of battle, and the thunder of cannon! Listen!

It is the Voice that cries: "Behold the Bridegroom!"

When that Voice has ceased, Listen!

Another Voice will be heard, the Voice of the Archangel who with the Trump of God shall come and bid His people rise to meet Him in the skies.

I believe in God the Father Almighty, Maker of heaven and earth, and just as truly and simply do I believe in Jesus, the Christ, His only Son our Lord, and in every word that He has spoken.

A Time When All Talents Should Be Faithfully Used in God's Service.

I believe that now is the time when, talents being entrusted to you and to me, the Master has said "Trade ye herewith till I come."

Every talent of spirit, soul and body, time and energy must be Invested for God and bring about a Blessing to the World.

Then when the Master comes and asks for the answer we shall give a good account, and hear the "Well done."

I believe that beyond that reckoning there is the Final Judgment, when you will be judged not by what you have spoken, but by what you have done.

The Master said: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of My Father which is in heaven."

There Is No Place on God's Earth for the Trifler and the Idler.

I desire to do that Will.

I desire the Minimum of Talk, and the Maximum of Work.

Work! WORK! WORK! for God and Humanity, using every Talent and every Power that is being unfolded and unveiled to us from the Hidings of God's Power.

Work! Work! Work! Forget it not!

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error;
Perplexes the bravest
With doubt and misgiving.

But heard are the Voices,
Heard are the Sages,
The Worlds and the Ages:
'Choose well; your choice is
Brief, and yet endless.

'Here eyes do regard you
In Eternity's stillness;
Here is all fulness,
Ye brave, to reward you;'
Work, and despair not!

Work! For the night is coming.

Elijah the Restorer says to you today: Work! Work!!

My work in this city as a center of residence is finished.

A New Center is established for this work; but by-and-by this work will swing around the world's Great Center of Zion at Jerusalem, the City of the Great King, and may God favor us to put if it were but one stone in that Beautiful Temple into which the Messiah shall soon come—the Eternal Prophet, Priest and King—and from there He shall direct the Conquest of All Nations for God.

Work! work! Prepare for the Coming of the King by preparing a Throne for Him within your heart.

I bid you work for God and for Humanity, led and strengthened by the Holy Spirit, in the Faith and Hope and Love of God in the Christ.

Elijah the Restorer Calls you to Work from the Ends of the Earth.

I call you once more to submit to God.

God has given me His Last Message to the Church and to the World, ere the Christ come.

God help me to speak it better and louder, that All the World may hear; for God has said, "Behold, I will send you Elijah the prophet before the Great and Terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

O God! avert the Curse and bring the Blessing.

All who believe that it is Elijah the Restorer who speaks, stand. [*The vast audience of fully eight thousand rose in a moment, with but few exceptions, and faced the Prophet of God, amidst a solemn silence.*]

Do you believe that as Elijah the Restorer I have a right to speak this Message?

Audience—"Yes."

General Overseer—Then go forth and obey it!

All stand and give yourselves to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may restore what is not mine; that I may confess and do right in Thy sight, to Thee and to all men. For the sake of Jesus, the Lamb of God who taketh away the sin of the world, take away my sin, my sickness, and my impurity. Give me Thy life that I may go forth with the Restoration Message to all the world. Help Thy servant to do his work. For Jesus' sake. (*All repeat the prayer, clause by clause after the General Overseer.*)

After Hymn No. 20 had been sung, the Service was closed by the General Overseer's pronouncing the

BENEDICTION.

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

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

Notice to Correspondents.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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. AND E. W., E. S., AND A. W. N.

THE sweet consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those precious moments, in the hush of the Sabbath morning, in Shiloh Tabernacle.

In no services of the week is there more close and loving fellowship between the Messenger of God, Elijah the Restorer, and his people, than in these hallowed assemblies for praise and prayer and the study of God's Word.

So highly has this privilege been held that thousands of the citizens of Zion City have risen in the early morning of the Lord's Days, month after month, and have made their way to Shiloh Tabernacle even through rain and snow and wind and bitter cold.

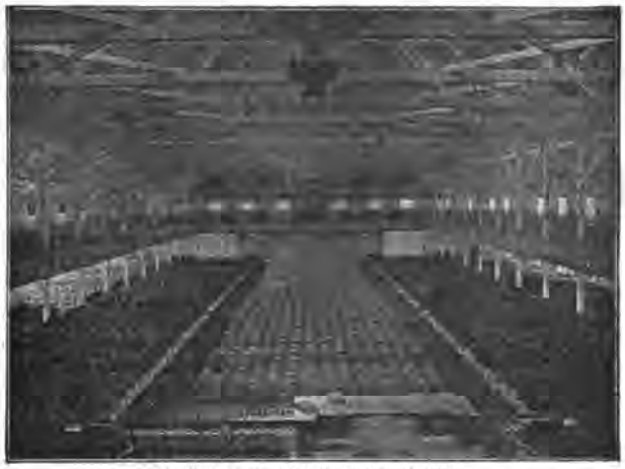
For months Zion, throughout the world, caught the echo of that wonderful service, and received a measure of its power through the reports published in LEAVES OF HEALING.

Then the pressure of the work upon the General Overseer grew so great that he could no longer find time to revise his messages, and their publication was discontinued.

Ever since that time there has been an appealing cry for them from all over the world.

We rejoice to tell our readers that we have obtained the consent of the General Overseer to publish these reports, without his revision, during his absence, for a time of rest and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.—[GENERAL ASSOCIATE EDITOR.]



INTERIOR OF SHILOH TABERNACLE.

THE PRAYERS OF JESUS.

Shiloh Tabernacle, Lord's Day Morning, February 8, 1903.

When the light came out of the East Lord's Day morning, February 8, 1903, it showed the little city hidden under a blanket of white.

The soft, feathery flakes piled themselves in huge drifts along the roadways, settled on the housetops, crept into crevices and nooks and doorways, clung to the roughened trees, swept like a misty veil around the electric lights—everywhere, above and below, until one walked in a world of white.

And the Message, as given by the Prophet of God to the great audience assembled in Shiloh Tabernacle, seemed a White Message.

The humanity of the Christ, from which the Message was drawn, covered, like snow, poor, frail, sinful, erring humanity, over all the sad old earth.

At the close of the service, many hundreds of Zion Restoration Host went into Chicago and spent the morning hours in carrying the Message to all.

The sun shone brightly, all through the day, casting its warm rays into mansion and hovel alike, as went the happy Host, saying "Peace be to this house."

The service was opened by the Congregation singing Hymn No. 414:

Do you see the Hebrew captive kneeling,
At morning, noon, and night to pray?
In his chamber he remembers Zion,
Though in exile far away.

CHORUS.

Are your windows open toward Jerusalem,
Though as captives here a "little while" we stay?
For the coming of the King in His glory,
Are you watching day by day?

The General Overseer read from the 6th chapter of the Gospel according to St. Luke, beginning at the 12th verse.

And it came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God.

And when it was day, He called His disciples: and He chose from them twelve, whom also He named Apostles;

Simon, whom He also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

And Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot,

And Judas the son of James, and Judas Iscariot, which was the traitor.

It is strange that we know so little of Simon, the Zealot.

For that matter we do not know very much about many of the other apostles.

This list in Luke is a little different from the list in Matthew, and presents quite a little difficulty sometimes.

Evidently these apostles went by different names.

For instance I do not see here Lebbæus whose surname was Thaddæus, and I suppose Simon the Canaanite was the same as Simon the Zealot.

He is called the Canaanite in Matthew.

Lack of Perfect Agreement a Proof of Genuineness of Gospels.

One of the surpassing proofs of the genuineness of the Gospels is that they do not agree perfectly.

Whenever I find two witnesses who agree most perfectly, I think that their testimony is made up.

They are scheming.

They have had a little private talk with each other beforehand as to what they would say.

I sometimes very plainly say: "You talked this matter over, did you not?"

"Oh, well, just a little," they will answer.

They had agreed exactly upon what to say.

Whenever witnesses come before one in that way their testimony is tainted right from the start because it is not genuine, but effected by collusion and conspiracy.

I like the New Testament for its seeming discrepancies.

The Gospel presents itself to me all the more powerfully because the stories are told by independent witnesses in different words, as all true stories are.

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No reliable witnesses ever saw the same thing from exactly the same point of vision.

Schemers, conspirators and liars often agree word for word.

Differences in the Gospel Writers Shown by Their Writings.

It is quite a study to have people coming and telling you various stories.

The differences in the men are shown in the examination of these various stories, just as witnesses prove their genuineness by the differences in their testimonies.

The apostles evidently went by different names.

Their names were given to them because of characteristics.

Simon became Peter, which distinguished him from the other Simon, the Zealot, who was sometimes called the Canaanite.

Then one James is called the son of Alphæus to distinguish him from James the son of Zebedee.

I like these differences; to me they are very attractive.

They are the very things that give the testimony of the four Evangelists the intrinsic evidence of genuineness.

There is no collusion.

They tell the story as they saw it.

Some of them break in upon the middle of a narrative.

The Point Illustrated in the Story of Jairus' Daughter.

Some of them start it at the beginning. This is seen in the story of Jairus' daughter, as it is told by Mark and Luke.

One says that he came to Jesus and said: "My daughter is even now dead."

We are told by another writer that Jairus said: "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."

Both were correct.

If you look at the two stories they seem at first to be irreconcilable.

You look at them again and you see just how it was.

There are some persons who are ready to say that others tell lies simply because the others' stories do not agree with their own. That is not always the case.

I find sometimes that two stories which do not seem to be reconcilable at first are perfectly reconcilable, when fully investigated.

One came in and saw the thing at one point, and another saw it at another.

You should be exceedingly careful not to charge any one with untruth simply because stories do not exactly agree.

Everything depends upon the point of vision.

The Bible Not Written By Angels.

I say this because I want you to remember in reading the Bible that they who wrote it were human agents.

They were used by God to tell the story in a perfectly human way.

We did not have angels, who never sinned and never fell, to write the Bible.

I would not like a Bible written by them.

The number of people who are ready to find the mote in their brother's eye is astonishing.

An angel who never fell might see many things amiss in us.

If he were here and commented upon them, men might say to him: "Look you here, you are no help.

"Go back to heaven among the people who never fell.

"We want a man to talk to us who can understand us and who sympathizes with us.

"We want Jesus; He was in the flesh. He knows what sore temptation means.

"You go away."

I would not care to have instructions from angels who never fell, never were tempted, never were tried, and never knew anything about poor humanity's troubles.

They would not be much help.

I am somewhat inclined to think that angels of that kind are very ignorant in a great many things.

Quite a number of angels desire to look into things.

They do not know how to look into them.

The Need of Experience.

There is no use in asking a man who has no engineering capacity to look into a disabled engine, and tell me what is the trouble.

He might desire to help me, but he would better keep away if he does not understand engines.

He might get his finger cut off if he fools around there.

Many people who desire to look into things are not competent to look into them.

I do not want any one to look into my watch when it is not going right, unless he understands how to look into watches.

I will not turn my watch over to a butcher, or baker, or candlestick maker.

I turn it over to a man who has the instruments to work with and understands how to handle the delicate parts.

Much depends upon having the faculty of looking into things.

Even perfectly pure people are babes in the wood in some things.

They go stumbling along, finding trouble.

The number of mare's nests that some people find is amazing.

I am so glad that we have a Bible written by men, who, while they wrote under the inspiration of God and gave us an inspired record, did not give us a record from which all the humanity was taken.

I am very glad that the Bible is an intensely human Book.

It is intensely human even in its differences.

This ministry of reconciliation was not committed to angels.

I am glad it was not.

Divine Use of Human Agency.

It was committed to men; first of all to the Man Christ Jesus, the Sinless Man.

Then He employed human creatures to spread the Gospel.

He did not take them from Yale and Harvard, the University of Chicago, or the schools of learning in His day answering to such institutions.

The Christ did not consult Caiaphas as to who should be apostles, even though he was the High Priest.

He took fishermen, and an honest taxgatherer.

He took men from the humblest ranks, and taught them the Divine Way.

He could not have taught those Pharisees.

They were unteachable.

"Dost thou teach us?" they said to the blind man whose sight Jesus had restored.

The blind man was talking straight, good sense, and said:

We know that God heareth not sinners: but if any man be a worshiper of God, and do His Will, him He heareth.

Since the world began, it was never heard that any one opened the eyes of a man born blind. If this man were not from God He could do nothing.

"Dost thou teach us?" they said; and flung him out.

No, you cannot teach them anything.

Sometimes I wonder how much we can teach a man who has been in the ministry.

God Almighty taught me, and found it quite a task, too.

My opinions differed from those held by some men.

I broke lances with my brethren long before I entered the ministry.

I remember talking to a number of ministers, a representation of a council who came to examine me.

One of them afterwards said: "That was the rarest examination of a candidate I ever saw. He examined us."

I did, after I had got started. I asked them a few questions.

A Remarkable Examination for Ordination.

I told them that there was no use for any of them to attempt to ordain me unless they could tell me that they believed that the Holy Spirit would use their hands, and that when they said: "Receive thou the Holy Ghost for the work of the ministry," they believed that God Almighty would use their hands.

Then I asked: "Are your hands clean?"

There were some of them who backed out of that ordination.

I do not believe that I ever told the story of that ordination publicly except as I may have referred to it incidentally.

When these men could not answer that question, I said: "I will not have you ordain me. I will find men who can."

I started out on horseback, and rode about a thousand miles.

I would drop in now and then upon a brother minister and say: "Ah, B——, how are you?"

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"How did you come here?" he would ask.

"I came here to talk with you," I replied.

"I would like to go to your prayer-meeting under your services and hear you preach."

So I would listen to him and make up my mind about him.

When we got home I would say:

"Brother B——, do you believe that the Holy Spirit would use your hands when you said: 'Receive thou the Holy Ghost for the work of the ministry?'"

"No."

"Then I would better get out my horse and go on.

"What is the use staying here fooling around with you, a man who offers a prayer and does not mean it?"

I Am Glad for the Intense Humanity of a True Christianity.

The kind of Christianity in which a man gets honestly, properly angry, and blazes away at it like Jesus when He got angry, is intensely human.

Did He not blaze away?

Did He not blaze away in the Temple?

I should like to have been there.

I should like to have witnessed the scene when He overturned the money-changers' tables and drove them all out.

I should like to have seen the faces of the Pharisees who pocketed the license fees for selling doves and changing money in the very Temple of God.

They were a gang of cheats.

They were changing Roman and Greek money of all kinds into the Hebrew equivalents and shaving off just as much as they could.

I am so glad for the humanity of the Bible.

And He came down with them, and stood on a level place.

You Must Get Down Upon a Level With Those You Desire to Help.

After He had been in the mountain praying and had ordained these apostles in the presence of all the people in that wonderful Ordination Service, He came down and got among them on a level place.

And He came down with them, and stood on a level place, and a great multitude of His disciples and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases;

And they that were troubled with unclean spirits were healed.

And all the multitude sought to touch Him: for power came forth from Him, and healed them all.

O Master, let the Power come forth from Thee and bless us all!

Prayer was offered by the General Overseer, at the close of which the Disciples' Prayer was chanted by the Congregation.

The General Overseer then read the 12th verse of the 6th chapter of the Gospel according to St. Luke.

And it came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God.

"He continued all night in prayer to God."

Jesus, the Christ, a Man.

Was He not God?

Yes.

Did He pray to Himself?

No.

It is exceedingly foolish for people to forget the perfect humanity of Jesus.

It is exceedingly foolish for them to forget that He did not come as God to save men.

He came as Man to save men.

It is exceedingly foolish for Christians to forget that He is not carrying on His work as God.

He is carrying on His work as Man.

Our Advocate with the Father, Jesus the Christ, the Righteous, is the Man Christ Jesus.

There is one Advocate, one Mediator between God and man. Who is He?

Voices—"The Man Christ Jesus."

General Overseer—He is a Man.

He is coming back as a Man.

He will reign on this earth as a Glorified Man.

I have no doubt that at first there will be many who will doubt His Divinity, and deny it.

The Christ Will Be Compelled to Establish His Kingdom by Force.

There are many clear indications of that.

For instance, in the passage in Thessalonians to which we so often refer, we read concerning the Lawless One whom the Lord Jesus will destroy, or bring to naught with the breath of His mouth in the manifestation of His coming.

In the 15th chapter of 1 Corinthians we read:

For He must reign, till He has put all enemies under His feet.

If the Christ came today to reign at Jerusalem, there would be a great many in Chicago who would say: "We will not have this Man reign over us.

"We are Republicans.

"We are Democrats.

"We would not allow a man in London to reign over us, and we will not allow a Jew in Jerusalem to do it.

"You may take back the message to that Jesus at Jerusalem and say that we will not have Him."

He will just have to come and whip you out, that is all.

Either He will have to give up being King, or you will have to submit.

That is what it will come to.

The Gospel of the Kingdom of God will meet with intense resistance in Democratic America and in Canada.

There will be a big fight.

They will not have Him in the Bowery.

They will not have Him in the Levee.

They will not have Him in Fifth avenue.

They will not have Him in Prairie avenue.

They will not have Him in Euclid avenue.

I believe that when the Lord Jesus, the Christ, comes, some of you will be very much astonished to find that He is intensely human.

You will be astonished to find that He can get very angry.

When His wrath is kindled but a little, you look out.

I would not like to be around there to get a touch of it.

The intense humanity of the Christ is that which draws us to Him.

He is God.

He is the Son of God; but for mediatorial purposes, He has emptied Himself, and laid aside His own power and Godhead.

Who, being in the form of God, counted it not a prize to be on an equality with God,

But emptied Himself, taking the form of a servant, being made in the likeness of men;

And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

He died, He rose and went to Heaven.

Nevertheless, He still wears our humanity.

He is Coming Back, a Glorious, Great-Spirited Man.

Every one who wants to do good and right, who sees Him, will be glad.

All the hypocrites, and all the people who have disobedient spirits, will not want Him around at all.

He will turn up things.

He may say: "Edward the VII., come down!

"Archbishop of Canterbury, get down!

"Tear off that robe of yours, which is the symbol of Masonry."

Do you know that the present Archbishop of Canterbury, Dr. Davidson, who has succeeded Dr. Temple, is one of the biggest Masons in England?

He is now where he is, by being Grand Chaplain of the highest order of Knighthood in England, the Knight of the Garter, Grand Chaplain in Freemasonry.

The Christ as Advocate Still Wears Our Humanity.

The world has got away from the great humanity of the Christ.

The Christ prayed to God.

He prays to God still.

Is He not the Advocate with the Father?

Voices—"Yes."

General Overseer—Is He not praying to God for sinners?

Is He not preparing a place for the saints?

The Christ is a great Builder.

God is a great Builder.

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The Christ began building before the world began, for all things were made by Him.

A True Minister of God Must Be a Wise Master-builder.

Narrow-minded bigots say: "What has a minister to do with building?"

Surely a minister of that stamp has nothing to do with building.

He never built anything and never will build anything.

He has no building faculties.

If he only knew what it was to be a true minister of God he would know that the Christ of God was a good carpenter.

He was no "wood-butcher."

When the Christ of God used a plane He used it properly.

He did not spoil wood.

He was a Builder.

He had been a Builder as the Eternal Word.

When He came into the flesh He built.

Communion With God a Preparation for Work.

I am so glad for the humanity of a praying Man who does not pray in vain.

It is the unrecorded Prayers of Jesus which are to me the most strikingly interesting.

He continued all night in prayer to God.

He intended to do something the next day.

He did not call a prayer-meeting.

He did not have a big assembly.

There are times for that.

But He went away alone, and prayed all night to God.

Do not forget that you will have very little power to do anything unless you have first been in communion with God.

The morning dawned, and the Disciples came.

He ordained twelve men.

I cannot doubt for a single moment that He knew that Judas had the capacity for being a devil.

He was not a devil at that time, but he had the capacity for being one.

There are none of you who have not that capacity.

Some of you have the capacity for having many devils in you.

Some of you have that old devil that makes you say and do things that before the Judgment Seat of God would damn you, if you did not repent very quickly.

Some of you do not repent deep enough and long enough to be able to get power to resist that devil.

Judas the Great Financier of the Apostolic Band.

The power to acquire, such as Judas had, may be a great blessing, or a terrible curse.

Judas was a man who, if he had turned his talents in the right direction, might have been the great leader of the apostolic band, when the Christ had shown them how to use those many millions of dollars that they received.

Instead of that the money was dissipated.

He was the great financier of the apostolic band.

I do not believe that any of the others were much in finance.

If Judas had been faithful, what a mighty power he would have been in using those vast millions that were placed at the apostles' feet.

There were plenty of places along the Mediterranean shore where he could have bought lands, settled the Christians in colonies and in cities, and made them agriculturists, merchants and manufacturers.

He could have made good use of those vast resources that they had when the people came and put their money at the apostles' feet.

The Christ must have seen his capacity for devil.

"How much did He know?" you may ask.

There Were Some Things That the Christ Did Not Know.

He said that of a certain hour no one knew, not the angels in heaven, nor the Son, only the Father.

He said it distinctly.

There were some things that only the Father knew.

There were things that the Father kept in His own power.

Perhaps the Father in His Infinite Wisdom permitted the Christ to see the devil in Judas.

I do not know.

We are sure that He knew later; because He said: "Did not I choose you, the twelve, and one of you is a devil?"

I do not believe that he was a devil when He chose him.

Notwithstanding the fact that He spent all night in prayer, He ordained a man who really became a devil.

It is an Awful Responsibility to Ordain.

I wish sometimes that I had never ordained some.

Oftentimes have I had to mourn those that seemed to be right and then went to the Devil.

It is a terrible responsibility.

Remember the unrecorded prayers of Jesus that night.

He must have been praying chiefly about His Church, which was to be founded upon these Apostles.

He was taking humble men from the humblest ranks, that had no fitness or qualification for combat with the polished fencers of the schools.

They did not know how to use the sword of logic, the rapier of knowledge.

They were blunderers and He was praying about them.

To send them out unarmed into the world would have been a terrible thing.

He was about to clothe them with armor that the world had never seen.

Truth, the Power of the Minister of God.

The true minister of God who has the Helmet of Salvation, and his loins girt about with Truth, will not be knocked over by the Devil.

He does not take up the old rag of Christian Science for the Girdle of Truth.

Some men say: "That is the truth. I am striving for truth, truth, truth," when they have fashioned out of an old bit of dirty calico something that they wrap around their bodies.

How many there are who go out without the Girdle of Truth.

Their loins are not girt about with Truth.

They are girt about with all kinds of meanness

The Disciples Weak and Cowardly.

The Christ desired to make the Disciples true men.

The Devil had to be knocked out of them.

He taught them right on through those years and they were weak when He got through with them.

In the hour of trouble in Gethsemane every one of them took to his heels and ran.

The amount of cowardice in these men is astonishing.

The amount of buncombe there was in them is also astonishing.

Thomas may have said: "Let us go back and die with Him."

When he got back he was not ready to die when he saw the swords flashing and the Redeemer bound.

He was not ready to die, so he scudded off with the rest.

It was all very well for Peter to say: "Nobody can touch the Christ.

"I have two swords. Let any one come along and you can rely upon Peter."

The only thing that he did with them did not help humanity.

He did not help humanity by cutting off an ear.

That would not help a man to hear the Gospel, Peter.

Yet it was the best that he could do.

What a poor thing humanity is.

It should not be so poor and weak.

It should not be subject to panics.

It should not be ready to strike back.

A large spiritual nature should take large views of things.

The Christ spent all night in prayer, and then in the morning ordained twelve, one of whom became a devil.

It was necessary to begin establishing the foundation office of His Church, the apostolic office.

Therefore, He had to take them.

You Cannot Help Humanity by Keeping Above it.

He did not take the people up on the mountain to Himself, but He came down to them on a level place, and then He blessed them.

There are many people wanting high places.

When I did my first work I did not have a high place.

I came down from a high place.

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I came down from the highest place, practically, that my denomination had.

I came down, and down, and down.

I sold this, that and the other thing until I had sold all my library.

Then I could do something.

I kept down.

I toiled among the poor, the sick, and the sorrowing.

I never forgot the days when others toiled with me and got down.

Get down to a level place where you can touch humanity's sores.

Keep down!

If we make Zion City a high place where we never get down, may God smash it!

If I thought that Zion City would become a city of spiritual prigs, spiritual humbugs, fellows that get up, and up, and up, I would ask God to destroy it.

Why do you not get down?

You cannot do much as a housetop saint.

You would better get down to the street.

If Thou wilt, I will make here three tabernacles; one for Thee, and one for Moses, and one for Elijah.

Get down! Get down!

There are devils to be fought down in the valley.

The Christ may have said: "I hear the cry of that man who has brought his children to My disciples, and they cannot do anything.

"I hear the discussion of the Scribes down in the valley. Let us get down."

I do not wish to ordain people who want to get up, and be high and mighty.

I want to see people get to work.

Get down.

Sometimes a man gets to a place where he has to be up, although he would like to get down.

It is Easier to Be in the Front Than in the Rear of the Battle.

Some one saw Grant one day when a great battle was being fought, and he was about three miles from the front.

Grant's face was set.

He was guiding all the operations of the army.

Some one said to him: "Where is Sheridan?"

"Oh, he is in the front," he replied.

"Where is so-and-so?" was again asked.

"He also is in the front."

"I would like to be in the front too, but I cannot."

It is the hardest thing in the world to stay back.

He had to stay there, three miles from the front, to guide the whole battle.

I should like to get down, too, and be in the front.

I should like to go through the streets today, as I have done in past times.

But God puts me where I have to guide the whole battle.

No man ever yet became commander-in-chief who had not first gone down. Grant had gone down into the tan-pit; there is where he learned some things.

He was so poor that he had to borrow money to get a uniform when they made him a colonel of the volunteers.

He got down.

Then he got down to the work.

This whole people will get wonderful results if we get down.

I am thankful for the night of prayer although I do not know a single thing that the Christ said to God.

Nevertheless He prayed hard.

He prayed continuously.

All night He poured out His heart.

He did not tell them anything about it.

When He came down His face was the face of One who had toiled through the night.

I do not care to talk about myself; but if I had not known how to pray and work all night hundreds and hundreds of times, Zion would not be in existence as it is here today.

All who desire to give themselves wholly to God, stand. (All rose.)

PRAYER OF CONSECRATION.

My God and Father in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Help me to realize that I am set apart for Thy work, and I want to get down among the people and do Thy work. Help me, O God, to do it. Help me to realize today that the same power that Jesus used can be used in me, and that the poor and miserable can be blessed if I am pure. Make me pure. 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 Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

THE PRAYERS OF JESUS.

REPORTED BY E. S AND A. W. N.

The Lord's Day early morning meeting is the "God bless you" of the General Overseer to his people.

The Messages, as given each week by the Prophet of God, are a peculiar and personal blessing to God's people.

Immediately preceding the work for the day of Zion Restoration Host, these early morning messages seem to epitomize—press into a last few words—all the teachings of a lifetime.

This was preëminently true Lord's Day morning, February 15, 1903.

The little City of Zion lay in the grasp of the worst snowstorm of the season, yet notwithstanding the fact that pedestrianism was rendered extremely difficult by reason of the deep drifts of snow and high winds, a large audience was assembled in the dusk of the early morning to hear the Message.

Shiloh Tabernacle, Lord's Day Morning, February 15, 1903.

Service was opened by 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 Savior's wounded side,
I am coming nearer.

The General Overseer then read from the 10th chapter of the Gospel according to St. Luke.

Now after these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come.

And He said unto them, The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

The Laborers are Few.

Sometimes when the harvest is most plentiful in this land, the difficulty of gathering is so great that a vast amount of it absolutely goes to waste.

It is told that one year the Kansas farmers became so desperate that they stopped a train of laborers (who were being sent to some new construction point), dragged them from the cars, and drove them into the harvest field at the point of the musket.

They were given good wages for their work.

I am not sure of that story, because it was told in the daily papers.

I have no information concerning it in any other way.

If every Christian who is always going on some little errand of his own, constructing for himself, were dragged from the cars and driven into the harvest field, what a sight it would be!

Vast numbers of them never think of doing any reaping at all.

They are quite willing to do the eating, but as for reaping, they never think of it.

They will pay a choir to sing for them.

They will pay a minister to preach to them.

They will do various things of that kind; but when they have done that, they believe that they have fulfilled the full measure of their responsibility.

Nothing more is left for them to do but to put on their Sunday clothes, go into the church and sit down and think out

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problems on the stock exchange, while the parson drones out:

"Lord, have mercy upon us miserable sinners, for we have left undone all the things we ought to have done, and we have done all the things we ought not to have done, and there is no health in us."

They do not care anything about that.

Great Power in God-given Authority.

Why is this?

Because the ministers never imagine that they have any right to say to their people: "Get out into the harvest field.

"Get up early on the Sabbath morning and meet together and pray. Get strength from God Almighty, and then go with joy into the harvest field."

We are getting back to primitive conditions.

I am so glad that our prayers that the Lord should send forth laborers are being answered.

Go your ways: behold, I send you forth as lambs in the midst of wolves.

Carry no purse, no wallet, no shoes: and salute no man on the way.

And into whatsoever house ye shall enter, first say, Peace be to this house.

And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you.

Apropos of this passage, I desire to say that one of the signs of the times and of the increasing influence of Zion, under God, is the fact that not a day passes, when representative men (outside of the churches altogether) are not asking us if we will come to this, that and the other city.

Take for example that telegram of the Philadelphia *North American* asking us to show why we should not travel on to Philadelphia when we have finished our work in New York.

Similar overtures have been made from many cities.

Yesterday a packet of foreign mail came which I was unable to touch, for I was so busy that I had been up all night working, and did not get my breakfast until the afternoon.

In the evening when all had retired, I decided to look into this little packet of foreign mail.

I was very much refreshed in doing so.

Successful Work of Zion in Australia.

I had amongst the pile two very good reports from our officers in Adelaide, South Australia, and in Sydney, New South Wales.

They told me how eager the people in the cities of the new Australian commonwealth were to hear the Full Gospel.

They told me of the progress; how, when churches were breaking up and passing away in this terrible time of drouth, we had created new churches under God.

The healthiest and most vigorous Church in Adelaide today is manifestly the branch of the Christian Catholic Church in Zion.

Many have said that there is not a more vigorous church in the city.

When I got through with those reports I picked up another packet that looked very thick.

I thought, "There is some one else writing to me from Australia. There must be forty pages of matter in it. I will leave that."

But it was not from Australia.

I am not going to tell from what country it came, because it is distinctly a private communication.

I opened the packet and looked at it.

I saw that it bore the imprint of one of the most powerful English papers printed in Asia.

I know that because I get the paper.

It is well-written and I have admired it for a long time.

This letter happened to be from the editor.

As I read I became intensely interested.

The man told me plainly that he was a Roman Catholic.

He said: "Notwithstanding my admiration for you and my love for LEAVES OF HEALING, which I read with intense interest, I think that I shall continue to remain a member of the old Roman Catholic Church.

"However, I am very glad that you pick them up as you do now and then. (Laughter.) They need it."

Contempt for the Chicago Press.

"As for us editors, we are a bad lot, only I do not belong to the Chicago breed. (Laughter.) Do not put me down with them.

"I am editor and proprietor of this paper and have been for a great many years, but I do not want to be classed with the Chicago breed."

Great Need for Laborers in Asia.

He went on; the burden of his letter was this:

"Everything that you are doing I am thinking over carefully.

"I am utterly disgusted with every church in Asia, in its attempt to Christianize the heathen.

"They do not help them one little bit.

"They do not lift their burdens with one little finger. Now more power to you."

Then he told me where I could get land, and he gave me some sound advice.

I know that it was sound advice in many ways.

He gave me an immense mass of information.

He said: "The principles that you are carrying out in Zion City, if applied to Asia, would bring sure success; because the labor problem here is how to employ labor satisfactorily.

"We have the raw material; while you are working up in America with high-priced labor, you can work here with low-priced labor, and give to your people employment and the strength of your resources.

"Come, even thou.

"You and I are both Catholics, although of a different kind. Come."

Accompanying this long letter was a very much longer statement of the Asiatic conditions as regards labor, and the best methods to be pursued in Asia.

It cost the man days and days of toil to produce these papers.

I went on reading, and I heard the midnight chime before I was through.

Nevertheless, I had read that which had made me to know what I am seeing every day, that the harvest is great and the laborers are few.

There are people who have been rejected, and who have a profound contempt for the denominations as this man has.

The Curse of the Medical Missionaries.

He says: "Of course there are exceptions, and very noble exceptions, in the missionary field, but as for the great mass of them, they have been an abomination.

"I am thoroughly with you in denouncing the medical mission.

"Although I take medicine myself, I admit that you are right.

"Nearly all the murders in many parts of Asia are more or less directly traceable to the fact that the Asiatic is superstitious and fearful about the medicine that the missionaries use, especially where there are surgeons.

"They think that the parts of the body that the surgeons cut away are wanted for the purpose of compounding them into medicines, and things of that kind."

It was a very able letter.

Zion's Methods Appreciated by Thinking Men.

As I see from Zion's Watch-Tower, from day to day, just what is going on in this and other lands, I think that the wonder is that while the apostasies are fearful about our coming to New York, or to Asia, or anywhere else, people who belong to the world and make no profession, are big enough and broad enough in every way to see that there is hope for myriads in using the resources of the Church of God by applying them educationally and commercially to the problems of the world.

There is no question about it.

Although our Lord anticipated rejection at this period, and we have it still, nevertheless we also have the fact that the world is beginning to understand.

There is no question that large employers of labor would

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be delighted if the solution that we apply to the labor question here could be applied elsewhere.

It would pay them to give a ten per cent. increase at once to a sober, intelligent, honest, self-respecting and contract-keeping people upon whom they could rely.

The rejection has always been in the apostasies.

He came unto His own, and they that were His own received Him not.

Today it is the same thing. It is the professed Church of God that is the rejecter.

Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the Kingdom of God is come nigh.

I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

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, sitting in sackcloth and ashes.

Howbeit it shall be more tolerable for Tyre and Sidon in the Judgment, than for you.

The Apostates in the Day of Judgment.

I would rather take my place in the Day of Judgment with the poor harlot of the Bowery, or the miserable offspring of the Levee, than with the hypocrites and cheats and liars of the professed church.

It will be more tolerable for the harlot and there will be greater damnation for the hypocrite.

Section 248 of the discipline of the Methodist church to which I referred last Lord's Day reads as follows:

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.

If every Methodist who dances were to be expelled from the church, how many would dance out of it? (Laughter.)

Discipline in the Methodist Church Absolutely Ignored.

Section 452 gives the form by which every Methodist bishop shall consecrate a church.

The form given is in the Name of Jesus, the Christ, and is a very good one.

But what is the fact concerning it?

An increasing number of churches have been and are being consecrated by Methodist bishops according to the ritual of the Masonic Order in which the Name of the Lord Jesus, the Christ, does not appear at all.

I have the details of the consecration of a church by Bishop Fowler as Grand Chaplain of the Masonic Order, in which the Name of the Lord Jesus, the Christ, does not occur from beginning to end.

According to Section 452, he should be expelled from the Methodist Episcopal church.

He violates this discipline in the most shameful manner.

These are no small matters.

These are matters of intense concern and importance.

Real godly people in these churches will have to ask how they can continue to be affiliated with churches that are absolutely ignoring their own discipline.

It is hypocritical and self-destructive when a leader like Dr. Buckley tells us that they have abdicated their discipline, yet this church is supposed to be the most evangelic and aggressive of all the churches.

What is the condition of the rest?

It is the very same.

More Tolerable for Saloon-keepers Than Unfaithful Ministers.

You cannot wonder that no laborers can be found in churches of that kind.

I believe that it will be more tolerable for the saloon-keeper and the outcast in the Day of Judgment than for the bishops and ministers who refuse to exercise godly discipline, even when they see their people flocking down to hell as a result.

The Christ's words meant that it would be more tolerable for the heathen in the Day of Judgment than for the Israelitish citizen.

And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.

He that heareth you heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me.

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name.

And He said unto them, I beheld Satan fallen as lightning from heaven.

Satan's Fight in Heaven and on Earth.

I think that He is referring to the time when Satan was cast out of heaven.

He is telling them of a time when His eyes saw that terrible conflict in the heavens at the expulsion of Satan.

He saw Satan vanquished and with his hellish host thrown from the battlements of heaven into the depths of hell.

As the Christ saw Satan defeated and cast out of heaven so also He would see him defeated and cast out on earth.

It seems to be a great fight. Nevertheless, you go on.

The time will come at last, when Satan will be bound and cast down from earth to the depths of hell like lightning.

That seems to me to be the meaning.

Satan was on the earth, and he is on the earth still; but there will be a time when he will fall from the earth into deepest hell.

Go on.

Fight it out.

The devils are subject to you, and they will fall.

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.

Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour He rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in Thy sight.

All things have been delivered unto Me of My Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.

And turning to His disciples, He said privately, Blessed are the eyes which see the things that ye see:

For I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Failure to Appreciate.

I think that one might say to you today that multitudes have desired to see the things that you see; to hear the things that you hear; to be in the place that you are, and to have the work that you have.

Multitudes of Christians today, in all parts of the world, would be so glad to be gathered here in Zion City.

There are some who very little appreciate the privileges that God has given to them in this City.

They are ready to quarrel over little things and let that discourage them.

I think that you will find it true that you make your own happiness largely, even in heaven itself.

Discontent Leads to Pride and Rebellion.

Not content with his high and holy calling in heaven, Satan, in pride, rebelled and was cast down to hell, and through ages has been the curse of others.

I notice that the discontented, and proud, and rebellious are injurious to others.

I have noticed that families of rebellious members have become backsliders, lewd, criminal and ungodly.

I have noticed that people who are ready to take offense at trifles as light as air are often those who have been criticising because Zion was not perfect.

They have been finding motes in their brother's eye when there have been beams in their own eyes.

They cannot see the beam while they are criticising the little faults of others.

Sometimes the fault was entirely in the complainant, who could not see the big beam that was in his own eye.

That kind of fault-finders usually goes to the Devil.

Let us be careful.

Getting Your "Rights" May Send You to Hell.

You are only wanting your rights, you say.

Let me do without my rights.

If I am always demanding my rights, I am a veritable Shylock.

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A man can keep on demanding his rights, and if he gets his rights, he will get to hell, because he will become, by the demanding of his rights, a veritable Shylock.

"You have a right, Doctor, to punish the city that gave you so much trouble and cost you so much money," I was told by an ex-city attorney.

"I will take the case and it shall not cost you a dollar.

"You will get half a million dollars out of Chicago, and I will take ten per cent., and be glad to."

I said: "You will take no such amount. No, nor five per cent., nor even one per cent.

"I have been wronged. I have fought my battles. I have won.

"I have paid you for your services, and I am through with you."

"But what about the city?" he asked.

"I am also through with the city," I replied, "except to preach the Gospel to the people in it."

If I were to get half a million dollars out of the tax-payers, already overburdened and oppressed, as revenge for my bad treatment by Chicago, I could never talk to them again.

My teaching would be worth nothing.

The people would not listen to me.

They would say: "He drew the city into a big fight, where he knew that he could win.

"He has won, and now he makes the taxpayers pay him half a million dollars.

"We will not listen to him. He has no Gospel that we want to hear.

"We are overburdened already, and still he takes half a million dollars out of our pockets."

No one could get me to do that.

That attorney damaged himself with me by the suggestion.

Take care, lest your getting your rights should land you in hell.

Take care, lest your hunting for your rights should make you of no more use as a minister of the Christ.

I could have got my rights long ago.

Five courts have decided that I was right and the city wrong.

It was merely a question of the assessment of the damages.

Some of you are hunting for your "rights" where there may be ten dollars at stake.

You Would Better Give Up Some of Your Rights.

I will take the wrong.

That would also be the better way for you.

Your rights?

Of what value is your petty idea of right?

You will get yourself down to hell with it.

The man will get most who knows how to give up his rights, and only insist upon them when it is essential for the extension of the Kingdom of God.

There are times when I stand upon my rights, and the rights of my people.

I have fought my battles.

However, when I have won my rights, and could have had my cost and damage, I have taken neither.

There Is Power in Giving Up Your Rights.

I have learned how to give up my rights.

One reason why I have power, under God, over multitudes of people in Chicago today is because they know that.

They know that when I had the city at my feet, I could have made it pay me half a million dollars, and did not do it.

They know it.

The mayor knows it.

Every lawyer knows it.

God knows it.

It has made me more powerful.

It will make you more powerful.

It makes the Message that we carry today more powerful.

You carry a Message of Peace.

If you were met at the door and told, "That man got half a million dollars out of us for revenge," what could you say?

Would you say that it was his rights?

"Yes," they would reply, "he took his pound of flesh, even though we bleed."

They do not want to hear a Message of Peace from such a man.

This miserable, contemptible cry of "Rights! rights! rights! I will take my rights!"

Suffer Wrongs and Leave Vengeance to God.

Have you ever put it this way: "I will take the wrongs?"

Have you ever said: "I will suffer the wrongs, and leave the vengeance to God?"

Why do you not say that?

Your rights! Wanting her rights will make a wife the most unhappy woman on earth.

Wanting his rights will make a husband the most hated and despised creature on earth.

When his rights are satisfied, there is nothing left for anyone else.

His rights have swallowed it all up.

His rights have caused broken hearts, injured sight, impurity in the daughter's maiden life, discouragement for the son, and made them to feel that his Christianity was a mass of hypocrisy.

I hope that there is none of you going on Restoration work this morning who started from home with having demanded your rights, and made every one there miserable.

You would better go back home and see that your people get their rights than go into Zion Restoration work today.

Their rights, properly understood, will oftentimes mean the surrender of yours.

Blessed is the man who knows how to do without his rights, and suffer wrongs.

Prayer was then offered by Overseer Speicher; also by the General Overseer, who presented the petitions of the sick.

I desire to say a few more words before you go.

The Wisdom of God Revealed Unto Babes.

I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes.

The wisdom of the wise and the policy of the prudent all fail in comparison with the Simple Confidence of a true child of the Living God.

I hear of people who call themselves children of God, but they are mean, carping little dogs.

They are no children at all.

They are yelping, critical, fault-finding and fearful, ready to judge matters in which they are most incompetent to judge.

That is the reason why they do not get revelations.

God reveals Himself to those who are simple in spirit.

Therefore the Christ praised God the Father that many things were hidden from the wise and the prudent and were revealed unto babes.

If you will keep a simple, childlike spirit, and put aside a foolish and utterly ridiculous attitude of imagining that you are called upon to judge matters with which you have simply no concern at all, then God will do something with you.

One of the powers in Zion is that we are getting people to attend strictly to their own business, and to leave alone matters with which they have no concern.

Let us attend to this business which God has given to us today.

Make a Divine Business of It.

Go into it as you go into a piece of business out of which you expect to get great gain.

Get gain for God out of this business today.

Get some wanderer for God.

Say: "I am going into that city, and O God, it may be the last time that I will ever go.

"O God, bless the Message today.

"Bless my words today."

If you go that way you will be blessed.

Throw aside everything else, and go right in for business.

Concentrate upon what you have in hand.

Attend to it diligently; and when you have come out, you have done something.

I pursue that Divine policy constantly.

I have to say, "You stand aside. I have business to do and none can interfere with me until that business is done."

Attend to the business in hand.

May God make it a business of Love, of Faith, of Hope, and then when you have left the city tonight, you will have left

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behind you something done for God that the Devil will never be able to undo.

May God grant it.

BENEDICTION.

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

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.

Tuesday, 8:00 p. 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.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3.00 p. m., Thursdays, 2:30 and 7:30 p. m.

Special Baptism!

Baptism for all believers, whether or not members of the Christian Catholic Church in Zion will be administered June 14, 1903. Let all candidates send their names to Overseer William Hamner Piper, 27 Blake street, North Cambridge, Massachusetts.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

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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TESTIMONY MEETING
IN SHILOH TABERNACLE

AT THE EVENING MEETING in Shiloh Tabernacle, Lord's Day, May 31, 1903, Deacon O. L. Sprecher was in charge.

After singing, prayer, and the reading of the Word of God, the following testimonies to the Saving, Healing, Cleansing, and Keeping Power of God, the Father, in the Name of Jesus, the Christ, His Son, and to the Power of the Holy Spirit were given:

DEACONESS M. C. MOODY, Zion City Illinois: "I wish to testify to the delivering power of God. Late in the winter I was put in the winding-room in Zion Lace Industries in charge of the girls. One morning after examining a skein of No. 30 cotton thread, I threw it over my wrist and went to one of the machines where the girls were working. I was asked to examine another skein, and while doing so I got very close to the cogs of the machine without noticing it. The skein on my wrist got caught in the machine and began to twist around and around the cogs. Soon a pain caused me to look around to see what was the matter. It had been twisted very tight, and was drawing my hand into the cogs of the machine. I raised my free hand and looked to God for help. At once the whole skein broke. My arm was cut through nearly to the bone, and was bleeding. By the time I returned from the office, where I had gone to have Deacon Stevenson pray for me, my hand was so swollen I could not get my rings off. On my way home I stopped at Shiloh House, and Overseer Jane Dowie very kindly saw me and prayed for me. The pain ceased. I slept all night and the next morning went back to work. I did not lose an hour's work or an hour's sleep. If the skein of No. 30 thread had not broken in answer to prayer, in a moment more the hand would have been crushed."

EDWARD BARLEY, Lion's Head, Ontario, Canada: "Five years ago my wife had a cancerous tumor in her breast. She came to Zion Home in Chicago and got her healing. I was a smoker. When I read what the General Overseer said about 'stinkpots' I thought that there must be something in this Zion teaching. I destroyed the tobacco and asked my God to take away the desire for it. From that day to this I have not wanted it, and have not used it since. I also drank a great deal of beer; but from that time I never tasted it again. About two years after my wife was healed, something began to grow in my nose. We sent to the General Overseer for prayer. A few days afterward that growth came out a mass of roots. A short time ago my ear began to discharge. Elder Hoffman prayed for me and it got better. Two days atter that erysipelas struck me across the face. Elder Cossum prayed for me and today I stand here perfectly well."

MRS. M. STINSON, Zion City, Illinois, formerly of Frankfort, Indiana: "I praise God for His goodness to me and our family. I thank God for preserving our lives when lightning struck our house and knocked the chimney to pieces. It ran down the side of the roof, and knocked some of the plastering down. We were sleeping upstairs and none of us were hurt. We were Methodists. My husband and I came out of the Methodist church five years ago last January. We received LEAVES OF HEALING through the kindness of an aunt. At that time I was very sick. It looked as if I were going into consumption. I seemed to be gradually declining in health. I read but a few copies of LEAVES OF HEALING until I believed that God would heal me. I had given up all hope in doctors and medicine. They never told me in the Methodist church that God would heal me. I asked God to heal me, and He answered the prayer. My husband was healed of consumption about four years ago the 1st of April."

S. BRINES, formerly of Seattle, Washington: "I thank God that He saved me and healed me several times. Three years ago last September, I came from Australia. I was a sailor, and about two years before that I was saved in a mission in Sydney. I was then attacked with severe indigestion. While sitting in a Methodist church in Honolulu, a lady slipped a copy of LEAVES OF HEALING over my shoulder. I began to read it, but did not understand very much about it. We left Honolulu and went to Puget Sound, Victoria. In looking for a Methodist church there, I came across Zion Divine Healing Mission, Elder Brooks in charge. He showed me the right way. Elder Brooks showed me that I ought to be baptized by Triune Immersion. After this I began to grow better, until now I am entirely well. I used to thank God for everything that came along, good or bad; but I thank Him now that I know that He is a good Father, and that when we get sick it is the Devil's work, not God's."

MISS E. MYRTLE ZERKEL, formerly of Oakland, Minnesota: "I have been a member of Zion for three years. I was healed by God after six different doctors had treated me. The last doctor, a lady specialist, told me that, among other diseases, I had Bright's disease also. She told me that neither she nor any one else could help me. I was not a Christian at the time, although I always went to church and always wanted to be good. When I was given up by the doctors I wrote to the Christian Scientists. I thought that it was a Christian work, and I wanted to be saved if I were going to die, because I wanted to get to heaven. But before I had a reply from the Christian Scientists, LEAVES OF HEALING came into my hands. I read a great many of the testimonies in LEAVES OF HEALING. When I went to bed that night I seemed to be at peace. It seemed to me the Lord had sent LEAVES OF HEALING, and that it had been printed just for me. The next morning I got up and read the papers over again. I had not been able to sit up at all without pain, and had not been eating more than a tablespoonful of oatmeal. The next morning I was able to eat much more without any hurt at all, and I kept on improving. I did not tell any one, but I had written to the General Overseer for prayer. This was the 19th of February, and in March I was doing all the housework myself, and the hired girl was gone. I had not been able to do the work for five or six years. Not long ago I became ill with the grip, and it went to my lungs. I was too patient with the Devil, and he overcame me. I had not used medicine since being in Zion. I did not believe in it. My parents did not ask me to have a doctor; for they knew that I would refuse. I thank God that the way was opened for me to come to Zion City. It seemed as though I would die if I stayed at home. I came all alone, and when I reached Zion Home, about six weeks ago this morning, I was hardly able to sit up. In the afternoon Overseer Mason prayed that I might be able to walk to the meeting in the Auditorium. I walked down to the meeting, and walked quite a little further. My cough left me, and I have not had it at all since I have been here. I had other troubles, among them kidney trouble. I am now working in Zion Lace Industries. I am feeling stronger every day."

DEACON THEOPHILUS WILLIAMS, formerly of Preston, Victoria, Australia: Two

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years last April I was brought into contact with the teaching of the Christian Catholic Church in Zion, through Deacon Wilhide. I was at that time a Methodist, out and out, and I thought that there were no people like the Methodists. I knew that the Presbyterians were wrong: the Church of England was worse, and the Roman Catholics, I thought, stood no show at all, and the Methodists, I believed, must be right. I was converted to God in the Methodist church some twenty-five years ago, when a mere lad. I became a local preacher in that denomination and preached for seventeen years; so it has been somewhat hard for me to get out of the old ruts. I never once fought the teaching of the Christian Catholic Church in Zion, for I could see that it was far above what I heard in the Methodist Church. I knew the step I was taking was of God and I left the Methodist church, came into the Christian Catholic Church in Zion and was baptized by Deacon Wilhide. The work in Australia is going on well and has a strong foundation. Hundreds assemble every Lord's Day to hear Overseer Voliva. They have a brass band and a robed choir. We were the first family that came from headquarters in Australia. We arrived in Zion City just twelve months ago last Tuesday, the 27th of May. I am so thankful that God brought my family here to Zion. I thank God that when the next party arrives on about the 15th day of June, there will then be about one hundred persons from Australia who have arrived in Zion City during the year. Since coming to Zion City one of my little ones got badly scalded. We sent a request for prayer to the General Overseer and in a few days the child was running about as if nothing had happened; and the leg from which the skin had been completely taken off, was wondrously healed. We have had a beautiful little Zion babe given to us since we have been in Zion City. God wonderfully delivered the mother."

MRS. JANE CARR, 3201 Gabriel avenue, Zion City, Illinois, formerly of Stalwart, Michigan: "I believe that it is impossible to stay in the Methodist church and testify to Divine Healing. After I gave my testimony to healing, our minister said that the next Sunday he would read the church discipline, and the doors were open to all those who would not come into that line. We left the church. He saw as much as we did of God's power in healing, and yet he would not believe. I told him that I could not be a Methodist if I could not testify to Divine Healing. 'Oh,' he said, 'there is not much difference in our beliefs. You believe in trusting God without the medicines, and I believe in taking the medicines.' The first copy of LEAVES OF HEALING that we received caused me to say, 'that is the Lord's work; I know that is right.' We have been reading every issue for seven years. We have had many healings in the family. My husband had a broken ankle. Our little boy had his leg badly cut. It was cut to the bone; and in a few minutes, after prayer, it was just like a scratch."

ALBERT MILLER, Zion City, Illinois: "I thank God for bringing me out of the Methodist church. Every time I got up to testify in the Methodist church I would tell the same old story, over and over again, 'I am glad I am saved.' I found that there was nothing in it. The class-leaders would have to call on the people to testify. After I heard of Zion, and got Zion into me, I went back to the Methodist church and attended the class-meeting one morning. I rose and began to tell them of Divine Healing. I thought that I was doing my duty in telling them of God's work in Zion. The preacher said; 'We do not want to hear anything of that here. It is too bad that our members are running after Dowie.' He said that I ought to stay in the Methodist church. I told Him I wanted to be where God's work was carried on. After that I left the Methodist church and attended Zion, and God wonderfully blessed me. I had my knee dislocated. My leg was swollen very badly and was drawn up to my hip. I could not walk for nearly two months. It grew so painful that if only the covers touched it, I would scream. The doctors wanted to cut off my leg. The people around would send for the doctors, who said that I would not get well if the leg were not amputated. I said: 'No, I am trusting God, and if I die I want to die with my leg on. I know that God will heal me.' A man belonging to Zion came, and in the Name of the Lord I tried to walk across the floor. He prayed with me, and the tendons loosened up some, and my leg began to come down. That encouraged me. The next time he came back he showed me that I had to confess my sins and make everything right. From that moment I began to get the healing. I got so I began to go to school. When the leg got better I went to the doctors and said: 'You wanted to cut off the leg.' 'It is not well yet,' they said. 'You will be limping when you are an old man.' I kept on improving until I could see that the leg was perfectly well. I could run and jump as well as any one. Then I went to the doctors and said: 'Now am I limping?' They said: 'Oh, go away! We do not want any of that Dowie talk here.' They would not talk to me. I praise God that His power is just the same. I know that my place is in Zion. I believe every one that wants to accept this Gospel must come out from among the 'dry bones' in the apostate churches."

MRS. CHRISTINE COULHHARD, Zion City, Illinois, formerly Germantown, Ohio: "When my husband was working in the car-shops at Dayton, he contracted a disease which would have ended in Bright's disease. He had to quit work there. He came to Zion City and was healed. Four weeks after leaving Germantown he gained ten pounds. He sent LEAVES OF HEALING to us. I had a class in the Sabbath-school in the United Brethren church. After they found that we were reading LEAVES OF HEALING, it was not very long until the superintendent got another teacher for my class. I was troubled with indigestion. My husband wrote to us not to use swine's flesh. I had not been really sick, but miserable, just dragging myself around. Just as soon as we quit the use of swine's flesh, I became perfectly well, and have been well ever since. My husband was healed of quinsy last winter, when very sick with it."

D. D. HOTCHKISS, Zion City, Illinois, formerly of Jefferson, Ohio: "My father and my grandfather before me, and most of my relatives, were members of the Methodist church. I was born spiritually in the Methodist church, but I lived to see the decline of Methodism. I ceased to find spiritual food in the Methodist church. After I began to trust God for Divine Healing for myself and my family, those members who were at the head of the management of the official board of the church, went back on me. The ministry went back on me and would not listen to me. Those with whom I had been very intimate all my life came to me and said, 'Brother Hotchkiss, if you do not stop talking Divine Healing, we will never come to your home again. You may consider our friendship broken; for we do not want anything more to do with you, if you do not give up that nonsense.' So it was made extremely cold for me. Very soon after this I came out of the Methodist church. I began to read LEAVES OF HEALING and Zion Literature. I found that which nourished my spirit. I found there that which was necessary for spiritual growth and for development in the Christian life. I can truly say before God that I have had more joy, greater peace, and more good in my life in the last five years than in all of the rest of my life put together. I praise God for the truths I have learned in Zion and for the truths I learned through Zion Literature. By the goodness of God I am going forward. I have received a great many healings myself and have had many in my family."

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MISS MAUD HADLEY BOOTH, Zion City, Illinois, formerly of Preston, Victoria, Australia: "I have been healed of a growth in my throat which I had from the time I was three years old. About three years ago I was perfectly healed. There was not an Elder or an Officer of this Church in Australia, at that time, except one old Elder—Elder Wallington. We had received LEAVES OF HEALING. Mother and I prayed together. I was very sick with this growth in my throat; but I was perfectly healed and have never had any return of it since."

MISS EMMA DE MOURE, Zion City, Illinois, formerly of Piper City, Illinois: "I united with the Presbyterian church when between eight and nine years of age. I was not converted, but did it because my parents wanted me to. I spoke to my pastor about my spiritual condition and he said: 'You are a member of the church, are you not? That is all that is necessary.' My mother was healed of cancer, in Zion. When we bade her good-by in Piper City, Illinois, we never expected her to come back alive. She came to Chicago with the intention of having an operation performed. She had a letter in her hands to Dr. Senn, the leading surgeon of the Presbyterian hospital. She went there for an examination. They told her that she would have to undergo an operation at once. A lady friend who had been a nurse heard of this and met her at the depot. She told her of Zion teaching. Mother accepted the teaching immediately and said that she would go there. She went and was healed. We received a telegram from father saying, 'Mother is well. Will be home Monday.' We could not understand it. We thought mother had undergone an operation and was dead. Monday morning there was a rap at the door and Mother walked in. After that I read LEAVES OF HEALING and some of the General Overseer's 'perpendicular English.' Captain Stern came down one time about two weeks before the All-Night meeting and began talking to me about coming to Zion. I laughed at him and said I did not care to go. He said they would pray for me, but I did not think it would do any good. However, I went to Chicago and stayed at the All-Night meeting. I remained in Chicago during the winter until the 22d of February. I was converted during the winter. I went home and got among my old associates again and fell back into my old ways. I broke down in health. I believed that God would heal, but I believed that it would take more faith than I had. I consulted a physician at Piper City, who said that I would have to have an operation. He thought that I had inherited the same disease that my mother was healed of. I had the operation performed, but was much worse afterward. Then I came to Chicago. I have been in Zion ever since and have been healed in Zion. I attended Zion Preparatory school and was taken very sick with muscular cramps. Every muscle in the small of my back drew up and my entire body was drawn out of shape. Before I came to Zion I would sometimes lie for almost three days in this state, with morphine injected. My arms were sometimes perfectly yellow from the morphine injections. One doctor said that he would not give me any more if I were to beg all night for it, for he had already given me enough to kill two men. Elders Cossum and Brasefield prayed with me. I got relief and the pain left. Since I came to Zion City last June, I have not had one attack, praise God. Last winter my mother was very sick. She was on the verge of nervous prostration and had heart disease. I praise God that He helped her through. Now she is up and about, and four weeks ago she went to Hanna, Indiana, to do Restoration work. She had been praying that she might be able to do Restoration work. She came home and said that she had glorious success. The only place where she could not sell LEAVES OF HEALING was a poolroom and to ministers. I praise God for what He has done for my mother and me."

MRS. ELLA BECKENDORF, Zion City, Illinois, formerly of Otter, Illinois: "My husband was healed of rheumatism, in Zion four years ago. He had walked the floor with pain for six weeks, day and night. He would have no doctor or medicine. One of our sons went to town one day, and the doctors scared him into thinking that his father should have medicine. The doctor came out and gave it to him, after which he became very much worse. He had a pressure on his breast. It kept coming over the right arm into the breast and across into the left arm. He said that the weight felt very much like two bushels of corn on his shoulder. Our sister-in-law gave him LEAVES OF HEALING and asked him to come into Zion. My husband came to Zion four years ago last May and was healed. A year ago last fall my oldest boy was healed. He was taken with the measles. He had been out thrashing, and got wet and took cold. He became delirious, and remained so for about five or six days. We sent for an Elder. He missed the train the first time. My husband said that it seemed the Devil was going to take the boy in spite of everything. He was very near death. When the Elder came and prayed with him he did not know anything. After prayer was offered the boy sat up and talked. The other boys took the measles and were healed through prayer. This last winter my granddaughter was healed of the croup when very near death. We have many things to thank God for. We have twelve living children, all well and happy."

MISS BERTHA BARGER, Zion City, Illinois, formerly of Wichita, Texas: "I have been healed of grip. I took cold one day at school and I was hardly able to get home. I was very ill with a severe headache and high fever. This was on Wednesday. When my uncle came home my aunt asked him to come and pray with me. I went to sleep and slept all night. The next morning I was able to get up, although I was very weak. I never suffered any more after that. Before this time, when I had these attacks, I usually would be very sick, and almost have pneumonia. This time I was wonderfully kept. About six or seven weeks ago my cousin took the smallpox. We were all exposed. We did not know what it was for about six days. I took it, and it developed into a case of smallpox in about its worst form. I was delivered from all suffering, except with my throat, which was very badly swollen. I could not swallow or speak without having pain, and would almost choke to death when I tried to swallow a little water. I had my uncle pray with me and I was immediately relieved. I became almost blind in my left eye. I could not see with it for about a month. Now my eyesight is perfect again."

REDUCED FARE—FEAST OF TABERNACLES.

One and One-third Fare for Round Trip to Zion City—Conditions of Sale of Tickets.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 12th and July 22d, inclusive.

The following directions are submitted for your guidance:

First—Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first three days of the meeting—that is, July 9th, 10th, 11th, 13th, 14th and 15th.

The advertised dates of the meeting are from July 12th to 22d; consequently you can obtain your tickets not earlier than July 9th and not later than July 15th.

Be sure that when purchasing your going ticket you request a certificate.

Second—Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

Fourth—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 16th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated and, consequently, you will not get the benefit of the reduction on the whole journey.

No refund of fare will be made on account of failure to have certificate validated.

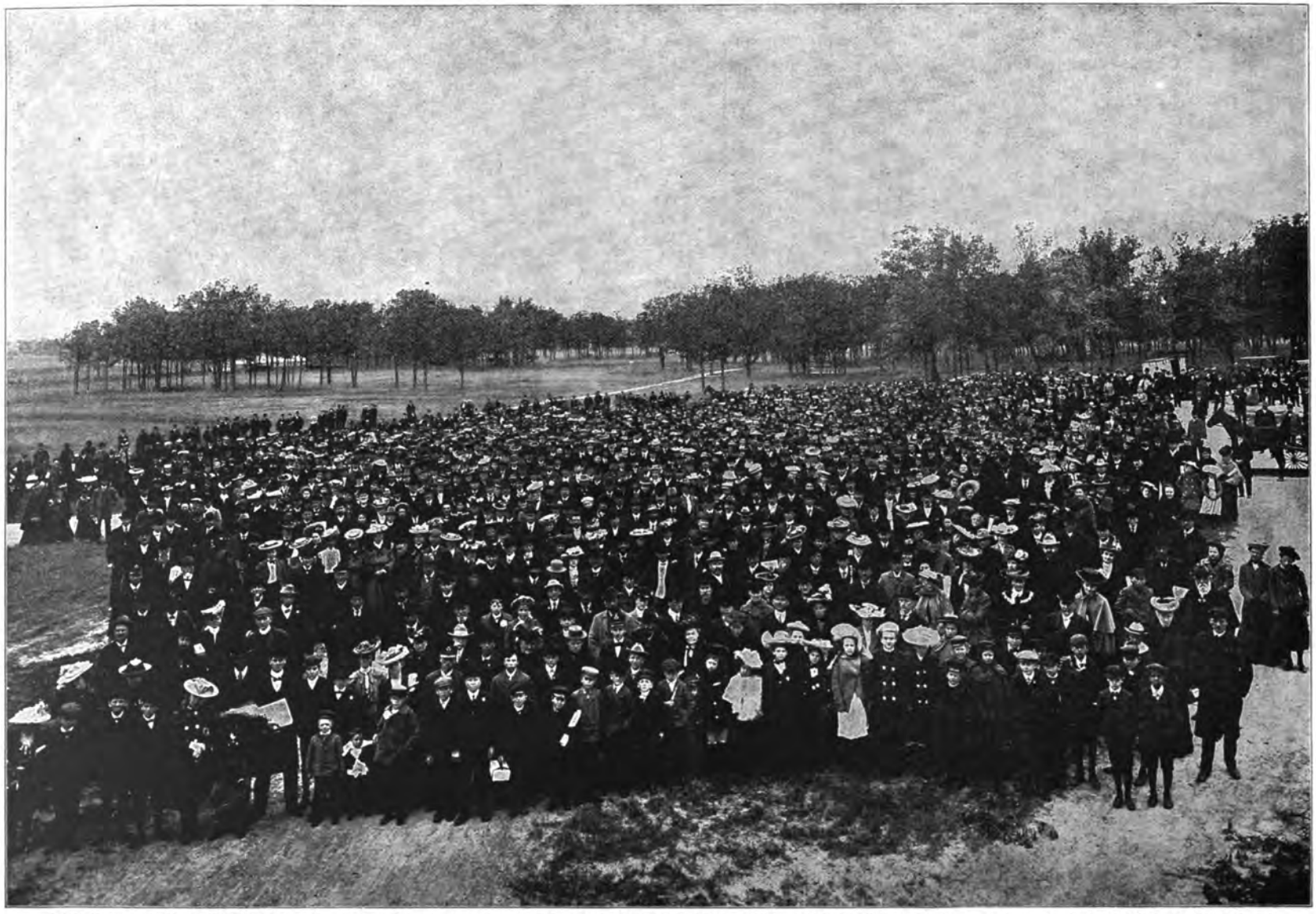
Sixth—So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed but is contingent on an attendance of not less than one hundred persons holding certificates obtained from ticket agent at starting point, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the limit fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado, as far west as Denver; Kansas, Oklahoma and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and the territory south and east of Toronto, Canada.

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GROUP OF THREE THOUSAND OF THE ZION CITY LEGION OF ZION RESTORATION HOST, IMMEDIATELY AFTER THE EARLY MORNING MEETING IN SHILOH TABERNACLE, ZION CITY, ILLINOIS, LORD'S DAY, MAY 31, 1903.

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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	5658		
Total Baptized outside of Headquarters			6299
Total Baptized in six years			14,923

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	85		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	39		
Baptized in Zion City by Elder Hoffman	12		
Baptized in Zion City by Elder Excell	52		
Baptized in Zion City by Overseer Speicher	20		
Baptized in Chicago by Overseer Mason	2		
Baptized in Chicago by Elder Farr	40		
Baptized in Chicago by Deacon Christie	2	270	
Baptized in Australia by Overseer Voliva	10		
Baptized in Australia by Deacon McCullagh	4		
Baptized in California by Elder Taylor	3		
Baptized in Canada by Elder Simmons	10		
Baptized in Canada by Elder Brooks	4		
Baptized in England by Evangelist Cantel	60		
Baptized in Illinois by Elder Royal	1		
Baptized in Kansas by Deacon Robinson	5		
Baptized in Missouri by Deacon Robinson	7		
Baptized in Michigan by Elder Adams	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Bryant	20		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada, by Elder Brooks	9		
Baptized in Pennsylvania by Elder Hammond	10		
Baptized in Washington by Elder Ernst	3	161	431
Total Baptized since March 14, 1903			15,354

The following-named six believers were baptized in Shiloh Tabernacle Zion City, Illinois, Wednesday, May 27, 1903, by Elder Percy Clibborn:

Christensen, R. ..... Zion City, Illinois
Johnson, Elizabeth L. ..... Zion City, Illinois
Meyers, A. M. ..... Hobart, Oklahoma Territory
Tallatson, Carrie ..... Des Moines, Iowa
West, Arthur ..... Zion City, Illinois
Wiskins, Mrs. Jessie ..... Zion City, Illinois

The following-named seven believers were baptized at Cincinnati, Ohio, Lord's Day, May 24, 1903, by Elder Daniel Bryant:

Barrowcliffe, Mrs. Rebecca ..... 1007 Ludlow avenue, Cincinnati, Ohio
Calloway, Mrs. Nannie ..... 318 Perry street, Cincinnati, Ohio
Collier, Mrs. Ella ..... Erlanger, Kentucky
Megrue, Mrs. Mary ..... 4426 Colerain avenue, Cincinnati, Ohio
Meyers, Mrs. Martha ..... 217 Liberty street, Cincinnati, Ohio
Reimuller, George Peter ..... 434 Richmond street, Cincinnati, Ohio
Walz, Mrs. Mary Grace ..... 408 Laurel street, Cincinnati, Ohio

The following-named four believers were baptized in Zion Tabernacle, Vancouver, British Columbia, Canada, Lord's Day, May 10, 1903, by Elder R. M. Simmons:

Ewart, J. ..... Vancouver, British Columbia, Canada
Fisher, Mrs. Matilda
Eighth avenue and Brunswick street, Vancouver, B. C., Canada
Hacking, George A. ..... Y. M. C. A., Vancouver, British Columbia, Canada
Hewton, Franklin Walter ..... 544 Barnard street, Vancouver, B. C., Canada

The following-named two believers were baptized in the South Side Zion Tabernacle, Lord's Day, May 24, 1903, by Deacon W. C. Christie:

Moon, Harold L. ..... 813 East Seventy-first street, Chicago, Illinois
Moon, Louis H. ..... 813 East Seventy-first street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following names are those of young children consecrated by Evangelist H. E. Cantel:

February 1, 1903—
Kingaby, Frederick Alexander,
78 Winston road, Stoke Newington, N., London, England

April 3, 1903—
Cosgrove, Ellen Spencer,
60 Fitzroy street, Ashton-under-Lyne, Lancashire, England
Cosgrove, Maggie,
60 Fitzroy street, Ashton-under-Lyne, Lancashire, England

April 5, 1903—
Barrett, Charles Underwood ..... 25 Outram street, N., London, England
Barrett, John Crosthwaite ..... 25 Outram street, N., Londnn, England
Jackson, Rose Florence ..... 26 Saville street, W., London, England
Warren, Constance Eunice,
15 Coleridge road, Finsbury Park, N., London, England

April 29, 1903—
Motts, Ethel May ..... 53 Cobbold street, Ipswich, Suffolk, England
Sach, Edwin Ernest ..... 64 Tavern street, Ipswich, England
Sach, Ione Doris ..... 64 Tavern street, Ipswich, England
Sach, Vera Dorothy ..... 64 Tavern street, Ipswich, England

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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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SERVICES OF THE

Christian Catholic Church in Zion

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

Every Lord's Day Afternoon at 2 o'clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City 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 realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

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Address ZION LAND AND INVESTMENT ASSOCIATION

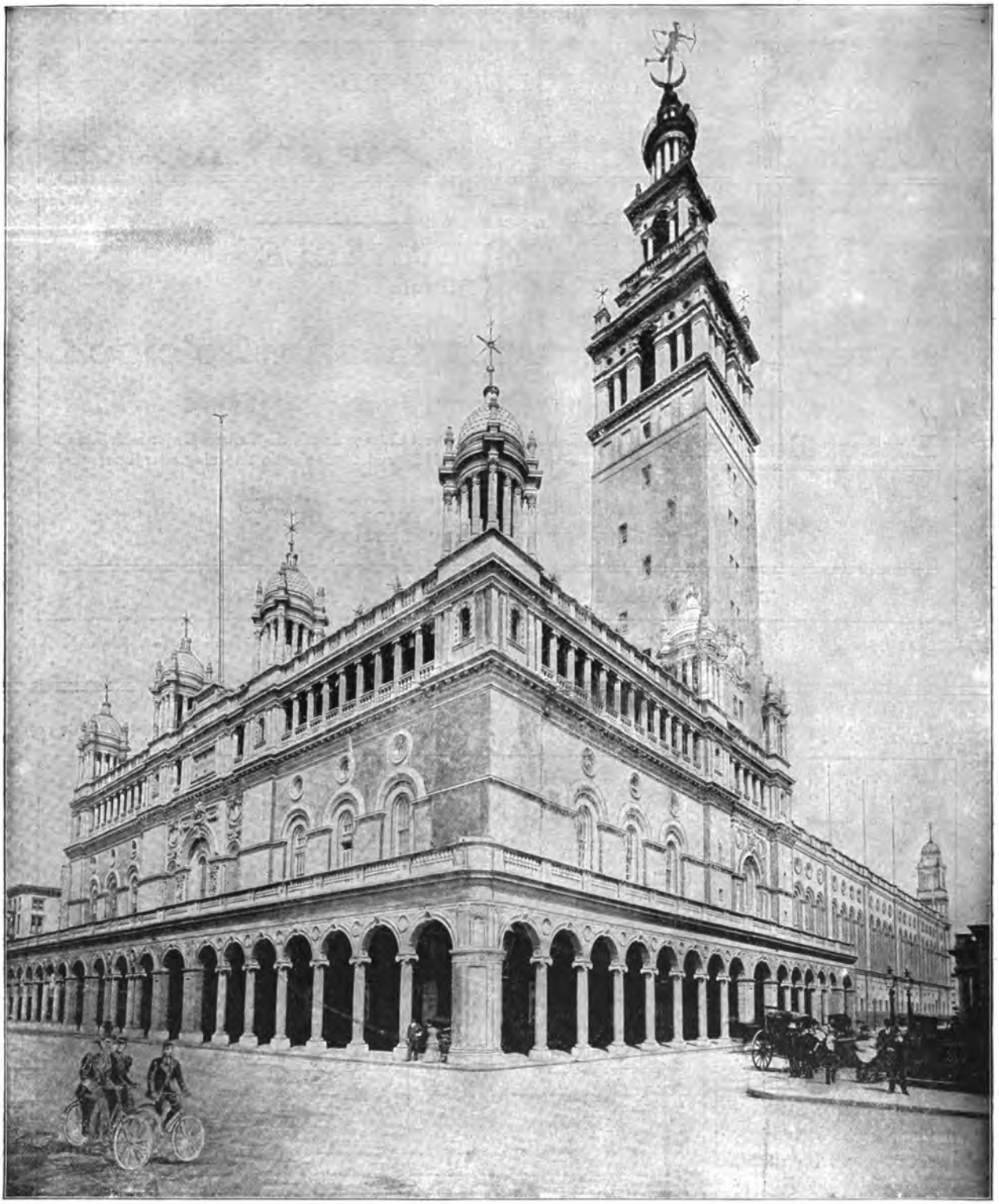
JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary — H. WORTHINGTON JUDD, Secretary and Manager

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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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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.

WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

me XIII. No. 8. CHICAGO, SATURDAY, JUNE 13, 1903. Price Five Cents.

GOD'S WITNESSES TO DIVINE HEALING.

ANY WONDERFUL DELIVERANCES FROM DISEASES, THROUGH JESUS, THE CHRIST, THE GREAT PHYSICIAN.

" YE SHALL ASK ANY- THING OF THE FATHER, HE LL GIVE IT YOU IN MY NAME.

How many pray but fear to im this promise!

Millions pray, and rise from ir knees not expecting an swer!

Beside the beds of sick and ng loved ones, they pray h breaking hearts.

They mingle their cries, ir tears and their prayers oughout the long watches the night.

But they do not take God at s Word.

They pray with doubt in ir hearts.

They pray for the healing th the condition, "If it be y Will."

But God has not made such condition.

Jesus, the Christ, His Son, ealed them all," not "just few that it was God's Will heal."

That Divine Son of God is t changed.

"Jesus, the Christ, is the me yesterday and today, a, and forever."

Multitudes pray God to heal, hile they lavish money and pains to call physicians to the sickbed, as if Jesus had said, "These signs shall follow them that believe: in My Name . . . they shall lay hands on the sick, and (*if they have the right doctor,*) they shall recover." They show their unbelief, notwithstanding their agonizing prayer, by praising the skill of the physician, and the power of his drugs, instead of glorifying God, in case the patient recovers.



MR. AND MRS. PETER MOFFAT AND SON.

Ministers of all denominations pray in their pulpits for the sick in their parishes.

For the most part, they do not believe that their prayers will be answered.

They are not accustomed to get answers to such prayer.

While on their pastoral visits, they pray at the bedside of the sick.

But they teach the sufferers that God is the author of their diseases.

If sickness is God's work, is it not a sin to pay a physician to destroy it?

They teach the people that God will answer prayer, and heal them, if it is His Will.

But they counsel them to get the best doctors, as if they thought that God's willingness to heal were measured by the reputation of the physicians employed.

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What a miserable farce it all is!

And yet it is a tragedy.

Uncounted multitudes are perishing today on account of the mass of absurdity taught in the professed Church of God, in attempting to justify the loss of faith in God as the Healer.

Above all this babel of contradictions and inconsistencies—above all the uncertainty, there rings a Voice.

It is clear and confident, unmistakable in its meaning.

It is the Voice of the Messenger of God's Covenant, Elijah the Restorer.

That Voice proclaims the unchanging truths of God's Covenants.

"God does answer prayer," the Messenger declares.

"It is truth!" comes the response, in a mighty shout, from tens of thousands of Witnesses in all the ends of the earth.

"God does keep His Promises," says God's Messenger.

"It is truth!" comes back the joyous cry, in volume like the voice of many waters.

Who are the Witnesses?

Multitudes of God's children, who, deceived by false teachers; poisoned and mutilated by physicians and surgeons; dragged down to the very door of death by disease, have heard the Voice of God's Prophet, have taken him at his Word, and praying to the Father in Jesus' Name, and requesting the prayers of God's Messenger, have been healed.

The little family whose portrait appears on the front page of this paper, are joyful members of this great Witnessing Host.

They tell of many wonderful deliverances in answer to prayer, in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, their Heavenly Father.

The father was quickly delivered from the galling fetters of lumbago; also from a severe injury received in a fall, and from many other ailments.

The little son was speedily healed when dying of croup.

He has also been raised up from other sicknesses by the Power of God.

The mother was healed in answer to the Prayer of Faith, in the very hour and article of death; was given wonderful deliverance in childbirth, and instantly and miraculously healed of hemorrhage following.

God has also answered prayer for her at other times.

All these wonderful healings so simply and so truthfully described in the testimony which follows, were wrought without one drop of medicine, one incision of a knife, or any other human means.

God says that He is the Healer.

God says that He will answer prayer.

Those who have believed the promises and stepped out upon them, say that it is true.

Why not trust Him only and fully?

A. W. N.

WRITTEN TESTIMONY OF MRS. PETER MOFFAT.

ZION CITY, ILLINOIS, June 3, 1903.

DEAR GENERAL OVERSEER:—It is now seven years since my husband and I were led to give our bodies into the care of the great Physician, and we have had no cause to change our Doctor since then.

One circumstance which makes our case somewhat unique is that it was our former pastor who first brought you and your mission to our notice.

He gave us copies of LEAVES OF HEALING and other Zion Literature, which we read and believed.

Our first test was with our boy, then a baby eight months old.

He was attacked with membranous croup, and as we watched his breathing become more and more difficult, it sometimes seemed as if our courage would fail.

My husband and I strengthened each other.

We sent a telegram to you asking you to pray for baby.

As night came on he grew rapidly worse, until it seemed as if every breath must be his last.

That sound, so peculiar to this disease, could be heard in almost every part of the house.

We were alone, for no one in town trusted God as the Healer, except a younger brother who had been healed shortly before.

As navigation had not yet opened, the telegraph office in Sault Ste. Marie was closed after 6 o'clock, so we could not send another message.

However, we continued praying and trusting.

About 2 a. m., the breathing became easier, and by morning he was well.

We praised God for His goodness and promised Him that we would not doubt again even if we saw no more of His power to heal.

When about two years old, our boy was again healed, this time of sunstroke.

He was delirious, but God healed him in answer to your prayers, no sign of sunstroke remaining.

Later, he was healed of measles; then again of croup, after we had moved to Zion City and were living in a tent in Camp Esther, in the fall of 1901.

In this case he was instantaneously healed in answer to the prayer of Elder Dinius.

This was the only time he had been troubled with croup since his healing when a baby, nor has he had any signs of it since.

He was again healed of a very sore throat in answer to the prayer of Elder Brooks.

Last fall his mouth became very sore, his lips and tongue being a mass of ulcers, so that he could put nothing in his mouth without great pain.

Overseer Speicher prayed for him, and in a short time the soreness left and he was healed.

A few weeks ago he was again healed of a low fever in answer to prayer.

About eight years ago, a short time before our son was born, my husband was attacked with lumbago.

He tried everything the doctors recommended and some things they did not, but without avail.

The only way he could walk, was bent over like a decrepit old man, and he could do no work.

After ten months of useless experimenting, he was led by the pastor already mentioned to throw aside the electric belt which he was then wearing and trust the Lord; and he was able to take up his work again, all pain having left.

He has been repeatedly healed of grip in a swer to the prayers of some of the officers of Church.

In the summer of 1899 a scaffold on which was working, gave way and he was thrown to t ground, a distance of fourteen feet, landing on h forehead on the sidewalk.

He was then struck in the back by the end o plank which fell on him.

He was unconscious for twenty minutes, a came to his senses just as a doctor, who had be summoned, entered the room in which he lay.

My husband immediately told the doctor he h no use for him, and he went away.

After he was brought home, a telegram w sent to you for prayer.

By night the pain had left his head so he coul sleep, and next morning it was all gone, so th he was able to attend to business.

Last November, my husband, who is a memb of Zion Restoration Host, went to Chicago Lord Day morning as usual.

As the weather had been warm he did not tak his overcoat.

During the day the temperature fell and h took a chill.

As a result, his old enemy, lumbago, again a tacked him—the first time in seven years.

He requested you to pray for him, and a tended the Divine Healing meeting in Shiloh Tab ernacle, where Overseer Speicher prayed wit him.

In ten days it had entirely passed away, no has it troubled him since

He was also healed, in direct answer to th prayers of the Junior Choir, in March of this year

He had been awakened during the night by a feeling as if the house were whirling round.

When daylight came, he could not raise his head from the pillow without the same thing occurring, the whirling being so rapid that he could not follow the figures of the persons present.

Two officers of the Church prayed, but he was not relieved.

A message was sent to Conductor Rice, telling him of his condition.

At 2:10 p. m., the dizziness left entirely, so that he was able to go down-stairs, and next day was able to attend to his choir duties.

He could tell at what time the Junior Choir had prayed on the previous day.

About three years ago, when in a delicate condition, I met with an accident which brought on a violent hemorrhage, which lasted about five hours.

I sank rapidly.

I told my mother and husband, who were in the room with me, that I was dying.

My mother then called my father by telephone, telling him to come immediately.

As my mother left the room, every sign of life seemed to go from me.

My body grew cold and clammy, and my face took on the ghastly appearance of death.

When mother stepped back into the room, my husband said: "Mother, she is gone!"

During the time I lay in this condition, I could hear the music on the other side.

I felt joyous and happy.

I thought no more of earthly ties, but remembered a brother who had passed away, and my happy thought was that I would be with him.

I realized what Paul meant when he said that it is better to depart and be with the Christ.

I began to revive.

I was disappointed to find that I was still in the world, but as the thought of my husband and child flashed through my mind I prayed earnestly to God to let me live.

By this time my brother, Deacon Lake, was kneeling by my bedside.

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The Lord had heard and answered prayer and I recovered very wonderfully.

I went back to the church to testify to my healing, as I was still a member of the Presbyterian church, although we had trusted the Lord for healing for four years.

God was leading me into Zion and I did not want to go.

My health began to get worse, but not until July, 1900, when I visited Zion Home, and Overseer Mason told the people it was time they were out of the churches, did I realize that I ought to leave the Presbyterian church.

I then threw myself into the work of Zion and received perfect healing.

I was able, on my return home to Sault Ste. Marie, Michigan, after being appointed a Saloon Seventy by Elder Bryant, to walk about ten miles every Saturday evening doing Saloon Seventy work.

Eight years ago when my boy was born, I was badly cut and torn by the physician who attended me.

When my child was two weeks old I lay at the point of death.

We then called a lady physician who gave me local treatment for three months.

She believed my body to be in such a condition from the former treatment I had received that I could not bear another child.

I was many months in recovering.

On September 21, 1902, in Zion City, I was delivered of a child after a few hours' labor.

Immediately following the birth of my child I had a violent hemorrhage which stopped instantly in answer to prayer.

In three weeks I was strong and well, and able to do my own housework.

These are some of the many answers to prayer that we have received in the last seven years.

We praise God for leading us out of an apostate church into the light and liberty of a Full Gospel of Salvation, Healing and Holy Living.

We praise Him for the privilege of living in Zion City.

May God keep us faithful Till He Come.

Yours in the Master's service,

(MRS.) PETER MOFFAT.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

Healed of Grip and Other Serious Diseases.

Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.—*Psalm 103:2, 3.*

ZION CITY, ILLINOIS, May 13, 1903.

DEAR GENERAL OVERSEER:—It is with hearts full of gratitude to God that my mother and I send you this message.

During the month of February, through faith in the Christ's healing power, mother was raised from a severe attack of grip.

We feel almost confident that had she looked for help to doctors and drugs she would never have recovered.

I, also, have been healed of grip, chronic constipation and a severe attack of tonsilitis, and greatly blessed in other ways.

We thank you for your prayers and your kind counsel in our behalf, and pray that God may continue to bless you in your work as Elijah the Restorer.

Your sister in the Christ,

ANGILENE R. SHAW,
159 Baird street, Benton Harbor, Michigan.

Desire for Tobacco Taken Away.

If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. —*1 Corinthians 3:17.*

STILLWATER, MINNESOTA.

DEAR DR. DOWIE:—I received your loving letter and was glad to hear from you.

The letter said that you had prayed that God would take the craze for tobacco away from me, which He has done; and by the help of God I will never smoke again.

I thank God every day.

After smoking for nearly thirty-five years, I stopped the 16th day of March, by the help of our Father which is in heaven. —. —. —.

Healed of Cancer.

Is anything too hard for Jehovah?—*Genesis 18:14.*

MASSILLON, OHIO, May 22, 1903.

DEAR DR. DOWIE:—About two years ago I wrote you asking you to pray for my mother who was given up by the doctors to die of a cancer on the liver.

The Lord heard our prayers and she was healed. He has kept her ever since. Praise Him!

(MRS.) GRACE WELCH SMITH.

Healed of Paralysis.

For whether it is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?—*Matthew 9:5.*

WASHINGTON, IOWA, May 5, 1903.

DEAR DR. DOWIE:—I feel it a duty as well as a privilege to add my testimony to God's saving, healing and keeping power.

On rising, on the morning of April 11th, without any warning, I was suddenly stricken with paralysis.

God's promise was claimed:

"He shall call upon Me, and I will answer him; I will be with him in trouble."

We give God all the glory, and hope it may be the means of convincing many of God's power and willingness to heal.

I have perfect use of myself, except a little slowness of speech, which is getting better every day.

Many thanks for your's and Zion's prayers.

Your sister in the Christ,

(MRS.) EMMA R. ECKELS.

Delivered from the Result of a Fall.

He shall call upon Me, and I will answer Him;
I will be with Him in trouble:
I will deliver Him and honor Him.—*Psalm 91:16.*

EDINBURGH, SCOTLAND, March 10, 1903.

DEAR GENERAL OVERSEER:—One day when coming down-stairs, my foot slipped and I fell, striking my head and cutting my right ear in several places.

I hardly knew at first what had happened as it was a solid stone weight which I fell against; but one thing I knew, that although the Devil had knocked me down, God could raise me up.

I managed to stand on my feet and go on with my work, but could never have done it without my Heavenly Father's help, as I was suffering so much pain from my head and ear.

I went to work next day as usual, and on the evening of that day asked for prayer at our prayer-meeting.

I praise God that all my wounds are healed, and there are no bad effects left.

Thanking you for your faithful teaching, I remain,

Your sister in the Christ,

BELLA ANDERSON.

REDUCED FARE—FEAST OF TABERNACLES.

One and One-third Fare for Round Trip to Zion City—Conditions of Sale of Tickets.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 12th and July 22d, inclusive.

The following directions are submitted for your guidance:

First—Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first three days of the meeting—that is, July 9th, 10th, 11th, 13th, 14th, and 15th.

The advertised dates of the meeting are from July 12th to 22d; consequently you can obtain your tickets not earlier than July 9th and not later than July 15th.

Be sure that when purchasing your going ticket you request a certificate.

Second—Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

Fourth—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 16th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated and, consequently, you will not get the benefit of the reduction on the whole journey.

No refund of fare will be made on account of failure to have certificate validated.

Sixth—So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed but is contingent on an attendance of not less than one hundred persons holding certificates obtained from ticket agent at starting point, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the limit fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado, as far west as Denver; Kansas, Oklahoma and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and the territory south and east of Toronto, Canada.

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He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE

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All communications upon business must be addressed to
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CHICAGO, ILLINOIS, SATURDAY, JUNE 13, 1903.

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EBENEZER!

HITHERTO hath Jehovah helped us!

THEN SAMUEL took a Stone,
And set it between Mizpah (the Watchtower) and Shen (the Crag),
And called the name of it Ebenezer (a Stone of Help), saying,
Hitherto hath the Lord helped us!
So the Philistines were subdued,
And they came no more within the border of Israel:
And the Hand of Jehovah was against the Philistines
All the days of Samuel.
. . . . . .
And Samuel Judged Israel all the days of his life.

OUR HEARTS have been filled with praise to God on this Anniversary week of our Arrival in the United States of America.

FIFTEEN YEARS AGO, on Saturday, June 9, 1888, we passed through the Golden Gate at San Francisco, and landed, a Little Pilgrim Band of Four, to fulfil our Mission for the Christ in this great Land.

NO FRIENDLY FACE or kindly word greeted us, and no hand was outstretched to bid us welcome.

We knew no one in the city to which we had come, nor had we any personal friends, so far as we knew then, on all the broad Continent of America.

We were strangers among strangers, and in a strange land.

But we were very happy; for we had come at God's command.

The "Pillar of Cloud by Day" and the "Pillar of Fire by Night" had never been out of our sight.

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We followed where God led.

And so we were safely guided through the waters to what seemed, in many ways, a spiritually desert land.

AND SO WE journeyed onward, although, to our great sorrow, one of our number passed suddenly from our sight into the Heavenly Land.

We are now only Three.

But God has fulfilled His promises, and has brought us out into a Good Land and has led us to establish a City of Habitation, where those to whom He has blessed our ministry, in this and many lands, are gathering in thousands upon thousands, from the East and from the West, from the North and from the South.

To the amazement of a faithless and apostate Church and a frowning and incredulous world, the Four have multiplied, during these fifteen years, into Tens and Hundreds of Thousands who are influencing and Blessing Many Millions throughout the World, and hastening unto and preparing for the Coming of the King.

AWAKING THIS MORNING, long before the dawn, we rose to write these Notes, and send them to Zion for this issue of LEAVES OF HEALING.

THE FULL MOON shed its silvery beams from an unclouded sky upon the lovely Lake, and upon the beautiful surroundings of our Peaceful Retreat.

But paler and paler grew the moonbeams; for the Dawn had come, and in the Eastern sky,

> Hues of the rich unfolding morn,
> That, ere the glorious sun be born,
> By some soft touch invisible,
> Around his path are taught to swell,

were becoming brighter and brighter, until, as we sit down to write this Ebenezer, the Sun has risen in all his glory, and the Shadows of the Night have all passed away.

EBENEZER!

Between the Watchtower of Mizpah and the Heavenly Heights of Shen, that "Crag," where the Temple of Jehovah will yet stand on Zion's Holy Hill in the Holy Land, we raise this Stone of Thanksgiving and sing with heart and voice our Song of Gratitude:

> Hitherto hath Jehovah helped us!

> HERE WE'LL raise our Ebenezer,
> Hither by Thy help we're come;
> And we hope, by Thy good pleasure,
> Safely to arrive at Home.

WE WILL NOT ATTEMPT to even outline at this time the toils and trials and triumphs of these fifteen years; for we are preparing, with our assistants, the most complete record that has yet been given of the Story of Zion; and we trust to begin printing it in our new Printing and Publishing House, in Zion City, early in the coming month.

THAT RECORD will tell much of the Story that has never yet been written, and never yet been spoken by us in this land.

Our Story is one which, in its fulness, can never be told.

But we feel it right that, although it can only be imperfectly written, yet, to the Glory of God alone, as much as we can now tell, shall be told.

The Preparatory Sixteen Years of Ministry in Australia, and the preparation of all our life before, must be briefly recorded; for the time has come when much of that Story must be told.

BUT THIS WE SAY, as we enter upon the Sixteenth Year of our Ministry since our arrival in America, and the Thirty-second Year of our Ministry since our Ordination in 1872, that we are more and more conscious of the Unerring Guidance of God our Father, by the Holy Spirit, our Comforter and Guide.

We Go Forward, obeying joyfully the Commands of the Christ our King, in the Glorious Beginnings of The "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.

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THE CONFLICT OF ELIJAH THE RESTORER WITH HYPOCRISY OF THE FALSE MINISTERS.

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Early Morning Meeting in Shiloh Tabernacle

THE sweet consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those cious moments, in the hush of the Sabbath morning, in iloh Tabernacle.

n no services of the week is there more close and loving lowship between the Messenger of God, Elijah the Restorer, d his people, than in these llowed assemblies for aise and prayer and the dy of God's Word.

So highly has this privge been held that thouds of the citizens of Zion ty have risen in the early orning of the Lord's Days, onth after month, and have ade their way to Shiloh abernacle even through rain d snow and wind and bitr cold.

For months Zion, throughut the world, caught the ho of that wonderful servce, and received a measure its power through the reorts published in LEAVES OF EALING.

Then the pressure of the ork upon the General Overeer grew so great that he ould no longer find time to evise his messages, and their ublication was discontinued.

Ever since that time there as been an appealing cry for hem from all over the world.

We rejoice to tell our readrs that we have obtained the onsent of the General Overeer to publish these reports, vithout his revision, during his absence, for a time of est and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.—[GENERAL ASSOCIATE EDITOR.]



Shiloh Tabernacle. Zion City, Illinois, Lord's Day Morning, February 22, 1903.

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

SEVENTH ANNIVERSARY OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

The early morning meeting of the Lord's Day in Shiloh Tabernacle at Zion City, which marked the Seventh Anniversary of the birth of the Christian Catholic Church in Zion, Lord's Day, February 22, 1903, was one of praise and thanksgiving, simple in its grandeur, grand in its simplicity.

As the singer of old must have struck the strings of his harp and voiced the music of his soul, so was the grand symphony produced again in the triumphant, solemn reading of the song of David, Israel's psalmist.

Oh, give thanks unto Jehovah, call upon His Name;
Make known His doings among the peoples.

Above the toil, the turmoil and confusion of the peoples of the earth, clear as a clarion call, rose the Voice of the Prophet of God, the Voice of Elijah the Restorer.

Sing unto Him, sing praises unto Him;
Talk ye of all His marvelous works.

Victorious, triumphant, as the eagle mounts, so the people of God are borne aloft in spirit, up to the Throne of God.

Saying, unto thee will I give the Land of Canaan,
The lot of your inheritance:

And He gave them the lands of the nations;

That they might keep His statutes,
And observe His laws.
Praise ye Jehovah.

As the words of the speaker ceased, the golden light of the sunshine of the new day broke from the windows of the east, bathing the earth in its glory, and touching, as with a benediction, the assembled people.

The audience numbered thousands, almost the entire ground floor of the immense Tabernacle being occupied.

The service was opened by the Congregation's singing Hymn No. 54, after which the General Overseer said:

You will all remember that Seven Years ago today the Christian Catholic Church in Zion was organized.

I desire you to read with me the 105th Psalm.

Let us have a responsive reading this morning.

Soldiers Should Always Carry Their Swords With Them.

Sometimes, when I am talking with people and they say, "I do not know about that," I put my hand in my pocket, take out my Bible, and look up the question.

Then I say, "This is the Word of the Living God—what God Himself says."

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The "Sword of the Spirit" is a wonderful power.

Especially on the Lord's Day, when you are going out to fight, you should carry a Bible.

Every Zion Restorationist should have a Bible with him.

Suppose that some one should say to you: "I have never read in the Bible that God says that He is the Healer."

You can open your Bible to Exodus 15:26 and read God's Covenant spoken at the waters of Marah:

I am Jehovah that healeth thee.

Then he may say to you: "Oh, that is plain enough; but He has changed now."

Then open your Bible to Malachi 3:6:

I, Jehovah, change not.

If he says: "That is in the Old Testament," turn to Hebrews 13:8:

Jesus, the Christ, is the same yesterday and today, yea and for ever.

Your Own Word Never as Effective as the Word of God.

He may say: "I am not sure that what Dr. Dowie teaches about sickness being the work of the Devil is true."

Then you can read to him Acts 10:38:

God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil.

"But will He heal me?" he may ask.

Then you can turn to the Word of Jesus in Luke 5:13:

I will.

"I believe Jesus died for my sins," he may say, "but where is it written that He died for my sicknesses?"

Open your Bible to Matthew 8:17, and read:

Himself took our infirmities, and bare our diseases.

What you say cannot be nearly so powerful as what you read from your Bible. God says that.

If you have only five minutes to spend with a person and read to him what the Bible says, it settles the whole matter, if he has any Christianity in him.

If you have no Bible to show them, but have left it at home, you can only say it is true.

It is a tremendous power to have a copy of the Bible with you.

I always carry in my pocket a copy of the Bible, from Genesis to Revelation.

I never go without it.

I know the Word of God fairly well; yet there are times when I want to take out the Bible and look at the very words as they are recorded.

Power and Strength Not Always Represented by Great Numbers.

Oh give thanks unto Jehovah, call upon His Name;
Make known His Doings among the peoples.
Sing unto Him, sing praises unto Him;
Talk ye of all His Marvelous Works.
Glory ye in His Holy Name:
Let the heart of them rejoice that seek Jehovah.
Seek ye Jehovah and His Strength;
Seek His Face evermore.
Remember His Marvelous Works that He hath done;
His Wonders, and the Judgments of His mouth;
O ye seed of Abraham His servant,
Ye children of Jacob, His chosen ones.
He is Jehovah our God:
His Judgments are in all the earth.
He hath remembered His Covenant forever,
The Word which He commanded to a thousand generations;
The Covenant which He made with Abraham,
And His Oath unto Isaac;
And confirmed the same unto Jacob for a Statute,
To Israel for an Everlasting Covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When they were but a few men in number;
Yea, very few, and sojourners in it.

When we were going about from land to land and from nation to nation in Europe it was my privilege to telegraph this passage to you.

No doubt you read it together then.

I was conducting that European Mission alone and had but a few young men with me.

We went from England to Scotland, from Scotland to Ireland, and back again; then to France, Switzerland, and so on.

There we were amid multitudes who were utterly ignorant even of their Bibles in this matter, and we were very much persecuted, as you know; indeed, in very considerable danger of our lives, even in London itself.

At that time this passage was a great comfort to me:

And they went about from Nation to Nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, He reproved kings for their sakes;

It seemed to me just like that during our European mission.

Often and often the people of highest station were fighting us.

Persons of highest station were back of the fight in London.

Edward VII. Defender of the Faith and Grand Master of the Masonic Fraternity.

I spoke straight out in St. Martin's Hall, within a short distance of Buckingham Palace, and right in the heart of London.

The Prince of Wales, now King Edward VII., had opened that hall only a very short time before as a kind of Masonic Center.

He had opened it in his capacity as the Grand Master of the Masonic Fraternity.

I spoke strongly regarding the shame of the then heir apparent to the throne being the head of the Masonic Order.

I told them that it was blasphemous that a man who in a few years, if he lived, would be the so-called "head" of the church of England, was the head of a fraternity that cut the Name of Jesus, the Christ, out of every passage that they quote from the Bible in their lodge meetings.

So-called "Head" of the Church Who Does Not Dare to Name the Name of the Christ.

They cannot deny that, because we have copies of the manual that they use in their lodges.

I have had copies handed to me by Masons of the highest degree.

I have also a good deal of the unwritten work.

However, they all have admitted, no matter how high their degree has been, that the Name of Jesus, the Christ, is never mentioned officially in a Masonic Lodge.

They have left out His Name with the utmost care in the various editions of the manual.

A Voice Which Penetrates Palaces and Reaches Them Who Sit Upon the Throne.

I spoke strongly in St. Martin's Hall, London, against Doctors, Drugs, and Devils, and the shameful condition of the National church.

I spoke against the abominable lives that some who were near to the throne were living.

I spoke as a British citizen concerning their shame; for I was then still a British citizen.

On returning to Europe, I found that in all the great capitals of the United Kingdom there was a deeper degeneracy, more drunkenness, more open vice, more shameful wickedness than I had ever known before.

The Court was not at all pleased because I thundered out very strongly against these evils.

Sometimes my voice gets inside of palaces, and then there is trouble.

Great Britain Disgraced By the Profligacy in the Life of Edward VII. When Prince of Wales.

Several papers commented upon my attack upon the Prince of Wales.

I spoke very severely, when a young man in Edinburgh, concerning the shameless gambling and vice and degrading habits of the Prince of Wales.

I told of the day when he laid the foundation stone of the Edinburgh Infirmary in 1870.

I was standing in front of the University, with a great number of her students, as he passed.

I did not hiss him, for I did not think that it was proper or right, because there are only two creatures that hiss—the one is a goose, and the other is a serpent.

However, as he passed, nearly the entire University hissed him with a hiss so audible that the order was sharply given to the guard accompanying him to trot.

The horses went at a gallop almost immediately, but it was too late to conceal the hiss.

As he passed the door of the very University where he had

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been a student he was hissed for his shameful conduct in the Lady Mordaunt case.

He had dishonored a noble Scottish lady and caused a shameful scandal and a divorce between her and Sir Charles Mordaunt.

Every one in Scotland felt the degradation and shame of it.

It was fresh with us.

I said to them in St. Martin's Hall: "I feel the echoing of that hiss today when I see how the Prince of Wales is behaving."

I said: "It is a scandal that he carries around his gambling chips wherever he goes."

He was always shaking his dice, if it were only for a bottle of wine.

It was not that he needed to do it, but because he was a gambler by instinct.

At that time, when I spoke out against the Court, it gradually began to get hotter and hotter. Nevertheless,

God Rebuked Kings for Our Sakes.

No man was suffered to do us any wrong.

Our enemies came to considerable trouble as a consequence.

They were stricken down in the streets under the batons of the police.

They were rolled into police vans, taken to prison and fined openly in the police courts.

At last the magistrate said: "I am tired of this.

"If any of you young men come before me again I shall send you up for trial, and give you several years in the penitentiary.

"Those are my orders, for the government is with me."

I am not speaking of the royal family.

I believe that the Queen, as far as she knew, would have been with us.

She was a good woman.

But we had the scandal of the Prince of Wales' Court all around us.

St. Martin's Hall was one of the halls that he specially held as a banqueting place.

There they held Masonic "smokers," and things of that kind.

And they went about from Nation to Nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes;
Saying, Touch not Mine Anointed Ones.
And do My prophets no harm.

We have more than sixty centers of work in Great Britain today where a little over two years ago the work of Zion was almost unknown.

The General Overseer continued the reading from the 15th verse, pausing to comment upon the 37th verse.

And He brought them forth with silver and gold:
And there was not one feeble person among His tribes.

May God grant that there may not be one feeble person in Zion, but that we shall be strong in the Lord.

Zion's Leaving Michigan Avenue Causes Great Depreciation in Value of Property There.

Egypt was glad when they departed.

The papers of Chicago say that they are glad when Zion leaves, but the people do not say so.

Even the business people do not.

It is said that our leaving Michigan avenue has depreciated the value of property by a tremendous percentage.

There is no question about it, because the good people came there and occupied houses that were formerly occupied by wicked people.

Now these same wicked people are flocking back into their old haunts, and the police are having trouble with them again.

Egypt was glad when they departed;
For the fear of them had fallen upon them.
He spread a Cloud for a covering;
And Fire to give light in the night.
They asked, and He brought quails,
And satisfied them with the Bread of Heaven.
He opened the rock, and waters gushed out;
They ran in the dry places like a river.
For He remembered His Holy word,
And Abraham His servant.
And He brought forth His people with joy,
And His chosen with singing.
And He gave them the lands of the nations;
And they took the labor of the peoples in possession;
That they might keep His Statutes,
And observe His Laws.
Praise ye Jehovah.

Let us make a praise-meeting of our service this morning. (Amen.)

I feel very grateful that I am able to praise God in this assembly of His people, at the completion of the Seventh Year of the existence of the Christian Catholic Church in Zion.

I have been for some time, as you know, agonizing in the swamps of Methodism.

I am thankful I got out alive, so to speak.

Organizations Must Be Destroyed in Order That the People of God May Be Set Free.

I am glad that I am through with that for the time being.

I have said things which, of course, will never be forgiven by the leaders of Methodism.

I do not expect to be forgiven by some of them as long as Methodism is an organization; because I said in my last discourse on the Methodist Apostasy, that the organization must be destroyed.

Again and again it has been necessary for even a good organization to be destroyed.

As you know, the organization of the people of God had to be entirely destroyed by Jesus, the Christ.

He had to tell the whole people of God that their organization was like old wine-skins.

Old Bottles Will Not Hold the New Wine.

If it were put into modern language it would be old goat-skins.

He said that to put the new wine into the old wine-skins would mean that the fermentation would go on, the old skins would be broken, and the wine would be wasted.

For many years we tried to get the old wine-skins to hold the new wine.

All that we ever accomplished was to smash the bottles and lose the wine.

It is heart-breaking to the good man and woman who have to leave the church in which they were brought up, because they tell the truth concerning Divine Healing.

They thought that it would be such a blessing to the church; but their old associates would not receive it.

The old bottles are not good at all.

Any of you who are endeavoring to put the new wine into the old bottles, will have the same trouble that they had nineteen centuries ago—the bottles will break, and the wine will be lost.

New Wine Being Put Into New Bottles.

I do not propose to go about merely smashing bottles and losing wine.

I am thankful for what God has wrought during these Seven Years.

Vast numbers of you here tried for a while to put this new wine into the old bottles.

We are thankful to God that now the new wine is being put into New Bottles.

Let us see that we keep the New Bottles clean.

If we do not, the New Bottles will get into the same mess as the old, and there will be another smash, even worse than before.

I am thankful when I look back and contrast seven years ago with today.

Seven years ago today was a cold, bleak, bitter day.

Less than 500 of us gathered together and organized the Christian Catholic Church in Zion.

Zion's Numbers Cannot Be Given Accurately.

Neither my General Recorder, his predecessor, nor any of us can give you our numbers in accurate figures.

One of the things that hinders us is that for nearly the first three years the figures were practically lost through a very wicked young man who, rather than write up the records, destroyed them.

The consequence was that the names of vast numbers of persons who joined us in the early days, are not enrolled.

They consider themselves members, and are sending in tithes, by which means we are gradually getting them enrolled.

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None of us are in a position to say positively how great the number is.

The Figures Can Only Be an Estimate.

However, my judgment is that not one in five of our people is yet baptized by Triune Immersion.

In many cases there is no Elder where they are living, and vast numbers would be baptized and enrolled if they had the opportunity.

The cry is continually coming to us from all the ends of the earth for Elders to baptize and organize the people.

I think that if we multiplied the baptismal roll by five, making 75,000 persons, that that would be a conservative estimate of those who are really in fellowship with us.

That, of course, does not include their families, who would be counted as adherents.

I am speaking of actual members.

If we could reach those who want us to reach them there is no doubt whatever that we could attain an enrolment of 100,000 members, which would mean about 500,000 adherents throughout the world.

I think that that is a conservative estimate.

To put it at the very lowest figures, we will suppose that our membership is only four times the baptismal roll of the last six years, which would be 60,000 persons.

It may surprise you to know that we are more in number after seven years than the Methodist Church in America was after sixty-one years, according to their own figures.

Methodism in America Was Not Founded by John Wesley.

It was founded by George Whitefield.

The Methodist Society was not established when John Wesley first came to America.

In fact he did not believe that he was converted when he came to America, and neither do I.

I do not think that any man is converted who behaves as he did then.

He says himself that he was converted later.

He got among the Moravians, and Peter Böhler helped him to see the Way of Salvation more fully.

The first Methodist society was formed in England in 1739, the same year that the first Methodist society was formed in America.

At that time George Whitefield was a most attractive preacher.

He was the friend of Wesley, and established Methodist Societies, although they began to differ very much in doctrine, one being a Calvinist, and the other an Armenian.

In the year 1800, sixty-one years after its establishment the Methodist church had only 60,000 members.

Zion Grown More Powerful in Every Way After Seven Years Than Methodism After Sixty-one.

Today Zion has a larger number by far associated with it, and we have been in existence only seven years.

They had no printing house at that time, except a very feeble one, scarcely worth calling a printing house.

I feel free to say that we now turn out, in one year, much more than twelve times the amount they did in the same length of time, sixty years after their organization.

We stand in the same proportion financially.

Methodism did not have an auditorium as large as this during the whole work of John Wesley.

John Wesley speaks of the largest communion he ever held as consisting of about 1,500 persons.

He speaks of that, in 1791, as a tremendous number.

This building in which we are today has, as you know, a seating capacity of over 5,000.

There is no doubt at all but that, as you look at it from a statistical standpoint, the Christian Catholic Church in Zion today is stronger in every sense than Methodism was after sixty years.

The Methodists Had the Entire Field to Themselves.

Methodism was undivided in those days, and was in the freshness of its youth and strength.

Methodism was the one thing in those days that was really evangelical Christianity, and therefore everything that was good and strong when other denominations began to spring up. We came into the field with everything against us; with every church, including the Methodist, cursing us from its pulpits and its press.

Nevertheless, today, at the end of seven years, we are as you see us.

Methodism never built a city, yet it has been in existence nearly two hundred years.

It has not done many of the things that we have.

I make this contrast to the praise and glory of God.

With all its faults, Methodism has been the most vigorous and evangelical of all denominations.

Nevertheless it has become dung and dross to a large extent, and I solemnly say that if it were not for the Christian Catholic Church in Zion today I should despair of Christianity being restored in vigor to the world.

Today, even our enemies admitting it, we stand the most vigorous Christian force in all the world.

Our real number cannot be estimated because I believe that we are like the Israel of whom we have read:

How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And Jehovah had delivered them up?
For their rock is not as our Rock,
Even our enemies themselves being judges.

There Is Danger in Success.

Success is a dangerous thing, if you do not use it wisely.

Success is a dangerous thing if you imagine that you have wrought it.

If for one moment there was this thought in my heart: "Look around and see what I have built," then I should expect to meet the fate of Nebuchadnezzar.

I have done no such thing.

I never built anything.

I never saved any one.

I never healed any one.

I am willing to say that I never did anything.

I am willing to say with Jesus, the Christ: "The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works."

In His great humility He gave the praise and glory to the Father.

Surely if He did that I may well do the same.

Without any mock humility I say: Whatever has been wrought has been wrought by God.

I do not say that God did not use me instrumentally.

I do not say, either, that God would have used me if I had not been faithful.

I say, however, that He made me faithful, kept me faithful, and that He keeps me still.

Criticisms of the Ignorant Intensely Ludicrous.

I have been the subject of criticism, much of which is perfectly laughable.

Some of it is not only ludicrous but intensely so.

People who cannot write the English language, who do not know how to spell their words, will tell me in the most solemn language that I have gone to the Devil, and that they have been taught by God to see that I am altogether wrong.

It is perfectly absurd!

It is like a foolish little baby that has been taught curse-words.

Did you ever see that sad sight?

I once saw a child that had been taught curse-words, that did not know how to do anything but damn and curse.

Some years ago I went into this home to be kind to the people.

As I entered I said, "May God bless you," when I heard a little voice cursing my eyes.

Sometimes people, who call themselves Christians and who are members of the miserable apostate churches, remind me of that child when they malign me and say that I have gone to hell.

A Seemingly Ungovernable Child Controlled by Firmness.

I looked at the child, and my heart was sore.

I went up and put my hand on him.

He gave me a kick for my pains.

I said, "Now, you must be good."

I took the child firmly by the hand, lifted him up and set him in a chair.

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The child began to curse again.

The parents told me that I could do nothing with it. It had been taught these curse words by a wicked man.

I said: "Will you let me try?" They gladly consented.

Then I said to the child: "If you say those words again I shall whip you," and he began again.

I gave him a smart tap or two.

He was going to say it again when I said: "You do not want another whipping; you will be good, now."

I took my handkerchief, wiped the bitter tears off the child's face and kissed it.

Then I put my hand into my pocket and took out a bright piece of new money and gave it to him.

He forgot all the curse words.

He looked at it, then turned to his mother and said: "I will buy a horse with this."

His mother said: "Why do you not thank the Doctor?"

"Thank you," said the little fellow.

"Will you kiss me?" I asked.

"Yes, I will kiss you," he answered, and the little arms went up around my neck.

The Devil had gone out.

Sometimes I feel like giving these wicked press liars a sharp rap, putting them in a high-chair and making them obey. (Applause.)

That is the hardest part of this work.

I do not enjoy it.

The Malicious Lies of the Press Sometimes Rebound Upon Their Baleful Generators.

Sometimes, when my friends see these bitter attacks and sympathize with me I say: "Do not bother yourself about it."

There is not one person in a thousand who reads these attacks.

Oftentimes the very people who read them give up their papers because these attacks are published in them.

They say: "That is not true; that is not the way Dr. Dowie preaches."

One paper said the other day that they had gone through an entire number of LEAVES OF HEALING and had not found one single word concerning Jesus, the Christ.

That was a wicked lie.

You will find the Name of Jesus, the Christ, everywhere.

If you do not find it anywhere else, you will find it in the Benediction.

Jesus, the Christ, is the Beginning and the End of all my ministry.

A fact is a fact, and cannot be put aside.

I humbly say that whatever I am not, I am a fact, and according to even my critics, a very remarkable fact.

The tone of the press in the East has been very remarkable.

While there is much criticism, yet the very best journals are with us, and are looking forward to an interesting time in New York.

More than a thousand papers have published articles, ranging all the way from half a column to an entire page, regarding the New York Mission.

A Man Who Does Things.

They are greatly interested and large numbers of them are saying: "There is no use in your smiling and talking, because that man does things."

One man wrote a very able article in which he said: "I write from Chicago; and there is no one here who does not admit the fact that Dr. Dowie does things.

"We all smiled eighteen months ago when he said that they would build a city on that prairie.

"No one smiles now.

"The Chicago & North-Western railway company says that they have received $108,000 from Zion for freight in one year.

"Big blunders have been made about the Doctor, but every one admits now that he does what he says."

They said when I was in Europe that I never could compete with Nottingham lace.

You will see in LEAVES OF HEALING, Volume 12, Number 18, that I quote the advertisement of a dry-goods firm in this state that announces Zion lace and Nottingham lace in the same advertisement, but says that Zion lace is superior to any imported laces of like character, and much lower in prices.

They are not members of this Church.

In Omaha, one of the largest windows, in a great store which occupies a most central place in the city, is used entirely for a display of Zion lace.

They say that this is the finest lace of its kind in the world.

They are the only people who can sell it in Omaha and they are proud of it.

Facts That Face the World and Cannot Be Refuted.

It is a fact that we have the best lace of its kind in the world.

It is a fact that we cannot begin to fill the orders.

There is Zion City as a fact.

There are Educational Facts.

Zion is educating from 1,300 to 1,500 youths, maidens and children.

It is a fact that all over Australia, the Christian Catholic Church in Zion is the only church that has progressed during the last year, in the midst of famine and drouth.

We have not sent one penny to Australia to help them; instead they have sent money to Zion for investment.

In these Australian cities we stand very strong.

Our men there are able men.

That is not only true of the men whom we sent out, but among the men who have joined us, there are graduates of the University, and ministers of high standing.

There are vigorous writers who maintain the cause of Zion in the press.

All over the world there are facts that testify to the reality of the great work of Zion.

Zion's people have the reputation for doing things.

If We Rest in the Works of the Past We Will Have no Strength.

Let us rest in God: then we rest in Him who has all the past, all the present and all the future in His Hands.

Then all will be well.

My heart is full of thanksgiving that I have been able to work for my Lord and let Him use me in these last Seven Years.

Of all the marvels in Zion I think that the one thing that is most marvelous is how He has sustained my strength and my faith to work.

No man could do the heavy work that is laid upon me and be as strong as I am today without the special grace of God.

Such toils are very seldom, if ever, wrought by any man continuously. It may be done at long intervals.

With me it is a very frequent occurrence.

LEAVES OF HEALING would not have been published, and could not possibly be in your hands today had it not been for the long hours which I give to that work.

Were it not for my splendid staff of stenographers, printers and others who have learned how to obey me to the very letter, and to coöperate with me so closely that we fit perfectly, much of what I am able to do now could not be done.

God Has Wrought Great Things for Us.

There are few papers in all the world whose editors sit down at 2:30 o'clock on Saturday morning and write editorials, and at the same time prepare twenty-five pages of printed matter for a Saturday edition of their paper.

To any one who knows the nature of literary work it would seem an impossibility.

Read the 105th Psalm over as you go into Chicago on the train today. Think over it.

Then remember one thing that God has said:

Touch not Mine Anointed Ones, and do My prophets no harm.

Tell him who would harm me to keep his hands off; for not a single hand has touched me but has been hurt.

I Do Not Need to Pray for Vengeance Upon My Enemies.

I say: "Vengeance is Yours, O God, You will repay that little deed; You will take care of Your Anointed."

It is a serious thing for a man to fall into the hands of God when he has been fighting God's Anointed.

Warn those who are doing it.

The times of ignorance therefore God overlooked; but now He commandeth men, that they should all everywhere repent.

Those of you who have children, and persons dependent upon you, must

Maintain a High Standard in Your Homes.

If you permit in your homes adverse criticism against myself or the Christian Catholic Church in Zion you make a grave mistake.

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If you do not exert your home authority, but allow your sons and daughters to treat me and this Church with disrespect, they will treat you with disrespect.

They will break away from all control, and you will find that they will go to the Devil very quickly.

Your business is to maintain authority as the head of the house, and to say, "I will not permit this.

"If you will talk and act like that, you will have to go somewhere else to do it, you cannot do it here."

You are cruel to your son or your daughter, you are cruel to the Church yourselves, and to me, if you permit them to speak and act sinfully, with impunity.

Some of you need to remember that God holds you responsible for your action in these matters.

These Seven Years Have Been Wondrous Years.

During that time I have passed through much personal trial.

However, I have left those things with God, and He has comforted and strengthened me.

I have been attacked by those whom I have most benefited.

May God have mercy upon them!

I see much today that lies ahead.

I am quite willing to forget the Past, with its Good and its Evil, to attend to the work that I have in hand, and "press on toward the goal unto the prize of the high calling of God in the Christ, Jesus."

I am glad that you are not my judges, for you might judge me too kindly.

I am glad that my enemies are not my judges, for they would judge me too harshly.

I am glad that I am not my own judge, because I cannot estimate what is best or might be weakest in myself.

I am glad that God is the Judge, and He never makes mistakes.

I have, therefore, to say, "I judge not mine ownself."

I am perfectly willing to leave those Seven Years, with all that is good and imperfect in them, to God.

I am glad that I have lived them.

May God help me to live another and a better Seven Years!

Do not boast about the past.

Rejoice in it, and glory in Jehovah, and Go Forward.

The service was closed by the General Overseer's pronouncing the following

PRAYER AND BENEDICTION.

Our God and Father, hear our united thanksgiving as we praise Thee for the last Seven Years in Zion. We thank Thee for what Thou hast wrought for the sinful and wicked who have been saved from their sins and brought into the fellowship of Thy love through faith in Jesus, the Christ, the Lamb of God, whose sin-atoning blood was all their plea. We thank Thee that He who taketh away the sin of the world also taketh away its sickness and its tears. We thank Thee for what Zion has been to the world these Seven Years. We bless Thee for what we have received from Thy hands; strength in weakness; healing in sickness; comfort in sorrow; guidance in perplexity; light in darkness, and the grace to enable us to continue to extend the conquests of the Christ in all the earth. Bless the sick, whose cry comes to us today. Bless those who are sorrowing for the loss of those who are dear to them. Bless and comfort every sorrowing heart today, and grant that we each may do those things that will prolong our lives. Give us the grace; O God, to work at Thy bidding, and to rest in Thee for the strength to go on. Hear us, our Father, and may this be a very happy Anniversary Day, and tomorrow a day of great blessing. We ask it in Jesus' Name, who taught us to pray.

The Disciples' Prayer was chanted by the congregation after which the General Overseer pronounced the

BENEDICTION.

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

THE PRAYERS OF JESUS.

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

"PEACE to thee be multiplied" came like the roll of many billows from the great audience, assembled in Shiloh Tabernacle, at Lord's Day early morning meeting, March 1, 1903, in response to the salutation of Zion's beloved leader, as he viewed his people.

The day was perfect, with a hint of spring, although winte still had its icy grip on field and stream.

Probably two thousand persons were assembled when th General Overseer began reading a portion of the Scriptures i the 23d chapter of Matthew, beginning with the 34th verse reading also the 31st verse of the 13th chapter of St. Luke.

A solemn and intense earnestness marked the utterances o the Prophet of God as he commented on the Holy Word read

The great audience listened with a concentrated attention a to one speaking with Authority but ruling through Love.

At the close of the service many hundreds of Zion Restora tion Host proceeded to the railway station, where two long trains carried them swiftly into Chicago, where the blessed Message, "Peace be to this house," was carried from door to door throughout the great city.

Besides LEAVES OF HEALING, the workers carried many thousands of copies of the sermon delivered by the General Overseer last summer at Ben MacDhui; these were given away.

Shiloh Tabernacle, Zion City, Lord's Day Morning, March 1, 1903.

Service was opened by the Congregation's singing Hymn No. 18:

He is coming, the "Man of Sorrows,"
Now exalted on high;
He is coming with loud hosannas,
In the clouds of the sky

CHORUS—Hallelujah! Hallelujah!
He is coming again;
And with joy we shall gather around Him
At His coming to reign.

The General Overseer said:

Let us read in the Inspired Word of God in the 23d chapter of the Gospel according to St. Matthew, beginning at the 34th verse:

Behold, I send unto you prophets, and wise men, and scribes.

Some of the scribes were good.

It is generally believed that Lazarus was a scribe.

The tradition is that he was one of the main transcribers of the law; that was his occupation.

It is a very general tradition in the early Church, and, as most of the history of the world has been handed down by tradition, which is oftentimes much more reliable than writing, it is probably true.

Tradition More Reliable Than Written History.

Some of you may think it is strange for me to say that tradition is more reliable than writing.

If you search into the matter, you will see that it is true.

The history of any savage people, who do not have a written language, is very accurately handed down by tradition.

In the Highlands of Scotland, the traditions of the tribes are so perfectly carried down, that you can go into almost any home and hear an old man tell you the entire family genealogy, and he is not likely to make a mistake either.

If he should make a slip his wife or son will correct him, because they have an exactness which will not permit them to miss one single link of the family genealogy, although it reaches away back into the dimness of the first century.

Some will go beyond that, and give you accurate traditions.

Research has proved that the traditions received are oftentimes more accurate by far than the written records.

Many Historians Poorly Equipped for Writing History.

Most historians record histories of which they cannot possibly have any personal knowledge, and oftentimes write regarding actions of people about whose customs and manners they know nothing.

They only make a guess.

When you go to a country where traditions are preserved, and you can take one family here and another yonder who have no special connection with each other, and get from them exact tradition, you will get very nearly the historic truth.

Therefore the apostle says in one place that they were to walk after the traditions which they received.

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A great part of the Gospel which is lost to us now was known in those days by tradition.

Tradition is merely the transmission from person to person and from generation to generation by word of mouth the facts that are preserved in the family and in the nation.

There are some very foolish writers who are ready to dispense with traditions.

They throw them aside, because they say that they find nothing in them.

All that they will go by is written and printed documents.

That is very foolish.

True History of Zion Cannot Be Written From the Reports of Newspapers and Magazines.

If any one, in the years to come, wanted to write a history of myself and Zion, and declined to take anything from the lips of some of you, who had been with me all through, but said: "Oh no, we will not do that. We have the files of the *Tribune* and the *Daily News*" (laughter), how much true history would they get?

The fact is that we have not taken the trouble to deny hundreds, and even thousands, of attacks made upon us which were absolutely groundless.

For instance, the New York *World* recently gave me considerable information concerning myself of which I had hitherto been entirely ignorant.

I am informed that when I was a very young man I emigrated to New South Wales and went into a printing house.

I never did any such thing.

How Facts and Newspaper Reports Differ.

I went with my mother to South Australia and entered into the service of my uncle, where I was paid two dollars a week for blacking boots, cleaning out his stable and doing all kinds of abominable things; but I did them very cheerfully.

I thought that it was all right, for two dollars a week looked like quite a sum of money to me.

By-and-by I thought that a boy who had learned double-entry bookkeeping could do something better; so one morning I told my uncle that I would resign.

I had worked for many months polishing up boots, wiping off mildew, sweeping out the shop and putting down the shutters, all of which I did before breakfast.

When I was through with my work for the day, I got two bags of leather to carry around to cobblers, and reached home about 10 o'clock at night.

That is how I started in life.

However, I knew that I could use my brains much better than my rather weak body.

I was then fourteen years of age.

I went to a friend of mine and said: "Will you introduce me to such and such a gentleman, who is a great merchant?"

I was introduced, then looked him straight in the face and said: "Mr. M——, can you give me a clerkship in your house?"

He replied: "John, what can you do?"

"I can keep books by double entry," I said.

A Boy's First Stock Sheets.

"I am taking stock," he said, "and you come down. I am calling out a good deal of the stock myself and you can write up my stock sheets."

When he called out his stock sheets I calculated as he talked, and extended each item.

When we were through with the morning's work, Mr. M—— said: "John, I think that I will take a rest of about an hour. You may extend these stock sheets."

"They are all extended," I replied.

"They are extended?" he asked in surprise, "When did you do it?"

"I extended them while you were talking," I replied.

"When did you first begin to do that," he asked.

"I did that on the first stock sheet I ever wrote," I answered.

He had promised me fifteen shillings, but that week I was paid a pound.

These scribes of the press tell the most infernal lies about me.

Another New York paper said that, after going to Australia, I went into a place and sold sugar, salt and fish.

There is nothing in that to be ashamed of, but I never did it in all my life.

Tradition the Basis of All True History.

Others publish all kinds of fairy tales about me.

I am perfectly amazed at the number of biographies that are written.

But if any one were to use these printed records in writing my history, the result would be most absurd.

My history could be more accurately told if some one would consult Dr. Speicher, for instance, who has been with me for many years; or Mrs. Dowie, who could tell of my early years.

That would be writing history from tradition.

Do not harbor the idea that tradition is always a bad thing or that the scribes are always bad men.

Many traditions in their present form are very foolish; but you will always find some truth behind the tradition.

For the most part traditions are very carefully and conscientiously given.

In fact, in the Highlands of Scotland, it is considered that if any man makes a mistake in giving the family genealogy, he has committed an offense against the whole clan.

He is looked upon as an offender.

Highland Tribes of Scotland Show Israelitish Descent in the Accuracy of Their Traditions.

The carefulness with which they preserve their Israelitish descent is shown in many ways; but, perhaps, no more striking than the carefulness with which their traditions are preserved.

The resentment that is felt against any one who is so careless as not to have the family or tribe tradition properly preserved, is very great.

I would accept the tradition given to me by an old man of any Highland clan before anything that was ever written about that clan.

It would be likely to be more accurate.

Much of the Gospel Is Written Traditions.

The Gospel according to Saint Luke was written in another language than the one in which we now have it.

It was probably written in Aramaic.

You can find a great many Aramaic Hebrew words scattered through, showing that it must have been originally written in Aramaic, which was the form of Hebrew then existing —a kind of corrupted Hebrew.

While we are grateful for the Written Record, there are still numerous traditions that were held by the early Church, and never disputed, that seem to have much in their favor.

I am very much struck with this fact in looking at Tissot's pictures of the Christ-life: he has very carefully preserved many of the traditions.

We do not have a tithe of the story of the incidents connected with the Christ's Journey to the Cross which are very slightly referred to here.

One reason that they are so slightly referred to is that they were so well known in detail to the generations in which these men lived that they did not take the pains to record what would have been very interesting for us.

Lazarus, Although a Scribe, Ready to Receive Jesus as the Messiah When He Came.

Tradition says that Lazarus was a scribe, and that he was a copier of the Law.

He loved the Law, and had thoroughly instructed his sisters, so that when the Christ came they realized that He fulfilled the prophecies.

Lazarus, although a scribe, contended that He fulfilled the prophecies, and became one of His most devoted disciples.

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:

That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.

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Let me now read from the 13th chapter of Luke, beginning with the 31st verse:

In that very hour there came certain Pharisees, saying to Him, Get Thee out, and go hence: for Herod would fain kill Thee.

The Christ Did Not Heed a Friendly Warning.

I do not know that that Pharisee had a bad intention when he came to the Christ and warned Him by telling Him to get away because Herod would surely kill Him.

It is very likely that he had a good intent.

It is very likely that that Pharisee was one of the friends of Jesus, possibly Nicodemus, who came to Him and may have said: "I have private information that Herod has reached the point where he will not suffer You to live any longer.

"He is determined to kill You. You would better get away."

That is the warning of a friend.

Duty Must Be Performed Although It Costs Your Life.

If you have a duty to perform, it does not matter whether the warning is friendly or unfriendly, you must not turn back from your duty because you might be killed.

Whether you or I are killed today does not matter half so much as that you and I shall do our duty.

Our Lord Jesus, the Christ, when He was advised to take the back track by this Pharisee, declined, and sent a message to Herod, whom He called a fox. That was provocative.

He not only refused to obey the warning, but He told the Pharisee to go and tell "that fox" that He would do His duty and take the consequences.

He said that the people of God had killed their own prophets in every generation, and they would kill Him.

He told them that before in the parable of the vineyard and the laborers, and He was quite willing to go forward and die.

It is of very great importance that the spirit in which you go to your work should be clearly understood.

Sometimes I jocularly say when I go into Zion Hospice, No. 1, Chicago: "Has any one been killed?"

I would not be surprised if I were told "yes."

Life Has Been Preserved by the Protecting Hand of God.

The thing to be wondered at is that we have been able to do so much without some one's being killed.

It is to be wondered at in a city, where there is an average of one murder in every day of the week, and where there are three on an average on the Lord's Day.

When we consider the work that is done by an army sent out against the saloon, the infidel, the apostate churches, Rome, and all evils that the people are steeped in, it is perfectly amazing that we have worked so long among these people and none of our people have been killed.

It is a special mercy of God. It is the protecting care of God.

We do what no one else would attempt.

Any one might go out into the streets with a drum corps and shout at a street corner, but it is quite another thing to detach yourself from all your comrades and go down poorly-lighted streets, into back lanes, and other evil places where Satan has his captives.

The Work of Zion Restoration Host Reaches the Most Criminal Districts.

Some of you have been in the very worst dens in Chicago.

Had you only known how criminal some of these districts were you might have been tempted to be a little concerned.

Our people have been working in the most criminal districts in Chicago, where the police walk in twos and threes and fours, and are afraid for their lives even during the day.

In some of these streets where we have been calling with our people, the police will not go alone, and on dark nights they always go there heavily armed.

We have gone out, and, I am glad to know, we have gone out bravely.

However, you must take all proper precautions to preserve your life as long as possible.

But if there comes a time when you have to choose between the preservation of your life and taking a back track home, you must stay at your work.

A Man Who Goes Forward, Disregarding All Threats.

I do not know how many hundreds of times I have been told that if I went forward I would be killed.

I say "It does not matter about my being killed; I wil do my duty."

I said in London: "I will go to St. Martin's Hall in Trafalgar Square if I am killed. They shall not say in London that I took a back track."

The effect of that was what I suppose every one knows, bu they know it better in London than you do here.

They know that at least one man, who did not care if he wa killed, faced that medical mob, and did his duty.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them tha are sent unto her! how often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not!

Behold, your house is left unto you desolate: and I say unto you, Ye shal not see Me, until ye shall say, Blessed is He that cometh in the Name of th Lord.

Prayer was offered by the General Overseer, after which h delivered the following discourse:

TEN YEARS IN CHICAGO.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be accept able in Thy sight, and profitable unto this people, O Lord, my Strengt and my Redeemer.

The text that I have announced for Chicago this afternoon, has been very much in my mind.

A Stern Severity for Sin, But a Deep Tenderness for the Sinner.

My subject will be: "Chicago, its Sins and its Sorrows."

Last Lord's Day I was led to give a very solemn, severe warning to Chicago, and I did right.

Today I intend to deal with its sins and sorrows, and speak of the sympathy with which we regard Chicago.

And when the Christ drew nigh, He saw the city, and wept over it.

Although He did His duty so sternly, even at the very beginning driving out the people with a whip, who had made the Temple of God a den of robbers, yet it was the same Christ who on that morning, as He approached the city, sat down upon Mount Olivet and wept over Jerusalem.

It seems to me as if our going out of Chicago has taken place at the right time.

A conviction of impending trouble to Chicago has taken a strong hold on me.

I have seen for some time, and much more clearly since we left Chicago nearly a year ago, what has been noticed by many, a very swift decadence in Chicago within the last year.

What Zion's Influence in Chicago Has Been.

For instance, the neighborhood around Central Zion Tabernacle, which had become exceedingly respectable, because we had driven out the evil residents, not by any force, but by the Light that shone from the Tabernacle, and by the number of our people who came to live all around that neighborhood, is now again giving the police much trouble.

I was told by one of the principal officials of Chicago that there had been so many bad people beginning to crowd into Sixteenth street and Indiana avenue that he had had a strong inclination to leave the house in which he had lived so many years, as it was in that district.

"But since you have moved into Michigan avenue, it is pleasant to live there," he said.

"I like to come into the Tabernacle and hear you talk.

"You have improved the value of property, and the quietness of the neighborhood is phenomenal."

Ever since we left that neighborhood the bad people have been crowding back again and the good people have been going out.

That Tabernacle, which used to be thronged with thousands of people to hear us speak, has stood empty.

That is still more strikingly the case in Twelfth street.

The Last Ten Years Spent in Continuous Service for Chicago.

I have felt that God knows, and the world knows how eager I have been for a blessing to Chicago.

I have kept very closely to my work, and have not allowed anything to take me away.

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Many and many a time I have been urged to hold missions in great cities and other lands, and I have said: "No, God put me here to fight this thing out on this line, and here I stay."

Thus, except for a brief absence in Europe, I have been continuously in and around Chicago since 1890.

In July of that year I first spoke at Western Springs, and from that time I have been in and around Chicago, with the exception of my visit to Europe and brief visits elsewhere.

It was not until 1893, however, that I came into Chicago.

When we close this Series of Services in the Auditorium, I shall have completed the ten years of actual work in the city itself.

The anniversary of these ten years will be somewhere about May 7th, when I opened Zion Tabernacle No. 1 down in Stony Island avenue.

During these ten years I have ministered in Chicago.

I have been an intense lover of the people, and I know that God has blessed us and the people.

But when I think of how the grace of God was first treated, and thousands of people kept back during these years by the wickedness of a hostile press and public, I am greatly grieved.

However, I am also very greatly encouraged.

My son, Deacon A. J. Gladstone Dowie will speak in this Tabernacle this afternoon.

He will deliver his discourse from his own point of view, and I am very glad that he will.

I want all in Zion to take their point of view.

I have been exceedingly careful to maintain the independence of thought in my wife and son as I was in my daughter.

I have done all I could to bring out their point of view.

There is a great deal of difference between captious and contentious differences, and the differences of independent, well-instructed minds.

A well-instructed mind is an important thing.

The historical faculty is strong in my family and in myself, and we have been in the habit of looking at many things historically.

I trust that you will pray that the presentation of these things from a historical point of view, which I think he is likely to give, will be a blessing to all.

I have not attempted to guide him in the matter, because he has a right, and every one has a right, while agreeing with us on our general position and policy, to put the matter as it appeals to him.

Truth Is Many Sided.

No one can present a matter from all points of view unless he takes a long time to do it.

No one standing on one side of a thing can present a complete view.

If any man, standing in one place at the Vendome tower in Paris, or at one of the great triumphal arches, imagines that he can describe the whole thing, he is exceedingly foolish, because the inscriptions and the beautiful carvings are on every side of them.

I never object to people presenting various views of the same great truth.

I do object, however, to people's getting up and talking when they do not know what they are talking about, and whose word and opinion is not worth a snap.

It is not opinion that counts.

Opinion is worth very little unless it is founded upon fact.

It is fact that counts.

May God bless those who stay at home, and those who go into the city.

We shall go right on and do still better work in the city than any we have yet done.

Let us consecrate ourselves to God.

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 in all ways, at all times, and under all circumstances. We thank Thee for the week that has passed, and all the good in it. Now let the month that opens be full of blessing. 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.

THE PRAYERS OF JESUS.

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

BETTER work than ever in Chicago!

This is the intense desire of the founder, under God, of the Christian Catholic Church in Zion as his continuous personal ministry in the city which witnessed the birth of the Church, draws to a close.

As the Christ wept over Jerusalem, so the Prophet of God, in spirit like the Master's, would fain reach out and save the wicked city.

The Message of Elijah the Restorer, as given to his people at Lord's Day early morning meeting in Shiloh Tabernacle, March 8, 1903, was directed especially to Zion Restoration Host, in urging the Host to work better than ever during the three months yet remaining of the time set for the concentration of their efforts in Chicago.

The day was bright and beautiful, and probably a thousand persons went from Zion City after the service into Chicago, there to spread the Gospel of Salvation, Healing and Holy Living.

An unusually large audience, even for Zion's uniformly large congregations, returned the greeting of the beloved General Overseer with the old and ever sweet salutation, "Peace to thee be multiplied."

Shiloh Tabernacle, Lord's Day Morning, March 8, 1903.

The service was opened by the Congregation's singing Hymn No. 381.

O thou, my soul, bless God, the Lord,
And all that in me is;
Be lifted up His Holy Name,
To magnify and bless.

CHORUS—"Bless the Lord, bless the Lord,
Bless the Lord, O my soul,
And all that is within me,
Bless His Holy Name."

The General Overseer read in the Inspired Word of God, in the 10th chapter of the Gospel according to St. Luke, beginning at the 21st verse and reading to the end of the chapter.

The General Overseer then said:

The Joy of Jehovah is Strength. There is no other.

The Kingdom of Heaven is "Righteousness, Peace and Joy in the Holy Spirit."

Joy Is the Highest Expression of Divine Life.

An abiding Joy is the realization of Righteousness and Peace.

It is not in an ecstatic, spasmodic, noisy and disorderly expression that you find Joy.

Joy is within the spirit.

The Christ rejoiced in the spirit.

He was so happy that the Seventy that He had sent out had been faithful to their trust.

Each one had said, "Peace be to this house," and the peace had come; the sick had been healed; the sorrowing had been comforted; the weak had been helped, and humanity had been blessed.

He felt great Joy in suffering for a poor, weak, broken and polluted humanity.

The Ministry of Reconciliation Given, Not to Angels, But to Men.

It would have been easy to give this ministry to angels.

But I think that if angels who had never fallen had come to us with it, that we would have said to them: "What do you know about it?

"You never wore this body that we wear.

"You never felt the sorrows that we feel.

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"It was not yours to inherit a poor, polluted flesh, and inherit evil tendencies.

"You have not fought the fight that comes to us who had parents who were drunken and dissolute."

God in His Infinite Wisdom used fishermen to convert philosophers.

He used the weak things of this world, while the Pharisees and Sadducees were going through all the mummeries of a Temple service that had become a form of godliness, but had denied the power thereof.

He had started out seventy people in the ministry to go from house to house and from village to village whither He Himself would come, and to say to the people: "Peace be to this house."

When they came back and told Him with joy that even the devils were subject unto them through His ministry, He told them that there was something even better than rejoicing in that: they were to rejoice that their names were written in heaven.

However He rejoiced in the success of their work.

The Only Real Knowledge and Power Are From God.

He rejoiced in spirit and said,

I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in Thy sight.

If we could only get to the place where we really are conscious that we are children!

If we would realize more completely that we know so little; that all our own knowledge is just a little less than nothing at all; and that only the knowledge and power which God imparts are real and effective.

If we could realize that we are but infants in the night, crying for the light, with no language, only a cry, compared with God's Infinite Knowledge and Wisdom, then I think that God could do much more with us.

It is when we imagine that we are something very much more than we really are that God can do nothing with us.

He can only put us aside and say: "When you have ceased to be conscious of yourself and become conscious only of your weakness, then I can reveal My strength in you and make you strong."

Paul had to learn that which the wisest and best saints in every age have had to learn.

In their folly they have even prayed to God that persecutions might cease; that messengers of Satan might no longer buffet them.

It is folly.

The best way is to learn to pray aright.

Messengers of Satan Are Evidences of the Presence of a Divine Work.

The Devil is never in any trouble with God's people when they have made no trouble for him; but the moment that they begin to win the poor captives of sin, raise the fallen, restore humanity, and wipe away the tears of hopeless despair, which so often fill the heart of the weak as they see themselves getting weaker and weaker, robbed of their privileges and of their birthrights, while the wicked grow stronger and stronger, then he becomes active.

The cry comes up from the heart of the downtrodden masses: "O Lord, how long? Is there no hope and no deliverance?"

When Satan sees that an organization is rising which is opening the way to a City of Hope to those who are in the humblest places, then Satan gets angry, and then you and I realize that the messengers of Satan buffet.

A Prayer Which Should Not Be Prayed.

But should we pray as Paul did in his folly: "O God, do take these messengers away. Do make this storm to subside. We do not like it. Can we not go in perfect peace and without any molestation whatever to do Thy work?"

You may beseech the Lord many times, as the persecution becomes stronger; but the answer will always be that which came to Paul who thrice besought the Lord.

My Grace is sufficient for thee: for My Power is made perfect in weakness.

Therefore, Paul was ready to say:

Most gladly therefore will I rather glory in my weaknesses, that the Strength of the Christ may rest upon me.

Let the messengers of Satan multiply a thousand fold; only let the power of the Christ rest upon us, and we will overcome in the conflict with the powers and messengers of Satan.

Paul Did Not Seek Deliverance From a Physical Infirmity.

The supposition that Paul prayed for deliverance from some physical infirmity is nonsense.

He does not confess to any physical infirmity.

The commentators have said that, because they wanted to make their theories fit.

One commentator suggests, in a very able manner, that it was possibly weak sight that was his infirmity; that he never recovered perfect sight, after having been stricken with blindness while on his way to Damascus.

That is the most foolish thing to say; because when God sent Ananias to Paul he received perfect sight.

God did not send Ananias to give him a winking, blinking, imperfect sight.

Paul never complained of his sight.

That has been left to people who want to make out that Paul had some physical infirmity.

It will not do at all.

The messenger of Satan was a person, not a thing.

He was followed from place to place and from city to city by one or more, or perhaps very many malignant persecutors, who raked up all kinds of wicked falsehoods against him and flung them upon the people.

They made accusations that were most painful to bear among them being an attack upon his moral character.

Pure and Holy Friendships Made the Occasion of Calumnious and Defaming Accusations.

A great many noble, pure and holy women followed Jesus, and others also followed Paul.

Paul had many dear companions, among them many women such as Lydia of Thyatira, Phœbe of Cenchrea, and many other women who labored with him in the Gospel.

Our Lord Jesus, the Christ, had friends and believers among noble women of high rank, such as Johanna, the wife of Chusa, Herod's steward, Susannah, and other women who ministered to Him of their substance.

These vile and filthy accusations which were but the expression of the filthy and foul lies of the traducers, were among the exceedingly painful things that they had to bear.

Your Reputation Should Be Included in Your Consecration to God.

When we can consecrate our reputation to God we have consecrated that which is of the most importance.

My character is safe in God's keeping, and it does not matter what my reputation may be.

If I do right, the character is safe.

Reputation is a small thing.

You will have to become of no reputation, perhaps.

I think that one of the most painful things to me is the fact that wherein I have toiled to deny myself the very most, I have been charged falsely and wickedly with having sinned.

It may be that you will feel something of the smart of being a Restorationist.

I have been perfectly amazed that there has been so little opposition.

Rome Awake to the Danger Threatening Her Wicked, Apostate Power.

It is perfectly clear that the Roman Catholic priests are bestirring themselves and taking a very direct interest in the dissemination of Zion literature among the Roman Catholics.

Archbishop Quigley has stated that no man can be a socialist and a Roman Catholic.

By that he means that no man can take any part in social reform of any kind which does not have the direct approval of the Roman Catholic clergy.

Whatever the Roman Catholic clergy may say about social reform, they are a mass of hypocrisy.

If they begin with real social reform, they will begin with their own people in Chicago, many of whom run saloons.

Rome a Foe to Real Social Reform.

If the priests were sincere in their desire to have their people pure, they would demand that they should not keep saloons, and command their people not to drink the infernal liquor.

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But they do not do that because they are afraid of the consequences. The priests have no real interest in social reform.

The policy of Archbishop Feehan, which was always kind towards Zion and myself, is passing away.

You will find evidences in the various districts that the people have been infuriated, and are even told that violence should be used to repel the visits of the members of Zion Restoration Host.

They are more afraid of the Christian Catholic Church in Zion than of any other form of Protestantism, because we fulfil the command of the Lord and go from house to house, from street to street, and from lane to lane and *do* the things that they *talk* about.

I warn you because I am persuaded that you will have to be very watchful.

Always keep your temper and maintain a perfect kindness.

You will not talk with them long before you find that they are disposed to listen to you, because many of them are utterly weary of the apostate churches.

Not long ago a woman said to one of the Restorationists: "I am a Roman Catholic, and am perfectly contented with my religion. You go."

A Divine Love for Humanity Most Essential to the Zion Restorationist.

The Restorationists did not go, but soon found that this woman was not satisfied with her religion.

She could not pay ten cents for a seat, so she did not have one in the church to which she went.

Because she was very poor and could not bring anything, the priest and all the people connected with that church did not care about her.

The priest did not visit her; no one comforted her in her sorrow; and in fact she was utterly weary of her religion.

Then she asked: "What kind of people are you?"

The Restorationist very kindly told her that this was a Church that cared for its people without regard to race or color; that we feed and care for our people; that none of our people were upon the public charge; that we visit them and do what we can for them.

Then she told a little about the work of Overseer Jane Dowie and our six hundred Dorcas workers.

She told a touching little story about our maternity Dorcas workers.

She told how the poor women who have no preparations made for the approaching time of nature's peril are taken baskets containing everything in the way of an outfit for the mother, and love and help is given.

Tears ran down the woman's face, and she said: "That is what I call religion."

So a little patience, gladly receiving the rebuke, and not running away from the fight, accomplished much.

Return Again and Again With the Message of Peace to Those From Whom You Have Received Blows.

I should like the brother who received the blow last week to go back today to that very place and ask to see the man who struck him, and tell him that there never was anything in his heart but love. Ask him to let you talk to him.

I believe that you will win that man, because he must have been feeling in his heart all the week: "I struck a man who had no other desire but to do good."

Go to him and tell him how you feel about it.

Go out of your way to find him, even if he does not live in the district assigned to you.

I am confident that the Devil is more afraid of Zion's sending forth the Restorationists than anything else, because he sees that we can repeat these visits as often as we like.

No Weapon Formed Against Zion Has Ever Prospered.

If we are careful we can break up the enemy.

We can sometimes use the forms of law to do it.

We have a right to use all the powers we possess—the power of persuasion, money and all the powers that come to us through unity of purpose and operation, if we use them honorably.

Above all things remember that there is no power unless God gives it.

Unless God reveals to you the Son, you will never know Him.

Unless the Son reveals to you the Father, you will never know Him.

But if our Father reveals Jesus to us, and Jesus reveals our Father to us, and we take with us today the spirit of love, patience, meekness, and at the same time courage, expecting to win, not afraid to take a blow, or an ugly word, it will all be well.

I pray God to bless you.

Now let us go forth with the words of the Redeemer in our hearts when He prayed and said, "I thank Thee, O Father."

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are. Make us what we ought to be. Give us power to be a blessing to others. Bless Zion everywhere in this city. Bless all the services in Shiloh Tabernacle. Bless, we pray Thee, all who go into Chicago, and may power and blessing accompany the Message given from house to house. May the peace be in our own hearts as we say: "Peace be to this house." For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was closed by the General Overseer's pronouncing the

BENEDICTION.

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

THE PRAYERS OF JESUS.

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

As a weary traveler slakes his thirst from the waters of some clear stream, and then, refreshed, pauses for a moment and laves his face, tossing the sparkling drops about and watching, with pure joy, the play of the opalescent jewels as they catch the rays of light, so was the service of Lord's Day early morning meeting, March 15, 1903, in Shiloh Tabernacle, when the Messenger of God returned to the same portion of Scripture as read on the preceding Lord's Day, and revealed new beauty, new truth, in the teaching of the Lord Jesus, the Christ.

It is in these meetings that Zion Restoration Host is being trained for service—is drinking deeply of the Fountain of Eternal Life.

The audience last Lord's Day was very large, many hundreds going direct from the service to the special trains awaiting at the station, others taking a later train, but all bent upon the same mission, the spreading of the Gospel of Salvation, Healing and Holy Living throughout the city of Chicago.

Shiloh Tabernacle, Lord's Day Morning, March 15, 1903.

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 said;

I desire you to read with me again the remarkable prayer of Jesus, which we read last Lord's Day, in the 10th chapter of the Gospel according to St. Luke, beginning at the 17th verse;

And the Seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name.

And He said unto them, I beheld Satan fallen as lightning from heaven.

Behold, I have given you Authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.

Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour He rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in Thy sight.

All things have been delivered unto Me of My Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.

You will notice that the statement "no one knoweth who the Son is save the Father," stands by itself.

But the statement that no one knoweth "who the Father is,

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save the Son," does not stand by itself, but is followed by "and He to whomsoever the Son willeth to reveal Him."

The Christ Did Not Come to Reveal Himself.

He does not speak of the revelation of Himself to humanity.

I desire to call your attention to the fact, that the Christ did not come to reveal Himself.

He came to reveal the Father. There is a sense in which the Son is unrevealed.

The Holy Spirit reveals the Father and the Son to us just as far as we obey the conditions under which a revelation can be received.

Chief among the essential conditions laid up for a man of God for receiving a Divine revelation is absolute self-effacement in one sense.

Revelations Are Not Obtained by Striving for Them.

If you want to see something which your natural eye is not powerful enough to discern, striving will not aid you.

It may be a bit of black dust before you, which you are told is a beautiful shell, that has come up out of the ocean depths, and is a part of the foraminifera taken from the deepest depths.

You may say: "I see nothing but a grain of black sand," and no matter what you may be told about it, it will not be anything to you but a grain of black sand until you have that beautiful shell put under a microscope.

Then, with the light full upon it, you start back with delight.

There is a revelation.

You draw yourself back and look down again where that little bit of black sand is.

What you see now is no longer a black grain of sand, but is as large as two hands.

It is beautiful, dressed in all the exquisite adornment of a lovely palace for a creature so infinitesimally small that the natural eye scarcely discerns it.

That is a revelation that the microscope has revealed to you.

You did not get that by striving or talking.

You got it by forgetting everything else, and obeying the instructions to look in a particular way.

You may have some beautiful, brilliant sparks of light pointed out to you, and be told by some one: "I will show you Saturn."

It is in a beautiful position to be seen.

You have a splendid telescope and a clear night.

The telescope is fixed upon that beautiful planet.

When you first look at it, it seems no larger than you have ever seen it with your eye. Presently you are told just where to place yourself, and—oh, your breath almost goes.

There is a vast, brilliant globe of light, with its wonderful rings. That is a revelation; but you did not work it out.

You did not reason about it. It did not come by talking.

Revelations Are Obtained by Fulfilling Divine Conditions.

A person said to me not long ago, "I would like you to hear an exquisite song, sung by a lovely singer."

"Tell me the name of the singer," I said.

When I was told, I said: "I have no desire to go to hear that singer, even if she were on this continent."

"Oh," he replied, "I have it here."

He fitted a cylinder on the phonograph.

I saw nothing but a cylinder of wax; but presently the electric button was touched, and my phonograph began to play.

I put the tube to my ear and there burst out a glorious song in the full, rich tones of a great singer.

That was a revelation and I did not do anything to get it, except to fulfil the proper conditions.

I wish you to understand that if you are to see and hear, by this ear and eye of faith, in revelation, you must concentrate yourself upon the one thing, and fulfil the Divine Conditions.

Do not imagine that any striving upon your part will bring you the revelation.

There are ten thousand revelations waiting to burst out upon us if we had only eyes to see, ears to hear, were less self-conscious, and were willing that the revelations should come in God's way, complete and full from Him.

What God has done cannot be added to or taken from.

There is a Divine Completeness in Everything That God Has Wrought.

You and I must know that the revelation which is the highest of all God's revelations, will never be a reality unless you have the spiritual eye to see and ear to hear.

There is no revelation sent to a man who is totally deaf.

There is no use in giving a man a binocular microscope, or the most wondrous telescope in the world, if he is totally blind.

There is no use in asking a man to listen to the beautiful song of a beautiful singer, the record of which is before you, and with incredulous mockery he says: "You cannot fool me. I am not going to believe that I can hear any song from that bit of wax," and he goes on in his ignorance and self-sufficiency laughing at you.

The wicked shall not understand; for they have ears and they hear not; eyes and they see not; hearts and they understand not.

That is the Word in the Prophet Daniel regarding the Latter Times.

None of the Wicked Shall Understand.

They come and look at Zion City and say: "I do not understand it."

It is true they do not understand it.

There must be spiritual sight and hearing before the record becomes audible or the star becomes anything else than a little spark of light.

A great many people do not bother themselves about the stars.

There may be this, that, or the other thing; but they have not very much interest in astronomy.

There is a possibility of giving oneself to the study of astronomy so completely that one might forget one's daily duty.

A Great Love for Scientific Research Dominated by a Divine Love for Humanity.

There are no sciences that I have cared to study except microscopy and astronomy.

But I found myself at one period of my life so interested in them both that I had to choose between them and my ministry.

I put my binocular aside and refrained from going to the telescope, simply because I could not do my work if I did.

I believed that the luxury of pursuing these studies might be given to me in the later years after I had done something for humanity.

If I could not on earth, I knew that I would be able to study astronomy splendidly from the City of God above, and perhaps without the aid of a telescope.

These are among the sublimest studies to which we can possibly apply ourselves in the great fields of Divine Revelation in the natural world—the infinitely small, and the infinitely great.

But it is this truth in the spiritual sense with which we have to do especially this morning.

The great Revealer, Jesus, did not come to reveal Himself.

He came to reveal unto us the Father who is known by no one but the Son.

No man knoweth the Son save the Father; and perhaps in that expression lies the solution of a great many difficulties in the attempted definitions of the Sonship of the Christ.

What have we to do with it?

Some Things Which Cannot Be Defined.

What right have we to undertake definitions at all?

Do definitions help?

I do not think that they do. I think that they hinder.

The very word definition means to put metes and bounds around a thing by telling its length, breadth, height and depth.

Why endeavor to define?

Why not enjoy it without definition?

Why endeavor to analyze?

Why not eat?

I give you an apple, but why do you want to analyze it, cut it up and tell me what its contents are? Eat it.

Why do you attempt to get the little child to define its love and hope?

She tells you how much she loves mother or sister, and in fun you say: "Whom do you love best?"

The little one will look up and say: "I love you all best," and thus refuse to define.

A Love That Can Be Defined Is Not Love.

It will die out, because you can see the beginning and the end of that kind of love—it is lust.

It can be easily defined, for it is a passion springing from the dust; it fades; it dies; it rots; it stinks.

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It is hellish.
It is the love of the dime novel.
It is the love of the slums.
It is the love of the bestial habits and belongs to the flesh.
It has no spiritual power or divinity.
It is born in hell; it goes to hell; it makes a hell; it is a hell!
Damning lust!
Lust of the flesh and eye!
Lust sent tens of thousands into the theater last night.
They spent their money; gloated their eyes on unwomanly women and unmanly men in comedies and tragedies, pretending emotions that reek with the sensualities and filthiness of hell.

A Sad Picture of Lust's Victims.

Then after feeding the eye comes the damning lust of the flesh.
They drink the wine and then—everything is gone—morality, modesty and manly purity.
This morning, millions throughout the world who have spent their money and labor for that which satisfieth not, toss upon their beds, tortured by dreams and heartaches, and pursued by a thousand furies.
Their bodies itch with the damning disease for which they paid so much last night.
They paid a high price for cancer last night.
They paid a high price for the delirium they are enjoying.
The devils and furies will not allow them to sleep, for the fever consumes them, and the nauseated stomach refuses food and drink.
If the Spirit of the Father had not come, we would not have known the Son.
They who saw Him did not know Him.

The Disciples Themselves Did Not Know the Christ.

They saw only a great prophet and a good man.
They loved Him, but they did not know Him.
Jesus said to Philip: "Have I been so long time with you, and dost thou not know Me, Philip?"
Philip did not know Him.
Peter did not know Him.
He had only a glimpse of the revelation when he said: "Thou art the Christ, the Son of the Living God."
If he had only believed, he would never have merited the rebuke: "Get thee behind me, Satan."
I feel the intense importance of these words: "No one knoweth who the Son is, save the Father."
During the Christ's earthly career they did not know Him.
They crucified Him in ignorance.
His own disciples looked for a petty little kingdom in which they wanted to sit one on the right hand and one on the left hand of the King on the Throne.
They did not know Him after He rose from the dead.
Even Paul said a long time after: "That I may know Him, and the Power of His Resurrection."
Grow! Study!
Grow in the grace, and knowledge of our Lord and Savior, Jesus, the Christ.
The Christ did not come to earth to reveal Himself.
He came to reveal the Father.
All we can know of the Father we get through the Son.
All we can know of the Son we get by the Spirit from the Father.
It is only as we look at the Father and the Son through the Divine Mediator that we can see anything.

The Power of the Bible is Not in Its Letters.

It does not help you to understand to take your Bible and mark and crossmark the texts.
I would rather have a clean Bible.
I always have felt that the man who marked his Bible from end to end had not much of it in his heart or head.
I have it in my heart to say about the marked Bibles: "The letter killeth, but the Spirit giveth life."
The Bible is not in your hands as God gave it to men.
You may have a German Bible, or an English Bible, but the Bible was not written in either tongue.
You have the Psalms of David written in English, German, Italian or some other language, although the Bible was not written in those tongues.
The Hebrew is a lost tongue.
We think we know it, and we do to a certain extent, but we know only a little about it.
You could be certain about the Bible if you knew the original tongue, and then the Bible might kill you.

The Letter Killeth.

There were no men who knew the Bible better than these very ones who murdered the Christ.
They knew the Bible from Genesis to Malachi, and many could repeat every word of it.
Many of them could transcribe it without looking at a line of it. They fought over every word, and every jot and tittle.
There is not a Bible scholar living today equal to those old rabbis, but they were murderers.
You can be so bound up in the letter that it will kill you.
Get the Spirit that giveth life; then your Bibles will be of some use to you.
You will not be tied down to words.
You will then begin to understand that the Bible is not completed.
You may say: "Oh, but we are told that if any man add to the words of the Book of this prophecy—"
That is all true, but it refers to the Book of Revelation which God gave to His Son, Jesus, the Christ, by means of His servant John.
Who wants to add to that?
I do not want to.

The Church is Cursed By Being Letter-bound.

Men have said: "We will give you the exact meaning of this text in this catechism or in that creed. If any one does not swallow this catechism let him be anathema."
That has been the way all through the ages.
The Pope wants to get a definition of his infallibility or some other ridiculous thing, and he issues a syllabus to every one, and if any one thinks otherwise, "let him be anathema."
The world does not take much notice of their anathemas.
They can curse all they like, it does not hurt any one.
Do not misunderstand me. I love the Bible.
But I say to you: "Do not become letter-bound."

Christians Who Make Over Their Bibles to Suit Themselves.

A woman once said to me: "Perhaps you would like to see my Bible."
I looked at it and said: "I do not see much of God's Bible there.
"You have so marked and cross-lined it that I should think you have quite a Bible of your own."
She fixed up her Bible to suit herself.
God will not have that.
People are weary of the anathema, of flattery and of being overawed.
They thought that it would be splendid to be free, and their freedom has led them down into the Depths of Despair.

Your Mission Today is to Make the Captives Free and Then Lead Them to the Christ.

The Christ went down to hell to lead Captivity captive.
He came down to earth to set the captives free, and then make them captives to Himself and His Love.
We go into the city today to set captives free, and then bring these captives to God into the Glorious Liberty of a Real Religion.
May God bless you.
Be very happy.
Be very bright.
If you have any sorrows, bury them.
Do not go with sorrowful faces.
Leave your sorrows behind.
May this wonderful Word in which the Father was thanked by Jesus for revealing these things unto children be in our hearts and spirits today.
The meeting was then closed by prayer and

BENEDICTION.

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

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By Deaconess Sarah E. Hill

And as He passed by, He saw a man blind from his birth. And His disciples asked Him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?—*John 9:1, 2.*

THE Jews knew from the commandments of God that sickness, blindness, etc., were the results of sin.

God says that the iniquity of the fathers is visited upon the third and fourth generations of those who hate Him.

This is according to the law of transmission, which becomes a great blessing when people love God and keep His commandments, for then blessing comes to a thousand generations. (Exodus 20:5, 6. Margin.)

Multitudes today are suffering disease and sickness, because their ancestors have broken God's commandments.

When the disciples asked our Lord: "Who did sin, this man, or his parents; that he should be born blind?" Jesus answered: "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him."

He did not say that no one's sin had caused him to be born blind.

The Son of God, when here in the flesh, was constantly showing the world the works of the Father.

People confounded the works of the Devil with the works of God, then, as they do now.

Jesus said: "The Son can do nothing of Himself, but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner." (John 5:19.)

If we desire to see the works of the Father, we must watch the Son as He goes about saving and healing the multitudes; opening the eyes of the blind; unstopping the ears of the deaf, and casting out devils.

We are not told, however, that in doing the works of the Father, He made any sick for their own good.

When the Christ put the clay upon the eyes of the man who was born blind, and sent him to the Pool of Siloam to wash it away, He gave an object lesson to the world.

Neither the clay nor the waters of Siloam had any healing power in themselves.

The clay was a type of physical conditions.

The waters of Siloam were a type of spiritual conditions.

The blind eyes covered with clay represented the condition of all men by nature.

The waters of Siloam represented the spiritual life, which can wash away the defilement of earth.

All mankind are born blind—blind to spiritual things.

They are blind to material things also, in the sense of not seeing them in their right relations to life.

Until man is born spiritually he sees everything through the flesh, which, like a veil of clay, covers his spiritual eyes. (2 Corinthians 3:14, 15, 16; Hebrews 10:20.

This man was blind to both spiritual and material things; although he knew something about material things through handling them and through being told about them.

But when he obeyed the command of Jesus to "Go, wash in the Pool of Siloam (which is by interpretation, Sent,") then the works of God were manifested in him and he was born again and healed; for in reading the rest of the story we can see that this man received both spiritual and physical sight.

The new birth and healing should go together.

Our Lord said to the man sick with the palsy, "Arise, and take up thy couch, and go unto thy house," to show that it was the same as saying, "Thy sins are forgiven thee," to which the Pharisees had objected. (Luke 5:20–24.)

The Pool of Siloam was just outside the City of Jerusalem.

It was fed by the showers from heaven, and formed a pool for the use of the inhabitants.

God's people will dwell in Jerusalem the City of Peace, wherever they are, if they rule the flesh; and they will drink of the Living Water which the Christ has promised.

When the flesh rules man, he lives in and for material things

These are his life.

When he is born again, he sees that the Kingdom of God should be first and that material things should be used to extend His Kingdom.

Our Lord sent the blind man to Siloam (Shiloah) to be washed and healed.

But Prophecy speaks of the time when Shiloah shall come to the people. (Genesis 49:10.)

That time is here, and the Shiloah streams of Living Water are carrying Salvation, Healing and Holiness over the world, through the teaching of Zion.

Zion Literature Mission is taking a part in this great work by sending out Zion Literature, and we need your help, dear Reader.

Will you not help us?

Blätter der Heilung carries blessings to many.

Deaconess Rosa Schlup, our German correspondent, gives the following extracts from letters. A gentleman in Hungary, to whom the Literature Mission has sent German Literature for free distribution, writes:

I have received more copies of Blätter der Heilung than I expected, but they are all gone.

The people come from other places even, to ask for the Leaves.

When I have read them through two or three times myself, I give them all away.

I also send them to my friends and relatives.

We have been especially interested in the number containing the account of Miss Esther Dowie's funeral service, those containing the General Overseer's talk concerning Zion Restoration Host, and also about Zion Lace Industries.

I would like to get some of the tracts called "Sanctification of Spirit, Soul and Body."

It is hard to live up to Zion teaching here.

Everything we get to eat is cooked with pork.

I have given up smoking and drinking, and now I hate all these things.

From Manitoba a gentleman writes:

Enclosed find an offering for Zion Free Literature Mission.

I have read in Blätter der Heilung that that fund is made up of free-will offerings, and as my wife and I have received more blessing than I am able to count, we gladly give what we can to this work.

I have been giving out Zion Literature to others.

Some receive it gladly, others reject it, and some even burn it up.

The Devil knows that his time is short.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending June 6, 1903.

20,000 Rolls to.....the New England States
1,555 Rolls to..Hotels in Europe, Asia and Africa
500 Rolls to..Hotels in New York and New Jersey
600 Rolls to.....Alabama
260 Rolls to.....Various Countries
Number of rolls for the week.....22,915
Number of rolls reported to June 6, 1903..2,828,303

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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.

THE Restoration of All Things includes the Restoration of the Ministry of Women in the Church.

This wonderful Restoration is clearly prophesied in the Word of God. Hear the words of the sweet singer of Israel:

Jehovah giveth the Word:
The women that publish the Tidings are a Great Host.

That prophecy is being fulfilled in these days, in the Christian Catholic Church in Zion, under the Ministry of Elijah the Restorer.

God is unmistakably manifesting His approval of the Ministry of Women by marvelously blessing their work.

For many years, God's Messenger has made his wife—now Overseer Jane Dowie—his colleague and associate in the preaching, teaching and practice of the Everlasting Gospel of Salvation, Healing and Holy Living.

All over the earth, there are many thousands who praise God for deliverance from the power of Satan and sin, and disease, and death and hell, through the faithful words and prayers of this consecrated woman.

God still continues to bless her work, and to give power to her teaching.

All through last fall, winter and spring, while the General Overseer was conducting the great Series of Services in the Chicago Auditorium, Overseer Jane Dowie was faithfully ministering to the thousands in Zion City, who could not go into Chicago.

These meetings have been full of blessing, and we pray that the reports of them may also be blessed to the readers of LEAVES OF HEALING.



OVERSEER JANE DOWIE

Shiloh Tabernacle, Lord's Day Afternoon, December 21, 1902.

The services were opened with the Processional, after which Overseer Jane Dowie pronounced the Invocation.

Deacon A. J. Gladstone Dowie led in the recitation of the Apostles' Creed.

He then read the Eleven Commandments, the Choir and Congregation reverently singing the response, followed by the *Te Deum*, sung by the Choir.

Overseer Jane Dowie read from the Inspired Word of God, the first twenty verses of the 2d chapter of the Gospel according to St. Luke, and the 2d chapter of the Gospel according to St. Matthew.

All then joined in singing Hymn No. 203.

Prayer was offered by Deacon William S. Peckham closing with the chanting of the Disciples' Prayer.

Deacon A. J. Gladstone Dowie made the announcements after which the tithes and offerings were received.

THE STORY OF THE BIRTH OF JESUS.

The Story of the birth of Jesus, as it is told in the Gospel according to Saint Luke, is one of the most picturesque and beautiful stories that we have in the Bible.

Jesus was born in Bethlehem of Judea in the days of Herod the king.

The people were all commanded by a decree of Cæsar Augustus to come to the principal cities of the various sections of the country to be taxed or enrolled.

In obedience to that decree Joseph came up to Bethlehem with Mary, his espoused wife. While they were there Jesus was born.

When they reached Bethlehem there was no room for them in the inn.

So many people had come up at that time to the enrolment that every place was crowded and they could not find room for them in the inn.

The customs and habits of the eastern people are much the same today as they were in the Bible times.

Joseph and Mary Not Forced by Poverty to Find Shelter in a Stable.

It is a great mistake to think that it was because Joseph was too poor to pay for his accommodation in the inn, that they gave them a place in a stable. They must both have had property or they would not have come up to enroll, as the enrolment was for taxation purposes.

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We are told by those who know of the customs and life in Palestine, that during times when there are extra things going on, the most expensive place in which to stay is the stable.

The man who owns the stable always wants something extra for its use, because he has to turn out his horses, cows and donkeys.

It is highly probable that Joseph had to pay more for his accommodations in the stable than he would have had to pay for rooms in the inn itself, because it is there that the innkeeper makes his money.

In ordinary times he can hardly exist; and in these extraordinary times he has to make enough money to keep himself going.

No Room for Jesus.

Joseph and Mary had come to Bethlehem at that time for the enrolment, but found no room for them in the inn.

Has there not always been an attempt to crowd Jesus out of this world?

When they crucified the Son of God, they had Him taken outside of Jerusalem.

When He was born there was no room for Him in the inn, no one was looking for His birth, although it was prophesied that the Christ was to come about that time and that He should be born in Bethlehem of Judea.

Our Hopes of Eternity Centered Around the Birth in the Manger.

When the time came for the little One to be born, He had to be born in the manger in the inn—this manger being improvised as a room or bed.

What a Wonderful Event that was!

Today we place our hopes of Eternity on the fact that that little Child Jesus was born in the manger that day.

Before the birth of the Child, Joseph was warned of God in a dream that he was to take Mary for his wife, not put her away because that little Child was the Messiah for whom they were looking, and had been conceived by the Holy Ghost.

When Jesus was born He was wrapped in swaddling clothes and laid in the manger.

The Virgin mother, Mary, was of the house and lineage of David in the royal line, and the swaddling clothes were no doubt prepared for Him, as the custom was for a Prince of the House of David, by his mother before his birth.

The True Shepherd Leads His Sheep.

There were shepherds in that country.

Sheep are not driven in Palestine as in other countries, but are led.

They hear and know the shepherd's voice and follow him.

They come when they are called because they know the voice of the good shepherd.

Here was the Good Shepherd Himself.

He had come into the world a little Baby.

He was born in the royal line of the seed of David, in the city of Bethlehem.

The meaning of the word Bethlehem is, "A place of food."

Bethlehem is about six miles south of Jerusalem, so they did not have very far to go.

It was anciently called Ephrath, and is mentioned as the place where Rachel died and was buried.

David was born there, and it was called the city of David.

Three hundred twenty-five years after the birth of the Christ, Helena, the mother of Constantine, erected a church there which remains to this day.

It is our desire to go to this city some day and see the place of the Nativity.

Heavenly Hosts Herald the Birth of Jesus.

God announced the birth of Jesus through the angels to the shepherds.

The shepherds were faithfully watching over their flock by night when lo, "The Angel of the Lord stood by them, and the Glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you Good Tidings of Great Joy which shall be to all the people: for there is born to you this day in the city of David, a Savior, which is Christ the Lord. And this is the sign unto you; ye shall find the babe wrapped in swaddling cloths, and lying in a manger. And suddenly there was with the angel a multitude of the Heavenly Host praising God and saying, Glory to God in the highest, and on earth peace among men in whom He is well pleased."

What had these shepherds heard?

They had heard that which had been listened and looked for, through all the ages.

"And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord has made known unto us.

"They came with haste, and found both Mary and Joseph and the babe lying in the manger.

"And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these things pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

The Wise Men Believed That Prophecy Had Been Fulfilled.

The birth of the King of kings into this world was not only announced by the messengers of the Father to the shepherds, but away in the far country, in the East, it was made known to the wise men.

The Magi studied the stars and the indications of the times.

They studied all kinds of signs, and those things which gave them an insight into events that were coming.

They also studied prophecy.

They had been watching for the coming of the Messiah at this time, because it had been so prophesied.

Everywhere the people were looking for something unusual.

Just as in these days the people are looking for the Coming of the Lord, so in the time immediately preceding His First Coming they were looking for Him.

These wise men knew that it was about this time that Jesus was to come, and they were watching.

God Gives His Revelations to Those Who Watch and Listen.

These men were listening and they received direction from God.

They saw His Star in the East. It was a wonderful Star that has been known as the Star of Bethlehem.

They knew that when that Star appeared the time had come when the Christ should be born.

So they made a long journey from the East, following the Star which took them to Bethlehem.

When they got to Jerusalem they began to make their proclamation and to ask the question, "Where is He that is born the King of the Jews?"

I suppose they were greeted as strangers, and when they were interrogated it brought forth from them the question, "Where is He that is born King of the Jews? for we have seen His Star in the East and are come to worship Him."

An Announcement Which Troubled the Guilty Conscience of the Usurper.

King of the Jews!

Herod knew that he himself was not the legitimate king of the Jews.

"Where is He that is born King of the Jews?"

When king Herod listened, his ears were opened and he heard something that was interesting to him.

Perhaps he thought: "Somewhere in Bethlehem or Judea there is a king born, and they will put me off my throne and give it to the rightful king, the Son of David."

So he was interested and sent for the wise men.

He had them tell him at what time the Star appeared.

No doubt they had told him that they were following the Star and that it was taking them to Bethlehem.

Herod was a hypocrite, and after he had talked with them he said: "Go and search out diligently concerning the young Child, and when you have found Him (he thought that would save him a great deal of trouble, for he would not have to send out his people to find where the young Child was) bring me word, that I may come and worship Him also."

He pretended that he would come and worship the King, but he did not mean to do anything of the kind.

He wanted to use this information to put Jesus to death.

That is the way with all the bad people in the world; they hate the Son of God, and many of them would like to put Him

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to death as Herod wanted to. But His time had not come. He had to live out His life.

He had to go on until the time when He would give up His life as a Sacrifice for sin.

The wise men went on their way, following the Star, which took them to the inn, to the stable and to the manager.

The Wise Men Did Not Come to Jesus Empty-Handed.

They were rich men as well as wise men.

Some people have such foolish ideas about Joseph, Mary and Jesus. They think that they were beggars.

I am glad I have not had that idea.

These wise men were rich men who brought fitting gifts for a king—gold, frankincense and myrrh.

They no doubt brought royal robes for the King, because they were presenting the gifts as gifts to the Son of David, the King, the Heir.

They laid these gifts down at the feet of Jesus.

They "rejoiced with exceeding great joy" that they found the Child, and "they fell down and worshiped Him," and praised God that He had given His revelation to them.

The Murderous Plans of the Hypocrite Foiled by God.

Then they quietly went back to their own country another way, because they had been warned of God not to give any information to Herod on the subject.

Herod waited a while, but did not hear anything about this Child.

He wondered if the wise men had found Him and if it were true.

He became troubled in his mind about this thing.

When he could not get any information, he sent out to find if the wise men were still in the country, but he did not find them there.

He learned that they had gone back to their own country another way.

Then he was wroth because he thought that he had been mocked.

He wanted to deceive and mock them, and because he had not been able to deceive them, he concluded that they had mocked him and he was very angry.

He made up his mind that the little Child should be destroyed another way.

So he sent out a decree that all the little children under two years who were in Bethlehem, and the region round about, should be put to death.

Oh, that awful slaughter of the innocents!

A Sad Prophecy Fulfilled.

There we have that pitiful picture given us of Rachel weeping for her children.

A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

There are those of us who know what it is to weep for our children.

These little ones were ruthlessly slaughtered by the cruel mandate of Herod because he did not want a King to come who was to restore Israel.

Herod was a usurper and was afraid that one should be born who would take his crown.

These little ones' bodies were destroyed, but they did not perish.

When we think of that Heavenly Host which welcomed the birth of Jesus, we also think of the number of beautiful spirits that went out to join the Heavenly Choir in the City of God from Bethlehem, the place where Rachel was buried.

Parents of Today Guilty of Infanticide Deeper Dyed than Herod's Crime.

What a sad picture of present day inhumanity comes to our mind when we think of these innocent little babes being slaughtered!

Many mothers have not had their children destroyed by being ruthlessly and monstrously decreed to death; but many women who profess to be children of God do even worse than Herod when they destroy their little ones even before they are born.

The Devil has helped many a wicked father and mother to destroy the lives of these innocent ones.

Oh, what a fearful crime that is!

Oh, that the terrible crime of infanticide would be forever abolished, and that people would realize what it is to have an immortal spirit, as well as the beautiful little body that God clothes it in, placed in their charge.

Oh, That the Mother Love Might Be Implanted in Every Heart!

It seems to me that there are women and men who do not have mother or father love. They have little children given to them and they do not do their duty by them.

God help the men and women of Zion to do right by their children.

God grant that children may be well born, and carefully cared for.

We want all our women here in Zion City to be carefully looked after at the times when the little ones are born.

One reason why we have formed our Maternity Dorcas Work for the mothers is so that when the little children come into the world they will at least have good, clean, comfortable clothing to put on them.

Some mothers do not think ahead in time to prepare the little things for their babies.

They are not sufficiently provident for the little one who is coming.

In that matter the Eastern women would be a lesson to many of our women today.

Men are not sufficiently provident for their wives.

In a recent letter from the Maternity Deaconess, she says: "Today we had the joy of giving an outfit to a poor woman who expected a little one any moment and had not a stitch of clothing prepared."

Joseph and Mary did take care of the little Jesus when He came, and not only did the earthly parents care for Him and put Him in the little swaddling clothes, but God our Heavenly Father cared for Him and guarded Him and sent Him His rich gifts.

Fallacy of Many of the Biblical Scenes Portrayed in Paintings.

I do not believe any of those pictures which represent Jesus as being born with the horses and cattle and asses in the stable around Mary.

I believe that the King of Glory was born in a clean place, even though it was a stable and a manger.

I do not like dirt of any kind and I do not believe that God does.

He does not want His people to be dirty.

The Bible does not say that there were horses on one side of Jesus and cows on the other.

I am not a great lover of all the paintings by the old masters. I think that they had some very grotesque ideas.

The coloring of these pictures is wonderful. Many of them stand there in the picture galleries of Europe as bright and clear today as when they were first painted.

They tell us that our beautiful paintings in these days will probably all disappear from the canvas in the course of time, because the permanent preservation of color is a lost art.

Angels' Songs Can Never Be Forgotten.

I have a very beautiful picture of Sir Joshua Reynolds' "Angel Heads," copied directly from the original in the British National Gallery, London, in which the angels look as if they are really singing songs of heaven, and I never tire looking at it.

Have you ever heard the angels singing? If you have, you will never forget it.

I had a letter from one of our young people a few weeks ago telling me that when she thought that she was dying she heard the sound of the angels' singing and she felt that she wanted to go to join them when she heard, as it were in her inner consciousness, a voice saying: "But where are your sheaves?"

She felt that she had no sheaves to offer to God.

Then she asked Him to let her stay so that she might be able to have something to show—some jewel for her crown.

I know that our darling daughter has jewels for her crown, for in her life she turned "many to righteousness," and I know that she will shine "as the stars for ever and ever."

Things Heavenly Always Supplant Things Earthly.

Since I heard, some years ago, the sound of the angels singing, I have felt that I have not wanted to hear any worldly songs.

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I love to hear the songs of praise to God. To me they are far more beautiful than songs of earth.

When the music of heaven once comes into your hearts you will not care to hear any other music.

When you begin to appreciate the goodness of God, you will want to do your daily work better and make this world better for your having lived in it.

The Christ Cannot Come Until Elijah Has Come.

As in those times when the people were looking for the Coming of the Lord and missed the thought that Elijah must first come, so it is today.

They are listening for the Coming of the Messiah, thinking that He is to come again; but they forget that they must first look for the coming of the Elijah.

They miss seeing in the Bible that before the Christ comes again Elijah must first come.

The Christ has not yet come again to the world in bodily presence, and they have missed recognizing the fact that Elijah is here to do the work of the Restoration of All Things before the Coming of the Lord.

There has been no room for him in the churches.

They have not wanted the Elijah to come.

They have not wanted a real, practical religion.

They have wanted to keep on just as they have been doing.

It is a fact that many in the Apostate churches do not believe that the little baby who was born that day in Bethlehem was really the Son of God.

The Jews do not believe it.

But we believe it.

The Christ Was Born of the Virgin Mary in Fulfilment of Prophecy.

They say that it is not possible; but it was possible that the Pure and Holy One who was to save this world should be born in that way.

God prepared for Him a body.

Just such a little baby as many of you have had, such as I have had—but oh, what a difference!

No sin was in that little One.

Their bodies are not perfectly pure as that Child's body was, and continued to be pure and clean until He grew up to be a man and gave up His life on the cross as a Sacrifice for Sin.

He gave it up; it was not taken from Him by God.

When Joseph was warned by the angel He took away the little Child into Egypt, and when Herod had these little ones destroyed Jesus was not among them.

Herod was not able to take His life.

The plan of Satan was no more successful than Pharaoh's attempt to destroy little Moses who was to be the rescuer of God's people.

So we see that it is God who reigns.

Our Motto for this year (1902) is

"THY GOD REIGNETH!"

All who wish to give themselves fully to God in spirit soul and body rise and repeat with me the

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am and make me what I ought to be. Help me to serve Thee. Take away all evil, all selfishness, all desire for evil of every kind and everything that would hinder blessing. Help me to be Thy child and to be clean in spirit, soul and body. Help me to repent and to do right to any whom I may have wronged. Forgive me and cleanse me from all unrighteousness. Put Thy Holy Spirit in my heart to keep me from sin and to witness with my spirit that I am Thy child. For Jesus' sake. Amen.

Beloved, if you have truly repented of your sins, truly confessed them to God, and have determined to do what you can to put wrong things right, then God has forgiven your sins at this moment, because He has said that "He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

May God forgive you now, for Jesus' sake.

After the Recessional was sung, the service was closed by Overseer Jane Dowie's pronouncing the

BENEDICTION.

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

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 or 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. (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 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 8:5-13; 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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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

PRAISE waiteth for Thee, O God, in Zion;
And unto Thee shall the vow be performed.
O, Thou that hearest prayer,
Unto Thee shall all flesh come.—*Psalm 65: 1, 2.*

HOW true it is that in Zion praise waiteth for God!

There are scores of testimonies before us awaiting publication.

It is an utter impossibility to chronicle a tithe of the testimonies which are given by the people of Zion.

Our people have cause for rejoicing, for what God is like unto our God?

His mercy is from everlasting to everlasting.

His mercies are new every morning and fresh every evening.

His love, kindness and tender mercies are ever about them that fear Him.

He is our Father, and "like as a father pitieth his children, so Jehovah pitieth them that fear Him."

The people of Zion fear God with a filial fear. Therefore, they receive abundant blessing.

Beside the written testimonies, there go up to God, moment by moment, songs of gratitude and praise for the wonderful things which He is doing for His people.

Besides these tributes of praise, there are songs without words for things of which it is not possible for tongue to speak.

God's love toward us is so boundless that it is impossible for us to put into words our expressions of thanksgiving.

We print the following testimonies to the goodness of God that multitudes throughout the world may join with us in the great anthem of praise which continually ascends to God.

Oh, magnify Jehovah with me,
And let us exact His Name together.

Immediate Healing at the Time of Prayer.

And Jesus answering said unto them, Have faith in God.—*Mark 11:22.*

LENA, IOWA, March 19, 1903.

DEAR GENERAL OVERSEER:—I had been sick for nearly two weeks with the grip.

The grip had settled in my head and face.

I could hardly see because of the pain in my head and eyes.

My jaws were so sore that I could scarcely eat.

I was suffering most intensely, when my husband said: "This will never do;" and he wrote a letter to you, asking you to pray for me.

I received immediate healing at the time you prayed.

I blew something from my nose.

It was as large as the end of my thumb, and it looked like the heart of a big boil or gathering.

I had been having the worst of corruption pass from my nose.

After that was all gone I felt as if there had been a heavy weight on my head, and it had fallen off.

The pain left and I was able to go in the kitchen and get dinner.

I have been well ever since.

I thank you for your prayers for myself and family.

We all have been blessed many times in answer to prayer.

We all continue to praise God for the true Gospel which we have learned since the General Overseer was sent to teach us the way.

You will please continue to pray for us, that we shall be spared to be citizens of Zion City.

Your sister in the Christ,

(MRS.) C. H. WERTZ.

Healed of Colds and Fever.

Oh, spare me, that I may recover strength,
Before I go hence, and be no more.—*Psalm 39:13.*

INGRAM, TEXAS, May 21, 1903.

DEAR GENERAL OVERSEER:—Yesterday I sent a message asking you to pray for me.

I was having chills and fever, but long before the message reached you, I was feeling better.

I do praise God for His healing power.

Pray for me that I may grow stronger in God.

Enclosed you will find a small thank-offering. I wish I could send you one hundred times as much.

May God bless you and give you strength to carry on the good work Till Jesus Comes,

Faithfully yours in His Name,

(MRS.) A. M. HENDERSON.

God Heard Elijah's Prayer for Rain.

Elijah was a man of like passions with us, and he prayed fervently, . . . and the heaven gave rain, and the earth brought forth her fruit.—*James 5:17, 18.*

WASHINGTON COURT HOUSE, OHIO, May 26, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to God's mercy and loving kindness to us, and thank Him for the rain.

I wrote you on Tuesday that we were suffering for want of rain, and Thursday evening it came in gentle, refreshing showers.

It rained for hours.

I was so happy that I sang for joy.

My heart is full of thanksgiving.

The blessed showers have been coming almost every day.

We thank you, dear General Overseer, for explaining and making the Scripture so plain.

It is so much help to us.

Your sister in the Christ,

(MRS.) E. E. LAMARR.

WINDSOR, CONNECTICUT, May 22, 1903.

DEAR GENERAL OVERSEER:—Your letter stating that you had prayed for rain here, came today.

Wednesday, at 3:45 p. m. we had a blessed shower, for which we are very thankful to God.

It was predicted for that day in the Hartford *Courant*, also for the next day, but it did not rain here on Thursday.

I stated the case to my neighbors and friends this way: that I had faith in God that He would answer the Prayer of Faith, and that you would pray in faith. That made it sure, and ended the matter as far as I was concerned.

I thank you for your response to my request.

Yours in Jesus' Name,

DAVID J. ELLSWORTH.

Entire Family Blessed.

All the kings of the earth shall give Thee thanks, O Jehovah,
For they have heard the words of Thy mouth.—*Psalm 138:4.*

2819 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, May 18, 1903.

DEAR GENERAL OVERSEER:—My husband and I decided to come to Zion on December 24, 1902, and December 31st found us here.

We did not know what he could find to do, but we felt as though God wanted us to come and that He would open up something.

After we decided to come, God took away one hindrance after another until the way was clear.

At the time we came here Mr. Biddle was unfit for work, due to a severe cold and overwork.

When we first came he did not seem to improve but rather grew worse.

In about a week he took a high fever and had to go to bed.

Overseer Mason prayed for him.

The fever broke almost immediately and the next day he was able to work hard all day until 10 o'clock at night, getting settled in our rooms.

God soon opened up a very good position for him, and no young man was ever happier than he.

I was in a very weak condition, but I gained steadily from the time I had been here a few days.

On March 26th, I was wonderfully delivered of a baby girl.

I was suffering intensely, when a request for prayer was telephoned to you and I was almost immediately relieved and quickly delivered.

I praise God many times a day for the wonderful strength He has given me, and I thank you for your prayers for me, and also Dr. Speicher, who prayed for me about the same time.

My little girl has never been sick a minute.

I praise God for His wonderful blessings to us, for His answer to prayer, and for the privilege of living in Zion City.

Yours in the Master's service,

(MRS.) A. H. BIDDLE.

God's Care for the Animals.

For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth?—*1 Corinthians 9:9.*

BRIGHTON, INDIANA, May 21, 1903.

DEAR GENERAL OVERSEER:—It is with the greatest of pleasure that I can testify to the many healings received of late, both to ourselves and cattle.

The cows that were suffering so terribly at our last request, were up and doing well the day the request reached you.

I believe that if we had only sent a telegram for the first one, she might have been spared, too.

We cannot thank you enough for your prayers.

We give God all the glory.

Our daughter who contracted a bad cough, is getting better.

We thank the Lord for His blessings.

May the blessing of heaven continue to rest upon you and Overseer Jane Dowie and your son, and may Zion continue to prosper, is our prayer.

Your sister in the Christ, SADIE MOHLER.

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NOTES FROM ZION'S HARVEST FIELD

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

Zion in Europe.

Headquarters for the Continent of Europe: 44 Klausstrasse, Zürich, Switzerland.
Rev. Carl Hodler, 44 Klausstrasse, Zürich, Switzerland, Elder-in-charge of the Christian Catholic Church in Zion for the Continent of Europe.

The following very interesting testimonies come to us from the branch of the Christian Catholic Church in Zion, located in Zürich, Switzerland.

They are the testimonies of a number, who, with many others, gave their testimonies to God's goodness, at the All-Night of Prayer, December 31, 1902-January 1, 1903.

They come as a herald of the volume of praise and testimony which is even now beginning to be heard from the people of the Great German Empire and the German-speaking people of the surrounding Kingdoms and Republics, as the glorious truths of Zion bring to them the joy and peace of the Full Salvation for spirit, soul, and body.

We print them here that they may be a blessing and an inspiration to all the world, wherever the wings of the Little White Dove shall carry them.

KONRAD FRISCHKNECHT, Herisau, Switzerland:—It is with great joy and peace in my heart that I can testify for God.

To Him be praise and thanksgiving for what He has done for me.

In September, 1901, I was very sick with kidney trouble.

I went to Divine Healing Home, near Zürich, where I was brought to true repentance and received healing. I went home and was able to take up my work again.

Soon after that Mr. Eiederkehr gave me a copy of BLÄTTER DER HEILUNG.

I was glad to read of the healings, because I knew from experience that God was the Healer.

In December, 1900, my wife and my mother had the privilege of attending the General Overseer's meetings.

They came home full of joy, for my wife was healed of a chronic headache, as can be seen by her own testimony.

She was very happy.

I received blessing every time I attended the Zion meetings, which were held at our house, but there were many things hard for me to overcome.

I learned to love and appreciate Zion more and more, and, through reading BLÄTTER DER HEILUNG, I learned to understand the Bible and to see my own heart as it was.

I repented of all my sins, and confessed before God and man where I had been wrong. I surrendered myself fully to God, keeping nothing back.

In August, I was severely bitten on my knee by a dog.

I looked to God, and asked Him to heal me.

All the pain left, and the deep gash was perfectly healed in three weeks. To God be all the glory!

From that time on I read BLÄTTER DER HEILUNG even more diligently, comparing what I read with the Word of God.

Through the Holy Spirit I received more and more light.

I thank God that He has sent a man in the spirit and power of Elijah, who is not afraid to proclaim the whole truth to the world, and to call sin by its proper name.

That was just what I needed. I had given up smoking since my healing at Rähmismühle, but now we have also given up the use of swine's flesh and alcohol.

I am becoming happier as I obey the Word of God. I realize that it is a blessed privilege to be a member of the Christian Catholic Church in Zion.

I would like to add that this is the happiest New Year's eve I have ever experienced.

I have never before received such a blessing. It is wonderful to hear these testimonies, and to see what BLÄTTER DER HEILUNG has wrought.

We cannot thank God enough for sending us these messengers, Elder Hodler, Evangelist Hertrich, Deaconess Baliff, and Mrs. Hofer, who proclaim the Full Gospel to us.

That is why God is blessing their work, and giving them such grand success.

To our Father in Heaven we give praise and thanks.

MRS. MARIE GLOOR-FREI, Adlisweil, Switzerland—I was sick for seven years and suffered much of many physicians.

I had three serious operations performed, and was not any better but grew worse.

The large doses of poison which I had to take, ruined my body, causing severe dizziness and leaving me with terrible headaches and stomach trouble.

I was then taken down with inflammation of the bowels; but I did not want a doctor and threw out all medicines.

We trusted in God alone.

When my husband prayed for me, the pain left, and in answer to Evangelist Hertrich's prayer, who came next morning to pray for me, I was healed. That was on Christmas.

I was able to come to the All-Night of Prayer with my husband.

I thank God for His great love and mercy to me.

JAKOB GLOOR-FREI, Adlisweil, Switzerland—Everything that my wife has said is true.

God has also done great things for me.

He saved me from smoking and other evil habits.

When we attended Zion meetings for the first time, last October, I asked God to deliver me from all my evil habits.

He heard my prayer and since that time we have not touched any pork, nor intoxicating liquor. God has made us free.

I have the blessed assurance that through obedience to God our bodies can be made a dwelling for the Holy Spirit.

I am very happy in Zion, and I thank God that He has given us a man who is not afraid to proclaim a full Gospel for spirit, soul and body.

I thank our General Overseer for the beautiful BLÄTTER DER HEILUNG.

May God's blessing rest on His work in all lands!

EMIL SIMMLER, Feuertfalen—Through Miss Merk we received a copy of BLÄTTER DER HEILUNG.

As soon as I read it I was convinced of the truth as taught in its fulness and purity by the General Overseer.

It was hard for me to give up my evil habits.

I was not a drunkard, but I liked to drink a little.

However, I saw that I could not be a child of God without giving up smoking and drinking.

It was a hard fight.

I often promised my wife that I would not do it any more, and then yielded to the temptation again.

Through reading BLÄTTER DER HEILUNG I saw more and more that often we give up the things we like best, before we can be true children of God.

Quickly I made up my mind not to smoke any more, by the help and grace of God. This made my wife very happy.

I thank God that He helped me give it up forever.

The first Zion meeting which I attended was conducted by Mrs. Hofer.

My wife, as well as myself, shall ever praise God for Mrs. Hofer, who showed us the way of Salvation so plainly.

God has saved us from sin and unrighteousness.

May God bless Zion throughout the whole world!

MRS. CAROLINE LANDERT, Freienstein, Switzerland—I was healed of internal trouble, from which I have suffered terribly for five years.

In January, 1897, I went to the women's clinic in Zürich, to be there during confinement.

The birth was normal and it was expected that I would be able to leave the hospital after ten days.

But that was not the case, for I was taken with a high fever and inflammation of the womb.

On the eleventh day the fever was so high that I had to be removed to the fever ward.

I was very cross and disagreeable, and the Deaconess who took care of me had a very hard time with me.

For many days I suffered great pain; but still worse than that was my spiritual condition.

I did not want any one to pray for me, as I was disgusted with those who tried to comfort and help me, but could not do anything for me nor give me any relief for my suffering.

For five weeks two ice bags were put on me every hour, one on my head and the other on my left side.

I also had to submit to examinations every day, which was very hard for me.

The doctors then discovered an abscess under the bladder, which they said could only be removed by applying hot injections.

They told me that if I would stop taking the injections, the abscess would develop into a cancer of the womb.

I remained in the fever ward eleven weeks. When I was discharged I was not any better.

I was told to come back if the abscess should not disappear.

I did not suffer quite so much, but I was very weak and in much poorer health than when I went to the hospital.

I did not carry out the doctors instructions about using the syringe, as I was glad to stop it, being terribly burned from the hot water.

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I made up my mind not to go back to the hospital, because I was glad to be out of their hands.

The pains soon returned worse than ever, and in this condition I dragged myself around for five years.

I became much more patient, as I found that it was better not to complain.

One day a friend invited me to go to a Zion meeting.

I consented, though unwillingly, as I thought that it was only another humbug.

I said that we have had Methodist, Baptists, the State church and Salvation Army and still the people are no better.

I went to the meeting twice, and I saw that this teaching was really Scriptural.

I learned to love the Zion messengers, and was glad to confess my sins.

Through just one prayer of Deaconess Baliff, God gave me a perfect healing, which was three months ago.

I have had no pain since that time. Praise be to God for what He has done for me.

I trust that this testimony will be a help to some one.

It is my prayer that Zion teaching, which is the true Gospel teaching, may find its way into every heart, and that through it many may be healed in spirit, soul and body.

MRS. ANNA WEHRLI, Aarau, Switzerland—I was healed of an old rupture, stiff arm, and of several other ailments.

Through reading BLÄTTER DER HEILUNG I was led to study the Word of God.

In childlike faith I claimed His promises and received not only a perfect healing of all my diseases, but what is better than that, I was made a new creature in Jesus, the Christ.

My eighteen-year-old daughter, who had been hard of hearing since her early childhood (caused by scarlet fever), received instantaneous healing of her trouble in answer to Evangelist Hertrich's prayer.

JOHANN MÜLLER, Aarau, Switzerland—I was healed of chronic stomach trouble in answer to Mrs. Hofer's prayer.

Believing that Jesus, the Christ, is "the same yesterday and today, yea, and forever," I claimed God's promises and was healed in spirit, soul and body.

MRS. BERTHA KÖNIG, Langstrasse 65, Zürich, Switzerland—For three years I had been sick most of the time.

Last summer the doctors told me that nothing more could be done for me but to perform an operation at the hospital.

It was very hard for me to make up my mind to that; but there seemed to be no other way, for I knew nothing of Divine Healing.

After a careful examination, the doctor told me that the operation would be a very serious one and that I would better consult my husband about it.

They wanted to wait eight days, as I was very weak.

I prayed and cried the whole night through, and earnestly asked God to show me what I should do.

I came to the conclusion that I could just as well die at home without the operation.

After some difficulties I was dismissed.

It was then that a friend gave me the first copy of BLÄTTER DER HEILUNG.

I read it with much interest, but I said to myself, "That is very nice, but it is in America and it will not do me any good."

I was confined to my bed for four weeks, being so near death's door that no one had any hope of my ever getting better.

One day my child said to me: "Mamma, see here; it says in BLÄTTER DER HEILUNG, 'Zion in Zürich.'"

This gave me new hope, and it was not very long until I was able to attend a meeting.

There I heard, to my great joy, that sickness is not of God, but the work of the Devil.

How glad I was for this wonderful teaching, because I had been taught that God had laid the sickness on us, and that He had made my little child sick because of the sins of its parents.

I had often said that God was unjust to make the little children suffer for their parents.

Now I learned that it was not so.

I was told not to fear, but to look to God.

The next day I suffered very much; but I went to the meeting again hoping to get relief, as I believed that God was my Healer.

When the pain kept getting worse, I took my Bible and went to bed, so that my family would not see how much I suffered.

I remembered that Evangelist Hertrich had told us that the Word of God is the Sword of the Spirit, by which we can overcome the Devil.

I cried to God for deliverance. I believed that the Devil would have to let me go.

While praying, I fell asleep and did not wake up until the next morning.

I was healed; and since then I have enjoyed better health than I had for many years.

It is impossible to express my gratitude to God for this wonderful healing of spirit, soul and body.

MRS. MARIE DERRER-WEGEMANN, Höngg, Switzerland—I am so thankful to God for what He has done for me in spirit, soul and body.

Since the birth of my child, three years ago, my limb had been terribly swollen, and at times I suffered so much that I was not able to do any work.

The doctors told me that nothing could be done for me.

The whole limb was badly swollen. It shone like glass and looked as if it would have to break any moment.

A brother gave us a copy of BLÄTTER DER HEILUNG, and after reading it my husband and I determined to go and see for ourselves.

We went to the meeting in Zürich on Mühlebachstrasse.

Evangelist Hertrich led the meeting and spoke about how we ought to pray.

We said to each other that we had not heard the Word of God explained like that before, although I had been a Methodist all my life.

We did not know anything about Zion, but we could not stay away from the meetings after the first visit.

I began to get better right away.

I took off the bandages, something which I had not dared do before.

I thank God that since that time I have been able to go about my work without pain and grumbling.

I am fully convinced that through obedience to God in all things I shall soon be perfectly healed.

I cannot thank God enough for Zion teaching.

May God help me to be a true and useful member of the Christian Catholic Church in Zion.

MRS. DENZLER, Dübendorf, Switzerland—To the glory of God I can say that this year has been the best year in my Christian experience, in spite of persecution.

A number of years ago, when I repented of my sins and gave myself to God, He also healed my body. I have been trusting Him ever since.

However, I did not know that all sickness was the work of the Devil.

I thank God for the wonderful Light of the Full Gospel.

God has also done great things in our community, healing those who trusted Him fully.

MRS. LOUISE NOTZ, Höngg, Switzerland—I was a great sufferer with serious internal trouble.

It was a burden and torture to do my work.

After I had been prayed for by the laying on of hands, all my pain left and I was able to walk as well as I did before I was taken sick.

I have also received great spiritual blessing.

I am very happy and know that I am a child of God.

MRS. FRISCHKNECHT-HIMMELBERGER—It is now two years since I received the first copy of BLÄTTER DER HEILUNG.

It contained the testimony of Miss Ethel Post.

I read it all and was not only interested, but glad, for I saw at once that it was in accordance with the Word of God.

For years I had longed for such a Gospel.

I had read of the many healings in the Bible, and could not understand why it should not be the same now.

It is true that once in a great while I heard of persons who were healed by God, but I thought that those were exceptions, and that we had to bear sickness with patience.

I had a desire to help the sick, but I did not know how.

The thought often came to me: "Is it possible that God is a God of love, and still sends so much sickness and pain to his children?"

But I would think again that these were mysteries which could only be understood when we got to heaven, and I stopped pondering over them.

I mention this to enable the readers better to understand what Zion has done for me.

I had the great privilege of going to Zürich in December, 1900, to attend the meetings of the General Overseer.

I cannot describe what I received in those meetings.

All that I heard there was so new to me.

The General Overseer exposed sin and the Devil so fearlessly, and brought to light the works of God.

Many of the things which had been a mystery to me, were now solved.

I saw how clearly it says in Acts 10:38 that God sent His Son to destroy the works of the Devil, and that Jesus bore our sins and sicknesses for us.

My need of a full Salvation for Spirit, Soul and Body was made clear to me.

I shall never forget how God spoke to me in those meetings.

All my sins were shown to me.

But I also saw how God gave His Son for *me*, to save me from my sins.

After the sixth meeting I went into the adjoining room, where the General Overseer prayed with the sick.

From my childhood I had suffered from severe headaches and internal trouble.

For two days, while I attended those meetings, I had a terrible headache.

The Devil knew that he would soon have to go, and so he made a special effort at that time.

When I entered the prayer-room I gave myself fully to God and then the General Overseer laid his hands on me and prayed.

At that very moment the terrible pain in my head left.

Only those who have experienced the same things can understand what a feeling went through my whole body.

The joy and peace for which I had longed so many years, came into my heart.

From day to day I could see and feel how wonderfully God had saved me.

All my bad habits, against which I had fought for so many years were now all gone.

With a thankful heart I can say that these two years have been the happiest since my conversion at twenty-two years of age.

I had tasted much of God's love; but since I have been reading BLÄTTER DER HEILUNG, the Word of God has become clear and beautiful to me!

I can now trust in His promises.

Oh, what a power there is in His Word!

It was my guide during the time that followed when I was misunderstood and had much opposition because of having accepted Zion teaching.

God helped me not to care what people said or thought about me.

To know that I am right with Him is enough.

No one can take away from me what He has given me.

At the All-Night of Prayer in Zürich my husband made up his mind to obey God fully, which makes me unspeakably happy.

How I do rejoice to read in BLÄTTER DER HEILUNG how the work of God is going forward, and to know that through our Lord Jesus, the Christ, the lame, blind and maimed can be healed and have a Full Salvation.

I thank God for the dear Zion messengers He sent us.

May He continue to make them a blessing to many more!

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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 Three Hundred Eighty-five Baptisms by Triune Immersion Since March 14, 1897.

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

Baptized 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	5661	
Total Baptized outside of Headquarters		6302
Total Baptized in six years		14,926

Baptized since March 14, 1903:

Baptized in Zion City by Elder Cossum	8		
Baptized in Zion City by Elder Clibborn	85		
Baptized in Zion City by Elder Lee	10		
Baptized in Zion City by Elder Royal	39		
Baptized in Zion City by Elder Hoffman	12		
Baptized in Zion City by Elder Excell	52		
Baptized in Zion City by Overseer Speicher	20		
Baptized in Chicago by Overseer Mason	2		
Baptized in Chicago by Elder Farr	41		
Baptized in Chicago by Deacon Christie	2	271	
Baptized in Australia by Overseer Voliva	10		
Baptized in Australia by Deacon McCullagh	4		
Baptized in California by Elder Taylor	10		
Baptized in Canada by Elder Simmons	10		
Baptized in Canada by Elder Brooks	6		
Baptized in England by Evangelist Cantel	60		
Baptized in Illinois by Elder Royal	1		
Baptized in Illinois by Elder Osborn	4		
Baptized in Kansas by Deacon Robinson	5		
Baptized in Missouri by Deacon Robinson	12		
Baptized in Massachusetts by Evangelist Smith	1		
Baptized in Michigan by Elder Adams	3		
Baptized in New Zealand by Deacon Wilhide	3		
Baptized in Ohio by Elder Bouck	5		
Baptized in Ohio by Elder Bryant	20		
Baptized in Ohio by Deacon Sprecher	7		
Baptized in Ontario, Canada, by Elder Brooks	9		
Baptized in Pennsylvania by Elder Hammond	15		
Baptized in Washington by Elder Ernst	3	188	459
Total Baptized since March 14, 1903			15,385

The following-named five believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, May 17, 1903, by Elder Gideon Hammond:

Bates, Emert....202 North Sixty-second street, Philadelphia, Pennsylvania
Bates, Stewart..202 North Sixty-second street, Philadelphia, Pennsylvania
Gunkle, Mrs. Elizabeth,
Sixty-seventh street and Woodland avenue, Philadelphia, Pennsylvania
Hubbard, Rachel.....445 Franklin street, Philadelphia, Pennsylvania
Truesdale, Albert.....2634 Waterloo street, Philadelphia, Pennsylvania

The following-named six believers were baptized in Longbeach, California, Monday, May 25, 1903, by Elder W. D. Taylor:

Magaw, G. Sheldon.....211 West First street, Los Angeles, California
Reed, Charles.....423 East Seventh street, Los Angeles, California
Reed, Mrs. Dell.....423 East Seventh street, Los Angeles, California
Sane, Margaret J.....1026 West First street, Los Angeles, California
Skinner, Alice.....Upland, California
Weston, Elizabeth S.....543 San Julian avenue, Los Angeles, California

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 7, 1903, by Elder G. E. Farr:

Schuerr, Mrs. Laura.....5425 Justine street, Chicago, Illinois

The following-named four believers were baptized in Ontario, California, Wednesday, May 20, 1903, by Elder W. D. Taylor:

Behrens, Aimee M.....Pomona, California
Behrens, Charles R.....Pomona, California
Bumstead, Lucien J.....Ontario, California
Rawson Phœbe L.....Ontario, California

The following-named five believers were baptized at Kansas City, Missouri, Lord's Day, May 17, 1903, by Deacon Charles E. Robinson:

Eppert, Paul.....837 State avenue, Kansas City, Kansas
Eppert, Mrs. S. A.....931 State avenue, Kansas City, Kansas
Jones, Mrs. B. Ward.....Railroad No. 1, Clear Lake, Iowa
Smith, Mrs. V. M.....Eighteenth and State avenue, Kansas City, Kansas
Ward, Mrs. Elizabeth.....Damascus, Missouri

The following-named four believers were baptized in the Vermillion River, Danville, Illinois, Tuesday, May 26, 1903, by Elder S. B. Osborn:

Folk, Mrs. Effie M.....316 Lahr street, Danville, Illinois
Folk, Israel.....316 Lahr street. Danville, Illinois
Kinningham, Finis Alexander.....816 Oak street, Danville, Illinois
Maddox, Mrs. Minnie Alice.....930 Kingdom street, Danville, Illinois

The following-named two believers were baptized at Toronto, Ontario, Canada, Lord's Day, May 31, 1903, by Elder Eugene Brooks:

Bridgford, Mrs. Harriet Amelia,
78 Westmoreland avenue, Toronto, Ontario, Canada
Dawson, Edith Ellen.....152 Claremont street, Toronto, Ontario, Canada

The following-named three believers were baptized in Tailoress' Hall Cook street, Auckland, New Zealand, Lord's Day, March 29, 1903, by Deacon J. Thomas Wilhide:

Leman, Bertha Beatrice..Epsom rd., Mount Roskill, Auckland, New Zealand
Leman, Flora Claribel..Epsom rd., Mount Roskill, Auckland, New Zealand
Leman, Ruby Rosalie..Epsom rd., Mount Roskill, Auckland, New Zealand

The following-named believer was baptized in Tailoress' Hall, Cook street, Aukland, New Zealand, Lord's Day, February 1, 1903, by Deacon J. Thomas Wilhide:

Bell, James.....Pakuranga, Auckland, New Zealand

The following-named believer was baptized in Tailoress' Hall, Cook street, Auckland, New Zealand, Friday, March 6, 1903, by Deacon William Johnson:

Crickett, Samuel.....Willows-by-Cambridge, Auckland, New Zealand

The following-named believer was baptized in Lyall's Bay, New Zealand, Lord's Day, March 8, 1903, by Deacon H. Roberts:

McGregor, Hannah.....2 Lloyd street, Wellington, New Zealand

The following-named believer was baptized at 445 Walnut avenue, Eglesston square, Roxbury, Massachusetts, Monday, May 18, 1903, by Evangelist Helen A. Smith:

Cook, Mrs. Etta.....445 Walnut avenue, Roxbury, Massachusetts

Zion in Omaha.

Rev. Charles A. Hoy, Elder of the Christian Catholic Church in Zion in Nebraska, will conduct services as follows in Omaha: At Sixteenth and Capitol avenue, on the street, June 20th and 21st, Saturday and Sunday, at 3 and 7 p. m. each day. All friends of Zion are invited to these meetings, at two of which the Elder will give "Chalk Talks." Let all friends and members of Zion in and around Omaha call upon the Leader, Daniel W. Lehning, at Kelly, Stiger & Co.'s store, the present headquarters of Zion.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World :: :: ::

MID-WEEK BIBLE CLASS LESSON, JULY 1st or 2d.

God Looks at the Heart.

1. *Obedience in the heart.*—1 Samuel 15:17-23.
   He wants a heart to love Him.
   He wants a heart to obey Him.
   He wants a heart to serve Him.
2. *Love in the heart.*—1 Corinthians 13:2-8.
   Love keeps one constant.
   Love keeps one pure.
   Love keeps one good.
3. *Faith in the heart.*—Luke 18:1-8.
   Faith overcomes difficulties.
   Faith endures hard things.
   Faith enters into plenty.
4. *Humility in the heart.*—James 4:6-12.
   Pride goes before a fall.
   Pride rushes on with the Devil.
   Humility bows at the feet of the Lord.
5. *He sees the heart.*—1 Samuel 16:6-13.
   He does not look at one's stature.
   He does not observe one's personality.
   He lives in the heart.
6. *He knows the secret motives.*—John 2:23-25.
   God knows thoughts afar off.
   He sees what men would do if they could.
   He knows what they will do in time.
7. *He uncovers self-seeking hearts.*—Acts 8:14-24.
   Some want to appear godly and are full of the Devil.
   They want the livery of God to serve the Devil in.
   They want to make merchandise of God's truths.
8. *Men do not know their own hearts.*—2 Kings 8:7-15.
   Men are full of backsliding and do not know it.
   Men are covetous and sell God for money.
   Men cannot foretell the evil they will do.

The Lord our God is a Heart-searching God.

SUNDAY BIBLE CLASS LESSON, JULY 5th.

Glimpses of the Wicked Heart.

1. *Wicked heartedness is a universal fact.*—Romans 3:9-16.
   The heart wanders from God.
   It is not given to righteousness.
   It is full of deceit.
2. *Manifestations of a wicked heart.*—Galatians 5:19-21.
   The worst sin is first.
   Filthiness follows.
   How lawless it becomes!
3. *Ancient histories' record.*—Psalm 15:1-4.
   It tries to forget its Maker.
   It seeks help from men.
   Its desires wander through earth.
4. *Views of modern occurrences.*—Mark 7:18-23.
   It thinks evil for it is evil.
   It does all manner of foolishness.
   It fills one with uncleanness.
5. *Scenes in national life.*—Romans 1:21-32.
   They shut God out of the constitution.
   They shut God out of the schools.
   They shut Him out of their hearts.
6. *Social coverings unveiled.*—1 Peter 4:1-7.
   Society is full of lust.
   Society is full of revelings.
   Society is full of banquetings.
7. *The book of family biography opened.*—Genesis 49:8-24.
   The first son was an adulterer.
   Two other sons were cruel.
   Another was like unto a serpent.

God's Holy People are a Sin-confessing People.

Zion in Minnesota.

Rev. F. A. Graves, Elder-in-charge Christian Catholic Church in Zion, Minneapolis, Minnesota, will hold meetings as follows:

Blue Earth City, Minnesota, June 15th, 16th, and 17th.

Ledyard, Iowa, June 18th and 19th.

Forest City, Iowa, June 20th and 21st.

Members and friends of Zion kindly announce these meetings as widely as possible. All are welcome.

THE RATES AT

ELIJAH HOSPICE

Now and During the Feast of Tabernacles are as follows:

European Plan....

1 person in a room, $1.00 per day and up
2 persons or more in a room, 50c per day and up
1 person in a room, $6.00 per week and up
2 persons or more in a room, $3.00 per week and up

The above rates are for lodging only.

American Plan....

1 person in a room, $1.75 per day and up
2 persons or more in a room, $1.25 per day and up
1 person in a room, $10.00 per week and up
2 persons or more in a room, $7.00 per week and up
Single Meals, 25 cents

Children under twelve years old half rate.
The American Plan includes board and room.
Rooms will be charged for from the date reserved.

FRANK W. COTTON, Manager

Zion Securities for 1903

Zion City Bank / ***Zion Lace Industries*** } ***SHARES***

These reach during 1903 a 9 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 Sbares.

Zion Sugar and Confection Shares

[Are offered at par value of $100.
These begin on the same basis as Zion Lace Sbares 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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. . . Talks Beside My Galilee . . .

The General Overseer of the Christian Catholic Church in Zion

The Rev. John Alexander Dowie

Will Speak, God Willing, in a LARGE TENT, Placed in a Beautiful Situation at the

EAST END of the BEN MAC DHUI GROUNDS

FACING WHITE LAKE

Entrance by road is at the South end of the Public Highway on the Eastern boundary of Ben MacDhui.

Entrance from the Lake is by the Ben MacDhui Power-house Pier, thence by the beach to the eastward, then by a staircase up the banks to the Tent.

On the Afternoons of Lord's Days **June 14th, 21st and 28th**

At 2:30 o'clock

All Are Heartily Welcome to these Meetings
Bring Bibles and Sacred Songs and Solos No. 5

THE CHRIST IS ALL AND IN ALL

Mrs. Dowie and the General Overseer particularly request that they will not be disturbed by visitors to Ben MacDhui House, nor by requests for interviews, as they urgently need rest and retirement at this time

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

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

Shareholders in this Association

*Will, as usual, have a **10 per cent. Discount** from regular rentals of lots in that location, for a limited time; and those holding Certificates in **THE NEW FIFTH SERIES** offered for sale, beginning April 1, 1903, will have the right to make **first selection** of lots, according to Certificate Numbers. Shares may be bought at the **Par Value of $100 Each**, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

The Unprecedented Profits

*Already realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking **Clean Investments**, or who desire to live in a **Clean City**, where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary — H. WORTHINGTON JUDD, Secretary and Manager

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15,000 x 5 = 75,000

30,000

105,000

It Is Simple Arithmetic

There are now about thirty thousand subscribers to "Leaves of Healing."

If only one-half of these secure and send in five new yearly subscriptions each, before Zion's Third Feast of Tabernacles, that will aggregate seventy-five thousand new subscriptions by that time.

Add the seventy-five thousand to the present thirty thousand, and the sum is ***One Hundred and Five Thousand.***

YOU SEE THE POINT?

Do ***your*** part, and Zion will have the great joy, at this Third Feast, of praising God for answering the prayer of thousands of His people, and giving success in the campaign begun a year ago, with the Watchword:

100,000 Yearly Subscribers to LEAVES OF HEALING

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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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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 XIII. No. 9. CHICAGO, SATURDAY, JUNE 20, 1903. Price Five Cents.

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF NERVOUS INDIGESTION, BY THE POWER OF GOD, IN ANSWER TO PRAYER.

TO OBEY IS BETTER THAN SACRIFICE.

This Witness tells, in a brief, concise, business-like manner, a wonderful story of the Power and Goodness of God. His testimony also contains a lesson of the highest importance to God's true people in all the lands.

A prominent manufacturer in the South, and for many years a loyal member of and consecrated worker in the Methodist Episcopal Church, South, was dying of nervous indigestion.

To him came the call of God, through the Voice of His Prophet, Elijah the Restorer, bidding him to come out from the apostate Methodist Church. He knew that the Church had fallen away from God. He knew that God's Messenger spoke truly when he said that its leaders had denied their Lord and Master, Jesus, the Christ, by going into secret lodges, where they dared not mention His Name, and where that Name, which is above every name, was cut out of all quotations from the Word of God used in their blasphemous ritual.



JOHN A. LEWIS.

He knew that the Bishops of that Church were right when they mourned the lack of spiritual power, and actual loss in numbers. He knew, in his heart, that God's Prophet was right in declaring that the things which the great founder of that Church, John Wesley, had laid down as essential had evaporated.

The Word of God was no longer loved and read and obeyed in the majority of the homes of the people.

Discipline had been almost wholly abdicated.

Wealth and position were made high qualifications among its members; mere eloquence took the place of a Message from God among its ministers.

Elijah the Restorer had come, in the Power of the Holy Spirit, to destroy that apostate organization and all others like it, and to set the people free.

He was calling God's children out of them.

And so the call of God came to this Witness.

The issue was sharply drawn between the Church which had been, as it were, a spiritual home to him for many years, and the Will of God.

Sick, and suffering indescribable agony, he was seek-

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ing God for healing. He believed the truth of God's Covenant, "I am Jehovah that healeth thee."

He believed that Jesus, the Christ, fulfilled the prophecy, "Surely He hath borne our sicknesses, and carried our sorrows."

He believed that the Divine Son of God, who went about "healing all manner of disease and all manner of sickness among the people," had kept His Promise, "Lo, I am with you All the Days, even unto the Consummation of the Age," and that He had not changed, but was still the same Savior and Healer.

But God's Healing Power is for those who fulfil His conditions of Repentance, Faith and Obedience.

Obedience is the Supreme Test.

Without Obedience, there can be no genuine Repentance.

Without Obedience, there can be no Faith.

Without Obedience, there can be no Love.

Repentance, Faith and Love find their highest expression in Obedience.

This Witness obeyed God.

He came out from the apostasy.

Then, at his request, God's Messenger laid hands upon him, and prayed for him in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father.

Quickly, God fulfilled His glorious promises!

Quickly, the deadly disease passed away!

He who had, for so many years, been a sufferer, daring to eat scarcely anything, healed by the Power of God, in answer to prayer, was able to eat every good thing which God had given His children as food.

Rejoicing in God, he gives his wonderful testimony in a straightforward, convincing manner.

That same call of God comes to all the other thousands of God's children who are suffering and dying in the apostasies.

They must fulfil His conditions.

The Word of God says, "To obey is better than sacrifice." A. W. N.

WRITTEN TESTIMONY OF JOHN A. LEWIS.

MERIDIAN, MISSISSIPPI, June 4, 1903.

MY DEAR GENERAL OVERSEER:—Peace to thee be multiplied!

When I realize what wonderful blessings came into my life in answer to your prayers, I feel it would be base ingratitude to longer withhold my testimony.

For more than a dozen years I suffered more or less with nervous indigestion, and was always in mortal fear of what was taken into my stomach.

I used every corrective known to materia medica without any permanent relief.

In March, 1900, I adopted the "no breakfast" theory, as taught by Dr. Dewey, of Norwich, Connecticut, and gave up physicians and medicines entirely.

From that time until the 24th of last December, I had only occasional attacks.

On that date, however, my condition became so acute that I could take no nourishment without great distress.

My kidneys were also seriously involved.

From that time to January 2d, I spent sleepless nights and days in great pain, unable to eat anything; or rather, I purposely abstained from eating.

These were the most important days of my life, as I resolved to trust and to serve God regardless of the cost.

On that very day I withdrew from the Methodist Episcopal church, south, and sent in my application for membership in the Christian Catholic Church in Zion.

I followed the application, arriving at Zion Hospice No. 1, Friday, January 9th, a very sick man.

I had faith that I would be healed, and was greatly relieved in answer to the prayers of Elder and Evangelist Hall.

On the following Tuesday I attended the Divine Healing meeting.

I was greatly relieved, but found that there was something lacking on my part.

On the following Thursday, in answer to your prayers, I was immediately healed in spirit, soul and body, and from that time have been able to eat anything I wish, though I have cut out of my bill of fare hog and oysters and everything else the Bible says is unclean.

I thank God for the Christian Catholic Church in Zion, and for him who has restored to the Church the doctrines so clearly taught in God's Word.

Yours faithfully Till He Come,

JOHN A. LEWIS.

REDUCED FARE—FEAST OF TABERNACLES.

One and One-third Fare for Round Trip to Zion City—Conditions of Sale of Tickets.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Third Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 11th and July 19th, inclusive

The following directions are submitted for your guidance:

First—Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first three days of the meeting—that is, July 9th, 10th, 11th, 13th, 14th, and 15th.

The advertised dates of the meeting are from July 11th to 19th; consequently you can obtain your tickets not earlier than July 9th and not later than July 15th.

Be sure that when purchasing your going ticket you request a certificate.

Second—Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

Fourth—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 16th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated and, consequently, you will not get the benefit of the reduction on the whole journey.

No refund of fare will be made on account of failure to have certificate validated.

Sixth—So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed but is contingent on an attendance of not less than one hundred persons from all points throughout the United States and Canada, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the limit fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado, as far west as Denver; Kansas, Oklahoma and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and the territory south and east of Toronto, Canada.

CAMP HOLIDAY—1903.

Regulations and Provisions for the Season.

Persons desiring to spend a holiday or attend the great teaching meetings of Zion will find, either as individuals, families or parties, inexpensive tenting conveniences, with good water near at hand in Zion's tents now in service in Camp Holiday, Zion City.

The tents are made of heavy duck material, strongly stayed, with fly, and are rainproof, being pitched above board floors.

The season's price of tents 9½x14, furnished, is $7; or unfurnished, $5 per month, when taken for two or more months, but not to be sublet.

Tents may be rented by the week at $4 for the first week and $2 a week thereafter.

The Feast of Tabernacles' rate is always $2.25 a person, four persons to a tent; otherwise the rate is double. Single cots for single nights, 25 cents; tent rates per day, $1.25.

All rentals payable in advance, in every case, whether by the month, week or day.

THE FURNITURE.

The furniture consists of the necessary cots, mattresses and chairs, one table, water pail, tin cup, wash basin and slop pail to a tent. The bedding includes one white sheet, two light and one or two heavy blankets, and a pillow and pillow slip to a single and two of each to double cots. Two-wick oil stoves may be rented for $1 a month, supplied with oil; and cooking and eating utensils, including stew pans, tin plates, cups, knives, forks and spoons, may be secured at a rental of 50 cents a month.

Larger tents 14x20 of similar material and workmanship and outfitting of the smaller tents may be secured for the use of larger families or more roomy accommodations, at a rental, furnished, of $11 a month; or unfurnished, $8 per month.

TENT PROVISIONS AND REGULATIONS FOR 1903.

Tents will not be rented to be put on the personal lots of individuals in any subdivision of the city, but may be rented by the week or month or placed on leased ground in the established camps of Zion, for the use of families or parties where middle-aged, sober-minded persons are members of such party.

Two tents may be required in some instances, even these would be cheaper than one large one. Then one can be used for sleeping, and the other for cooking purposes.

Zion Holiday Camp is located southwest of the Tabernacle, south of Salem boulevard, west of Gilgal avenue, and east of Herman avenue, and is intended for those spending the summer months in Zion City chiefly for a vacation or for the teaching.

During the Feast of Tabernacles, tents will again be located in Camp Esther in Shiloh Park, for which a charge of $2.25 a person for the ten days will be made; but persons leasing tents in Camp Holiday for at least a two months' period may obtain accommodations for the occasion at the season rental price.

Applications for such accommodations or conveniences should be addressed to Deacon James F. Peters, Administration building, Zion City, Lake county, Illinois.

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By Deaconess Sarah E. Hill

And Jehovah spake unto me yet again, saying, Forasmuch as this people hath refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son.—*Isaiah 8:5, 6.*

GOD spake to the Prophet Isaiah concerning the Israelites because He was grieved over them.

They had refused the waters of Shiloah that go softly.

Shiloah, called in the New Testament Siloam, was a pool and a brook just outside the City of Jerusalem.

It was fed by showers from heaven and its waters formed a pool within the city for the use of the inhabitants.

This illustrated the fact that God's people were to dwell in Jerusalem (the city of Peace) and be renewed by spiritual life coming to them from above.

God was not reproving the people because they refused to drink of the literal waters of Siloam, but because they turned from Him and what these waters signified.

"The waters of Shiloah that go softly" represent spiritual life (the Kingdom of God).

When God rules in man he will dwell in peace and will drink of the "still waters."

Jerusalem was built on the site of the ancient city of Salem (peace) where Melchisedec, the mysterious prophet, priest and king, so like the Christ, reigned as king.

The city was then a Theocracy.

God also said to the Prophet Isaiah, that the people rejoiced in Rezin and Remaliah's son, the enemies of God who had come up against Jerusalem, the City of Peace, to destroy it.

God also said:

Now therefore, behold, Jehovah bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall sweep onward into Judah; he shall overflow and pass through.—*Isaiah 8:7, 8.*

The Kingdom of Assyria included Chaldea and Babylonia with the City of Babylon.

It was the land of the builders of the Tower of Babel, those people who attempted to build their way to heaven and to climb up on their own works.

They are very numerous on the earth. They have no use for the Christ, who said: "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." (John 14:6.)

Assyria is typical of the physical life ruling in man, as opposed to his spiritual life.

The word Babylon is used in the Scriptures to represent the abode of all people who are in confusion through having truth mixed with error.

These "call evil good, and good evil" (Isaiah 5:20).

Babylon is opposed to Jerusalem, the City of God's people.

The Devil is a great mixer.

He has mixed all of the apostate and false systems with truths.

There must be some truth in every system to induce people to accept it.

But God commands us not to eat of the "Tree of the knowledge of good and evil," because there is death in it. (Genesis 2:17.)

All may eat freely, however, of the "Tree of Life"—the Christ. (Genesis 2:9-17; Ezekiel 47:12; Revelation 22:2-14.)

The Assyrians were soothsayers, astrologers, spiritualists, hypnotists, mesmerists, Christian Scientists, Theosophists, etc.

All of these despise the Blood of the Christ which takes away the sin of the world, the Blood of the Eternal Covenant. (Hebrews 13:20; Revelation 7:14; 12:14.)

The Assyrians were compared to the waters of their river, the Euphrates, turbulent and impetuous, as the life of the flesh is when not restrained by the higher life.

The "River" of Assyria overflowed the Israelites, as was prophesied, and it swept them into captivity.

With prophetic vision Isaiah saw the Assyrian army as a mighty power, gathering its forces to overwhelm the world and take the people captive in these Latter Days.

But God, in His goodness, has sent His Prophet, Elijah the Messenger of the Covenant, to gather His army together and bind them in Covenant relations to Him.

This army shall go softly as the Waters of Shiloah, knowing that the power which is to overcome the Kingdoms of the world and cause them to become the Kingdom of the Christ, is the Sword of the Spirit, the Word of God.

Zion Literature goes forth to offer God's Covenant to the people, and to teach them how to keep it.

It carries to a world dying of thirst the waters of Salvation, Healing and Holy Living.

Healed of Many Diseases Through Reading "Leaves of Healing."

Westchester, New York, June 10, 1903.

Dear Evangelist Hill:—I now write the testimony of God's goodness to me.

It is two years and nine months since I began to trust God as my Healer.

At that time I was suffering with stomach trouble, floating kidney, catarrh of the bowels and female trouble of twelve years' standing.

With the latter trouble I suffered everything.

I took treatment for three years.

I was treated by the Alpha Medical Institute of Cincinnati, Ohio, for six months, and was getting worse all the time.

The Copeland Institute of New York gave me five months' treatment.

I employed a physician in Stamford, Connecticut, awhile, and Dr. Pisik of New York City treated me one year.

I was also in the post-graduate hospital two weeks. I was worse when I came out than when I went in.

At that time I weighed 114 pounds.

My present weight is 151.

I came to hear about Divine Healing through Brother Lewis H. Wise of Montague, Michigan, sending me Leaves of Healing.

I thought, "If God heals others, He is willing to heal me, if I meet the conditions.

Praise God! He did when I repented, confessed and made right.

Last winter, I was healed of a bone felon, and a year ago last March of a very painful corn, after Elder Hammond prayed for me.

My husband has been wonderfully blessed.

He has been converted.

God has taken away the desire for drink and chewing, although he did very little of either.

He smoked a great deal.

The smell of tobacco now disgusts him.

He has been healed of chilblains and a cold in his head.

He could not breathe, but was healed.

He was delivered instantly at the time the General Overseer prayed for him.

We have also been wonderfully blessed in paying tithes.

I could not begin to tell all of God's goodness to us.

Hoping that this will be a blessing to some one, and thanking our Heavenly Father for all things, I am, Till He Come,

Your sister in the Christ,

(Mrs.) Charles Uhlik.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending June 13, 1903.

1,390 Rolls to.....Various States of the Union
1,260 Rolls to.....the Nobility of Europe
420 Rolls to.....United States Consulate
900 Rolls to.....Hungary
31 Rolls to.....United States Hotels
Number of Rolls for the week..... 4,001
Number of Rolls reported to June 13, 1903, 2,832,304

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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, JUNE 20, 1903.

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EDITORIAL NOTES.

"BEN MACDHUI," WHITE LAKE, MONTAGUE, MICHIGAN, June 18, 1903.

"ARISE YE, AND LET US GO UP TO ZION UNTO JEHOVAH OUR GOD."

THE TIME OF THE YEAR has come when, from year to year, we especially invite the many thousands of Zion to gather together in the City of Zion at the greatest of all our Anniversary Gatherings; ZION'S FEAST OF TABERNACLES which will be held this year from Saturday, July 11th to Lord's Day Evening, July 19th, with Special Business Conferences on the two following days—July 20th and 21st.

BUT ERE WE PUBLISH the details of the Program for the Third Feast of Tabernacles, which we shall publish, God willing, in our next issue of LEAVES OF HEALING, we desire to call all members of the Christian Catholic Church in Zion, who are within a convenient distance, to meet with us, on Lord's Day, July 5th, at 2:30 p. m., when we shall, God willing, conduct the REOPENING SERVICE OF THE ENLARGED SHILOH TABERNACLE.

THE SEATING ACCOMMODATION of the enlarged Building will be increased by fully Three Thousand (3,000) chairs, thus making the Tabernacle seat about Eight Thousand Three Hundred (8,300) persons.

ON THAT OCCASION we shall deliver a Message which the Holy Spirit is more and more clearly inspiring.

We trust that it will be of especial blessing to all who are in Fellowship with the Christian Catholic Church in Zion throughout the World, and to the Hundreds of Thousands of Christians now in Fellowship with Apostate Churches who are following with intense and earnest interest the Developments of our Ministry and God's work in Zion.

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WE SHALL present God's Message in the words (1 Kings 18:21):

And Elijah came near unto all the people, and said,
How long Halt ye between Two Opinions?
If Jehovah be God, Follow Him:
But if Baal, then Follow Him.

THE TIME HAS COME, beyond all controversy, when Action must take the place of Hesitation on the part of vast numbers of Christians throughout the world, who are in full sympathy with us, but still

Stand shivering on the brink,
And fear to launch away.

THE SEAL OF DIVINE APPROVAL has been given hundreds of times upon all the Operations of Zion since the formation of the Church, on February 22, 1896, when less than Five Hundred (500) united in fellowship.

We have a right to say to All Israel everywhere, that the time has come to Renounce all Fellowship with Churches which have fallen into Apostasy, and whose leaders are, in tens of thousands, openly avowed Priests of Baal, or are weak, time-serving cowards.

Such churches and such leaders, no matter what their intellectual attainments may be, are utterly incompetent to face THE CRISIS which is rapidly approaching its Bursting Point all over the world.

LET OUR READERS PRAY that on this occasion when we address the great multitude, which will doubtless assemble at Shiloh Tabernacle on Lord's Day, July 5th, we shall be able to so express our Message from God, that we shall impart Divine Direction to those who hear and those who read.

May this Direction be immediately obeyed by hundreds of thousands, and lead to the rapid enrolment on all the Continents, of Legions upon Legions of Zion Restoration Host, who will go forth, following the Christ, our King, in the Restoration of All Things.

BRETHREN, PRAY FOR US.

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.)

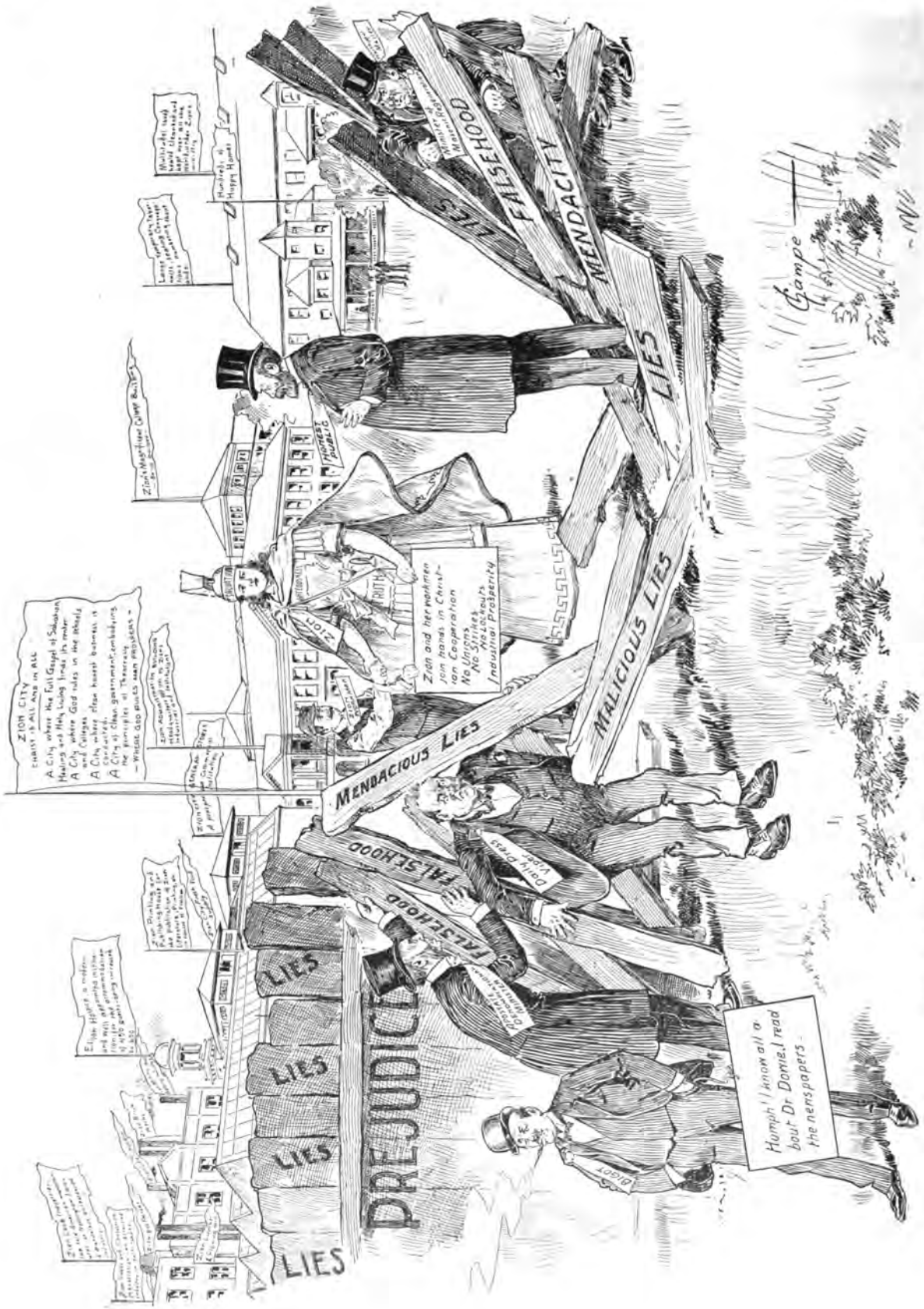
Multitudes Have Been Healed Through Faith in Jesus.

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 BARRIER OF PREJUDICE GIVES WAY BEFORE AN HONEST PUBLIC.

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Early Morning Meeting in Shiloh Tabernacle

THE sweet consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those precious moments, in the hush of the Sabbath morning, in Shiloh Tabernacle.

In no services of the week is there more close and loving fellowship between the Messenger of God, Elijah the Restorer, and his people, than in those allowed assemblies for praise and prayer and the study of God's Word.

So highly has this privilege been held that thousands of the citizens of Zion City have risen in the early morning of the Lord's Days, month after month, and have made their way to Shiloh Tabernacle even through rain and snow and wind and bitter cold.

For months Zion, throughout the world, caught the echo of that wonderful service, and received a measure of its power through the reports published in LEAVES OF HEALING.

Then the pressure of the work upon the General Overseer grew so great that he could no longer find time to revise his messages, and their publication was discontinued.

Ever since that time there has been an appealing cry for them from all over the world.

We rejoice to tell our readers that we have obtained the consent of the General Overseer to publish these reports, without his revision, during his absence, for a time of rest and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.—[GENERAL ASSOCIATE EDITOR.]



ALL THINGS ARE GOD'S.

REPORTED BY E. W. AND A. W. N.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, March 22, 1903.

Service was opened by the Congregation singing Hymn No. 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

The General Overseer read from the 10th chapter of the Gospel according to St. Luke, beginning at the 17th verse.

The General Overseer then delivered the following discourse:

INVOCATION.

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

The Christ, Our Pattern of Deepest Humility.

When we go forth as witnesses for God, we should not forget the dignity, simplicity and humility, as well as the power, with which our Lord Himself, the Chief of all Witnesses, the Greatest of all Messengers, fulfilled His ministry.

It is difficult to realize that He who came clothed in the garb of human flesh, born in the manger at Bethlehem, was, in deed and in spirit the Eternal Word, who, by that Wonderful Name, is revealed to us in His preëxistent nature, as being with God in the beginning.

He is revealed to us as the Eternal Son clothed with highest dignity, and united with the Father and the Spirit in that Wondrous Trinity of Divinity, in which God reveals Himself to us in these Latter Days.

It is difficult to understand how One who wielded, throughout the Universe, Divine powers so great that He was the Creator of all things; that all things came into being through Him, and that without Him came not into being anything that has come into being, should condescend to dwell among us in the flesh.

It is inconceivable that He came down to this earth, clothed in the simplicity of infantile humanity, and grew amid the humble surroundings of a carpenter in a mountain village home.

He took the lowest place, in the lowly conditions in which He dwelt, and fulfilled patiently and lovingly the Father's Will.

Remember, when thinking of Him, the self-repression, self-abnegation, self-sacrifice and constant crucifixion of self which was involved in His whole life.

Also remember that He was ever conscious, and did not fail

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to remind His disciples at the right time, that He had absolute control of every power on earth, in hell, and in heaven above.

You Labor in a World Which Belongs to God, Not to the Devil.

I desire to speak to you again concerning the passage which I read to you last Lord's Day morning; of the Gospel according to St. Luke, in the 10th chapter, in which, after thanking the Father and acknowledging Him as the Lord of heaven and earth, and praising Him for the concealment of things from the wordly wise and prudent, and revealing them unto those who were indeed but babes, although sincere, humble, and faithful, He delivers Himself, in a very few words, of that expression which He used on only one other occasion, which was after He rose from the dead:

All things have been delivered unto Me of My Father.

When you go forth in His Name today, you must remember that you are not going into a world that belongs to the Devil.

This world belongs to God.

God made it.

The Spirits Within All Men the Offspring of God.

Neither are you going to those who owe their existence to the Devil; because, while they are the children of human parents and were conceived in sin and born in iniquity, yet there is that within them, independent of their psychical and physical natures, which comes direct from God.

The spirit within them is not the offspring of man, but the offspring of God, who is the Father of all spirits.

No matter what the degradation of their birth may have been, and the filthiness of the natures from which they sprang, they have within them that immortal, invisible and indestructible nature, which is so great that one might say that the sun is but a spark of fire, a transient meteor in the sky, compared to it.

The sun may fade away into darkness, but the spirit will never die.

That which is born of God is Divine.

That which is His offspring is indestructible and imperishable.

A Message Sent from the Eternal God a Conquering Power.

You are going, it is true, to depraved mortality, bound in fetters of transmitted vice and surrounded by terrible conditions, but you go with a Message from the Eternal God, which came to us first by His Eternal Son, and is accompanied by the Power of His Eternal Spirit, and which must overcome every demon in hell and every unclean passion that fights against it on earth.

It is the consciousness of this alone that can ever make us strong as individuals and collectively, as a body raised up by God, organized by God, equipped by God, directed by God to be a Conquering Power in the world.

It is useless to go out upon a peradventure.

If you go to work in a sleepy way and say: "I do not know what may happen, but I will give my little Message, and perhaps my word will be a power, and perhaps it will not; I do not know," then you will not be of any use at all.

That is not the way to go into battle.

The way to go into battle is with the expectation that you will win.

You must remember that you have the Message that is bound to be a power; and that you have received inspiration, the laying on of hands, and instruction from one on earth who has Authority from One in heaven.

This was the conviction of the disciples.

They came back with joy and said: "Lord, even the devils are subject unto us in Thy Name."

There Is a Power and a Capacity Within Us to Compel Men.

It does not matter what devils you meet today.

All Authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples.

Men cannot get away from your Message if you go in the right spirit.

That spirit, which has certainty within it, is not a spirit of Pride, but a spirit of Humility.

It is not a spirit of Boastfulness, but a spirit of Power.

It is not a spirit of Weakness, but a spirit of Strength.

It is not a spirit of Uncertainty, but a spirit of Divine Confidence.

When a man looks into your eyes and sees that down in your deepest heart you believe the thing you are saying, he half believes it at the start.

He will believe quickly when you believe.

But when you go with a timidity which is absurd and knock at the door and say, tremblingly, "p-p-peace be to this house," what power is there in that?

Be quite sure that you are understood when you say: "Peace be to this house!"

Go With Confidence.

The bigger the bully looks, and the more certain you are that he has it in his heart to give you a knock, the more earnestly you must look straight into his eyes and say: "Peace be to this house!"

Look at him with a smile and in confidence.

Your Message is a Message of Peace.

You have been separated for this work by the imposition of my hands.

You are directed by the Spirit of God, and empowered by the Lord Jesus, the Christ; for what He does by deputy He does Himself.

It is an axiom of law.

Moreover He says: "He that rejecteth you rejecteth Me," and thus takes the responsibility.

You have a right to expect that the Power of Him who sent forth the First Seventy shall go with you today.

If you do, you will find the devils subject to you everywhere through His Name, and you will not rejoice so much in that as you will in the fact that your own name is written in heaven.

You will rejoice that you have been born to see the things that you see and to hear the things that you hear.

These Are the Times of the Unveiling of the Hidings of God's Power.

In these Latter Days we shall see and hear and understand things that even those to whom the Christ first spoke did not.

There is no new law.

There are no new powers.

The electricity that we generate, and that flashes over the earth, is a wonderful power.

This form of power, visible and invisible; sometimes, for the moment, seen in the lightning flash, but mostly never seen at all in the quiet flow of the invisible current that girdles the earth, in a small fraction of a second can flash through the sky without wire, over the ocean from land to land.

More and more we realize in that invisible power which we call electricity, the unveiling and revelation of laws which are becoming more and more clear to humanity.

It is a power which, by-and-by, rightly directed, will probably not only transmit the spoken word, by means of lines of communication, but will convey the very image of the speaker with every action, so that we can not only talk to each other from land to land, but see each other as we talk.

Past Discoveries Indicative of the Unveilings of Still Greater Powers.

Without any doubt we are upon the eve of far greater discoveries, in the material world, than have ever yet been revealed.

It is perfectly clear that the transmission of thought, of words, and of visible things, will undoubtedly make tremendous progress within very few years.

It is making that progress now.

You are no doubt aware of the fact that by the use of a certain invention I could sit down in Zion City, and write or draw a picture which would be perfectly reproduced at any distance at the same time.

My friend at the other end of that wire, could see every movement of my pen, read every line I wrote, and see every line I drew.

I have done it myself through a coil of wire representing twenty miles.

I have worked at the transmitter and seen the pen working by an invisible hand, apparently, on the receiver.

All Our Actions, Thoughts and Words Are Being Recorded.

We are our own recording angels, and the record is being written by our own hands, spoken by our own words, and made by our own thoughts.

Thought makes a record on a man's face.

You have only to watch humanity closely and you will see that.

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You will see the thoughts of mirth, of love, and of hatred represented on the faces of the persons to whom you are speaking.

If you are quick to discern, you will be quick to meet hatred love; doubt by faith; despair by hope; reading upon e very faces of those who speak to you, the thoughts that e written there.

As time goes on, the miser's thoughts are written indelibly those wrinkles that a miser wears.

The filthy man's thoughts are written in the filthy leer of e foul eye that is but the representation of a filthy heart.

The thoughts of deceit will always be seen in the face of the an who wears a perpetual smile, and is always washing his ands with invisible soap and water.

There is no need of wearing marks of that kind.

You must read humanity with a better eye than they who ould use even the greatest powers of electricity.

You Must Be Able to Read Humanity in Order to Help.

If you desire to read humanity only that you may be able to ile up knowledge, you will not know much about humanity; ecause you will not get the Inner Revelation which God gives o those only who are honestly seeking to do His Will and are ise.

I am desirous that Zion Restoration Host shall be a power or God.

I desire that, with humility, patience, love, and unaffected onesty, they shall go today, absolutely fearless, with the Message which God has given.

A sweeter Message was never given to man.

It is the Message that was given by the Angel Host at Bethlehem:

Glory to God in the highest,
And on earth peace among men in whom He is well pleased.

If you go forth to glorify God with this Message of Peace, you have the Angels' Song in your heart and the blessing of Him who came to Bethlehem, but who now reigns in Highest Heaven, and whom we shall soon see, whether it be that we shall pass to Him, or He shall come and call for us.

We shall soon see Him.

All things have been delivered unto Me of My Father.

How good to know every spot of earth is His; every human being is His, and every power is His!

We go forth into His world with His Message to His creatures; and we ought to go forth remembering that His Power and His Authority is ours just as far as we are faithful to Him.

May God grant it.

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 Thy Holy Spirit that we may trust Thee, and be made pure. May we be enlightened to see and understand those to whom we go, and to be filled with the consciousness that we have a right to carry the Message of Peace, being properly authorized and endowed with the power. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was closed by the General Overseer's pronouncing the

BENEDICTION.

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

WORK AND DESPAIR NOT.

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

NOT an old adage, but the Word of the Living God was preached by the prophet of God at the early morning meeting in Shiloh Tabernacle, Lord's Day, April 5, 1903.

With characteristic fearlessness Elijah the Restorer hesitated not to challenge the doctrine promulgated by the President, the executive head of the nation.

Higher and better than all human wisdom was the Wisdom of God; and on this ground, with God back of him, the strong Messenger showed the fallacy and error of the President's statements published two days before.

The 6th chapter of Luke, beginning with the 20th verse, was the portion of Scripture read by the General Overseer, after the beautiful greeting of Zion had been exchanged and a hymn had been sung.

Shiloh Tabernacle, Lord's Day Morning, April 5, 1903.

Service was opened by the Congregation's singing Hymn No. 70:

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?
Was there ever kinder Shepherd,
Half so gentle, half so sweet,
As the Savior who would have us
Come and gather round His feet?

The General Overseer read from the 6th chapter of St. Luke, beginning at the 20th verse:

And He lifted up His eyes on His disciples, and said, Blessed are ye poor: for yours is the Kingdom of God.

Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake

Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation.

That does not mean people who may have large resources. This word throughout Scripture always refers to those who trust in uncertain riches and not in the Living God.

There Is no Sin in Being Rich.

There is great blessing in being rich if the riches are rightly used.

The curse is upon those who are rich in worldly possessions, and are not rich toward God.

Woe unto you, ye that are full now! for ye shall hunger.

That does not refer to a person who is well fed, and is rejoicing in God's having given him sufficiency, but to those who are full, and are like the foolish man in the parable, saying that they have much goods laid up for many years, and counseling themselves to take their ease, eat, drink, and be merry.

Jesus says, "Ye shall hunger."

You will go to hell, where you will be glad to get a drop of water to cool your tongue.

You will go to Perdition if you do not use your fulness for God.

You have no compassion for the poor.

Woe unto you, ye that laugh.

Different Kinds of Laughter.

That does not mean that you are not to be happy; but is a warning to the worldly, who mock at purity, and laugh the laugh of fools, which is like the crackling of thorns under a pot.

The Christ has no word against the happy laugh of innocence, purity, and merry-heartedness; but pronounces this woe upon the mocking, worldly laugh, the laugh of those who are laughing in sin, laughing in connection with impurity.

Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you!

That is an impossibility if you do your duty.

All Men Will Not, and Can Not Speak Well of You, if You Do Your Duty.

Sometimes, in this city, I am compelled to do very painful duties.

I cannot please God, and please those whom it is my duty to censure, and sometimes to expel from the city.

Some people have forgotten, or never knew, though they pretended they did, that they had come here to obey the Ten Commandments.

They set up a commandment of their own which reads: "Thou shalt do as thou mayest please here, there and everywhere; thou shalt speak as thou mayest think."

When a man thinketh evil in his heart and talks it; when a man wants to do the Devil's work, and does it, of course he is not pleased when he is disciplined.

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It is therefore impossible for all men to speak well of us if we always do our duty.

When all men speak well of a man, there is clear evidence that he is not doing his duty.

That is especially the case when all the bad men speak well of a magistrate.

Woe unto you if you have no enemies; if there are none that speak ill of you.

That Woe Cannot Touch Me.

I have the criticism and the ill-will of every miserable hypocrite that can wield a pen and dip it in the vitriol of his own hypocrisy.

I am thankful that I have earned the enmity of the World, the Flesh, and the Devil.

I agree with God in heaven.

I agree with the Holy Spirit.

I agree with every good being on earth and in heaven who is carrying out the Will of God.

Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them that hate you.

Fallacy of the "Big Stick" Policy.

Carry around a "big stick," and if they are very ugly hit them hard. Is that it?

Voices—"No."

General Overseer—I do not believe in this "big stick" policy.

I have never spoken softly. I have spoken sternly, when it was needful; but I have never carried a big stick. I have not needed to.

My tongue was sharper, and hit harder, than any stick. You know it did. It hit some of you here. A "big stick" is of no account for either a man or a nation.

It is a bullying business to tell the world that you speak softly but that you are carrying around a "big stick."

All they that take the sword shall perish with the sword.

I do not believe in the weapons of war.

Wisdom Is Better Than Weapons of War.

That is where Zion stands.

It does not matter whether your enemies are Germans or French, or any other nationality, the Christ's command is, "Love your enemies."

Zion has no enmity against any nation.

Enmities are all wiped out in Zion, and they ought to be in America, where the people of all lands come under one flag.

But I say unto you which hear, Love your enemies, do good to them that hate you,

Bless them that curse you, pray for them that despitefully use you.

"To him that smiteth thee on the one cheek"—take your stick, and hit him hard. Is that right?

Audience—"No."

Commands of Jesus Put Into Practice With Good Results.

General Overseer—One of our young men, a strong athletic fellow, was down in the Stockyards district doing Zion Restoration work, when a Jew came up and slapped his cheek.

The young fellow could have thrown his assailant into the street; but he turned around and said, "Now hit the other cheek, too. I can take that for Jesus."

The fellow did not hit the other side.

The young man does not know that I heard of it.

He did not talk about it, but it came to me only the other day, through a Jew.

The young man's action broke that Jew's heart.

He went home and thought, "that fellow could have rolled me into the gutter, and he only offered me the other cheek."

That Jew is now seeking God. He likes the religion that makes a man say, "Now, the other."

And from him that taketh away thy cloak withhold not thy coat also.

Wisdom of Jesus' Command Shown.

A good man was once accosted by a highwayman, who, after robbing him of his money, said: "Now give me your coat."

"All right," said the good man, "and here is the other one below it, if you would like it."

The highwayman stopped, looked at him, and said: "You have not said a single hard word to me for all I have done to you."

"No," said the other, "I have been praying."

The robber gave him back his money and coat, and went away.

Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

And if ye love them that love you, what thank have ye? for even sinners love those that love them.

And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

But love your enemies, and do them good, and lend, never despairing; and your reward shall be great.

I like that reading in the Revision; it is not as in the Old reading, "Hoping for nothing again."

I Would Not Care to Do Good and Hope for Nothing Again.

I say it frankly.

I would hope to reap for God.

I would hope to win that spirit to God.

"Hoping for nothing" does not seem a good reading.

"Do them good, and lend, never despairing."

The good that you do will be found.

"Cast thy bread upon the waters,"
You who have abundant store;
It may float on many a billow,
It may strand on many a shore;
You may think it lost forever,
But as sure as God is true,
In this life, or in the other,
It will yet return to you.

"Do them good, never despairing."

That is better than hoping for nothing again.

Hope for a great harvest; a harvest that shall redound to the glory of God.

Do good, never despairing.

Get that into your hearts.

"Despairing of No Man."

This passage is even stronger as expressed in the margin.

There are some versions, the margin says, that have the reading: "Despairing of no man."

Do not despair of any one.

It does not matter how wicked a man may be, there are chords in the human heart, that, if you are sufficiently skilful to touch them, will awaken past memories, lost aspirations, holy longings, the voice that has gone.

The "touch of the vanished hand" of a mother will again caress the cheek, in memory, if you know how to touch the chord in the heart of that hard-looking man, or that impudent-looking woman.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

They will vibrate; and, if you know how to touch them, they will presently bring forth the music of a chord in that life that has been lost for many years.

"Despairing of no man!"

But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for He is kind toward the unthankful and evil.

Best Work Not Always Done With the Courteous.

Do not think that your best work today is done amongst courteous people.

Because they are refined and courteous in their nature, they may receive the Message with a courteous smile.

When you have gone, they may fling it away.

Perhaps you may be met by a man who hurls an ugly word at you; "Peace be d——d."

You say: "No, sir; those who are peaceful are not damned; they are saved. I want you to have the Peace of God that you may be saved."

Perhaps the man has rejected you; would not take the Message, slammed the door in your face.

Put the leaflet under the door.

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He comes across that bit of paper and says, "What is this? Why, that is the thing I rejected. Let me read it."

He takes it inside, and sees: "Chicago, Its Sins and Its Sorrows."

"I am a sinner," he says to himself, "and I have sorrows."

Perhaps he then sits down and reads it, and God speaks through it to his heart.

The man who received the Message courteously may have tossed it aside.

It is perhaps the word of kindness that you say to the unthankful and to the wicked that may be the most effective thing you do today, and you may not know it.

And ye shall be sons of the Most High: for He is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned.

There are things that you have no right to judge.

You do not understand, perhaps, that the person to whom you are talking is more sinned against than sinning.

Release, and ye shall be released:
Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

Good Measure.

Just think of that good measure!

It seemed to me sometimes as if I never should reach Chicago; that Chicago would never hear; that God's people would never hear, but I kept on, and I got good measure, pressed down, shaken together, running over. Into my bosom, there has come an abundance of gratitude, for I did not mete with a small measure.

I gave all, and the Word of the Master is:

For with what measure ye mete it shall be measured to you again.

What do you intend to do? measure out just a little?

Will your patience run out very soon?

Will your labor cease very soon, or do you intend to hold on?

The fact that our people will start from the shores of Lake Michigan on the 14th day of October, all spending their own hard-earned money and taking a holiday at their own cost, go down to New York, and go from house to house and street to street and lane to lane, with a full measure of love, giving because God has given them so much, is making a deep impression throughout the country.

The New York Mission to Be a Fruitful One.

Even the wicked in New York begin to count the cost of such a mission.

They can see that if four thousand people pay fifteen dollars each for railway fare, that will aggregate sixty thousand dollars.

They can see that the wages of this people for two weeks is perhaps eighty thousand dollars; that is one hundred and forty thousand dollars.

They are beginning to think that perhaps it will cost them, one way or another, sixty thousand more for food and other expenses.

That makes a total of two hundred thousand dollars.

One man in New York said, the other day: "Dowie and his people will spend about two hundred thousand dollars to come down here."

"Yes," said another, "but do you not know what the old fellow expects back? He will take a million with him." (Laughter and applause.)

That second fellow was right.

I expect to get a Million back.

I expect to get Two Millions back.

I expect to get Five Millions back.

I think it is a magnificent investment for us to go down to New York.

If they say, "do not expect anything again," you say, "Oh, yes, we do; we never despair. We expect to get some of you fellows saved and get you out of your sins and wickedness.

"Then you will want to come to Zion City, where you will quit smoking, drinking, and sinning."

One man said that I would never have him; I had that man in a week.

Another said, "I will never go to Zion City."

He is here today.

If you make up your mind properly, and do not despair, God will give you an abundant harvest.

But we will go to New York, whether we gain or not.

We will do it, because it is right to do it.

We May Have to Wait a Long Time for the Results.

We go down to New York, and we spend Two Hundred Thousand Dollars all told upon it; but who can tell what the results will be for Eternity?

Who can tell how many it will keep out of hell?

Who can tell how many it will take to heaven?

Let us go forth and do our work, and never despair!

We were not sent into this world to use our talents without getting something back.

The man who had five talents, got how many more?

Voices—"Five."

General Overseer—The man who had two, got how many more?

Voices—"Two."

General Overseer—The man who did not expect anything back—how much did he get back?

Voices—"Nothing."

General Overseer—We expect something back.

I Have Always Expected Something Back as the Result of My Labor.

I had a Good and Wise Master.

He gave me Good Seed.

He gave me the soil that He Himself had toiled in.

I have taken out the weeds, put in the cultivator.

I "digged about" some of you, and I "dunged" you, and at last I did get something out of you.

You were hard at first.

Some of you I had to cut down.

I could make nothing of you until I grafted something into you that was not in your old crabbed nature.

There are some of you old fellows bearing good fruit, whereas you used to be sour old crab-apple trees. (Laughter.)

I know you well.

One man I am looking at now. His face is all lit up. He used to be a regular old crab-apple, but now he is something better. He is really "bringing forth fruit in his old age.

"Trade Ye Herewith."

That word "occupy till I come," can be translated "Trade ye herewith," or, as Young translates it: "Do business till I come."

It is not good business to spend a dollar and expect nothing back.

When we spend a dollar, we expect to get a dollar's worth back, and a little more.

Hold on to the dollar, but if, by spending it, you can get back a dollar and a half, spend it. When you have the dollar and a half, spend that and get two dollars. Keep on spending it and getting back, and, by the time that you are through, you will find that the one dollar has become five; you will find that your five has become ten.

I am thankful that, as far as a man can judge, every dollar that we spent in Zion City, a year ago, has been a great deal more than doubled.

Every day that we spend working for God we get more back.

We get more grace. We are more patient. We are purer. We are happier. We know better how to deal with humanity.

It Is Good to Work for the Poor in the Cities.

After you have been down in the Stockyards district, and in the places where they eat pig and drink liquor; after you have been down where the swine are fed, and have seen people trying to fill their bellies with the husks that the swine eat; after you come back from the stink, the reek, the smoke and the sin, does it not seem glorious to come back to Zion City?

Voices—"Yes."

General Overseer—Is it not a blessing to come back to a sweet, clean wife, and not a slattern, such as you have seen, and to children who are ready to greet papa with "Peace to thee" and with love?

It is a good thing for us to go down to New York City.

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When we come back we will appreciate Zion City more, and we will have done good.

Do good, never despairing of any man.

You will get good measure, pressed down and running over.

God will give you great results: that is what the Christ says.

When the Christ Will Be Satisfied.

He shall see all the travail of His soul, and He shall be satisfied.

He will never be satisfied, until He sees all the travail of His soul.

He tasted death for every man, and until the last soul is won and brought back to God, and until the last wandering sheep is won He will never be satisfied.

May God grant that the day may come when the Redeemer will be satisfied, and every lost sheep brought home!

Prayer was offered by the General Overseer, all chanting the Disciples' Prayer at the close.

May God be with you.

Let us consecrate ourselves to Him.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Bless every member of the Christian Catholic Church in Zion, and of Zion Restoration Host, and make us a pure and a happy people for Jesus' sake. Bless this day's work in Zion City and in Chicago. Bless the house-to-house visitation. Bless the Message that comes in the words: "Peace be to this house." Bless the Message that is printed. May the words upon Chicago, its sins and its sorrows, be a great blessing to thousands and tens of thousands of homes. For Jesus' sake.

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 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.

A LIVING MESSAGE.

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

MANY have been the meetings held in the early dawn of the Lord's Day in Shiloh Tabernacle.

Precious beyond the power of words to express have been these gatherings of God's people.

It is at these that the inspiration and motif is generated which sends out Zion Restoration Host to its wonderful work.

Messages full of wisdom, not of the world, but the Wisdom of God, have been given in these meetings to the people of God by the Prophet of these Latter Times, Elijah the Restorer.

Messages never to be forgotten stir hearts and quicken consciences, creating new lives by the Power of the Holy Spirit, and directing into new ways of thinking and living.

But no one Message given has ever been more powerful than the one on Lord's Day morning, April 12, 1903, although it was a silent one, and not understood until several hours later.

The Message was a living one—a living example, an object lesson, to the people of God.

Ignorant of the fact that their beloved leader's life had been threatened by evil men who thirsted for his blood, and that he had been warned that his announced disclosure of certain shameful proceedings would result in his death, the audience listened to the Message given as so many times before, with no difference, save perhaps an added earnestness on the part of the speaker.

Calmly, as though sitting at his fireside among friends, the General Overseer fell into a reminiscence concerning a Divine Healing which had occurred many years before; called attention to the subject matter in the current issue of LEAVES OF HEALING, told in an informal manner of the wonderful work this publication had done in a specific instance which came to his notice through one of the many written requests for prayer which he held in his hand, from persons all over the world, offered fervent prayer for all of these, and read, with solemn intonation, the story of the Resurrection of our Lord Jesus, the Christ.

Then followed earnest words to Zion Restoration Host, such as the Host is wont at such times to hear.

Who can measure the power of such a life; a life which is lived every day as though it were the last day upon earth?

The Message given was characteristic of the man who faced possible death with the ordinary manner of every-day life.

Shiloh Tabernacle, Lord's Day Morning, April 12, 1903.

After the singing of Hymn No. 72, the General Overseer read in the Gospel according to St. Matthew, first in the 28th chapter, the first ten verses; then the first nine verses of the 24th chapter of Luke, closing with the prayer:

May God bless His Word.

Prayer was offered by the General Overseer, after which he said:

Result of Sending Four Copies of Leaves of Healing.

Among the requests for prayer this morning, I find one card, addressed to a young sister in this city, which is very touching. It reads:

MY DEAR NIECE:—Peace be to thee!

I write this to give you joy that the Blood of Jesus, the Christ, has washed my soul of guilt, and that I am doing the repentant work.

Pray for me.

Praise God's Holy Name!

God bless you all in Zion!

Ask the assembly of saints to pray for me that my faith may be strong.

Your Uncle, TOM.

Accompanying that card are these words:

DEAR GENERAL OVERSEER:—This is the result of four copies of LEAVES OF HEALING sent by Mrs. Jessie Hearn to her uncle.

That is one of many cases in which the direct result of LEAVES OF HEALING is seen.

We will pray that God may greatly bless that man.

What a joy there must be in the sister's heart, who sent these four copies of LEAVES OF HEALING to her uncle!

I am delighted to know that the direct result of Salvation accompanies the LEAVES.

The Great Toil of Preparing "Leaves of Healing."

Oftentimes, I cannot even begin work on this paper until far on in the Friday, and sometimes not until Friday night.

I am very weary on Friday, after a busy week. I sometimes feel as though I wanted to sleep all that day. Instead of that, so many things come in that I can get no rest, and am compelled to begin work on the paper very late.

Night before last, as I was working on it, I wondered whether I was doing right. I did not see any way in which I could do otherwise.

I stopped for a moment and asked for a special manifestation of God's grace.

I felt no more weariness, although I had to work all through the night, and did not lay down my pen until 10:30 in the morning, having written my last line for this issue of LEAVES OF HEALING at that time.

For many years it has been only the Joy of the Lord that has made possible such great toil.

No one but he who feels the responsibility for the pages, which I know are read with care by friend and foe throughout the world, can understand what toil is involved in their preparation.

The Power of Simple Language.

For instance, in the preparation of the Message "Wisdom is Better than Weapons of War," there was a strong temptation to put the whole address into more elegant and more refined language.

When I looked at it, however, I thought: "I spoke for the people as a whole; I spoke to the people as a whole, and I spoke in that simple language which produced conviction in the hearts of many hundreds of my hearers who had come in with a critical spirit and antagonistic to my view of the

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matter. When I finished, very few, if any, were of another opinion, for I did not notice one person sitting.

"I will not alter the simple language. I will simply correct it and let it remain in plain words."

The correction of the arrangement of such a discourse involves, as in all the Messages, an immense amount of time.

I am delighted to know that, not only in the teaching, but in the testimony, LEAVES OF HEALING grows in power.

On this Easter Day I desire to speak concerning the Resurrection of our Lord.

I am glad that

Zion Does Not Need to Keep a Great Many Holidays.

We do not need to tell the stories over and over again, that even the Bible tells.

If we were to keep memorial days for every saint, and for every incident connected with the Christ's glorious career, we should never do any work at all.

These days are so numerous in lands where the pope rules, that in Italy, until his temporal power was swept away thirty years ago, more than one-third of the working days of the year were absolute holidays.

The people became so lazy and poor, in Rome, Naples, and all over Italy, by these enforced holidays—to work was sin—that they became degenerate and wicked.

On Good Friday, we were all very busy in Zion. The weather was beautiful, and we were all in touch with God, morning, noon and night.

I did not see, therefore, that we would gain anything by suspending work either on Friday or on Monday.

I asked if any one wanted the holiday. All felt that they did not want it.

They said that there had been so much time, in the winter, when they could not do work in the open, and that there was so much work to do in every department, that they would cheerfully go to work.

I was delighted to find that there was such a good spirit.

It is well for us, not at one time merely, but at all times, to remember that

All the Life We Have Is Through the Life of the Christ.

Because I live, ye shall live also.

This is a wonderful Miracle of Resurrection power, which we see right before us every year; God bringing up, out of the dark, cold, barren-looking earth, the green grass and the beautiful flowers, and awakening into life these dead-looking trees.

I sometimes miss the lands where there is no such resurrection; where the trees have their leaves all the year round; where the grass is green all the year round; where the flowers are succeeding one another all the year round.

I like a land where there is life all the time; where spring, summer, fall and winter are on the tree at one time; where, as the old leaves fall off, new leaves immediately appear.

That is the land where I spent so many years, and to which, by the Grace of God, I am going back for a few weeks, after sixteen years' absence.

The Resurrection of Nature is more striking, however, in a land where winter holds sway and verdure disappears for a part of every year.

I am glad that Zion's religious life is not only one of particular days, but that, like the land from which I came, Zion is putting forth fresh buds and fresh leaves; that it is like the Tree of Life; it bears the Twelve Manner of Fruits.

I Thank God That All Seasons Are Zion's.

I think that the best work that has been wrought in Zion, since God enabled me to bring the Christian Catholic Church into existence, has been wrought in this last year, when, week after week, with the temperature below zero, we have met here in the early morning, long before the sun rose, and have had our happy meeting.

This legion of Zion Restoration Host has gone into the city, from house to house and from street to street, and left God's Messages, with unfaltering zeal and with patient love.

Who can tell what that sowing will yet bring forth?

It has brought forth much already. We have been working and winning all the year.

The churches that have so many of these special holidays usually have very little Continuous Life.

I am very glad that we have Continuous Life.

There is no doubt whatever, that friend and foe alike are looking forward to Zion's New York mission.

It is of the utmost importance that you should register, so that we may know every man and woman, and youth and maiden, now in Zion City and in Zion Restoration Host, who intends to go.

I am hearing every week, directly and indirectly, of the intense interest that is being awakened in New York.

The people there are expecting results.

They are expecting to hear words that will transform human lives.

They are expecting the Message of this Host.

The doors will be opened quickly in hundreds of thousands of homes.

I know that you will be welcome.

On the other hand, there may be some rejection.

I look upon it with great interest, because it is the first time that I shall personally lead the Host to any great distance, and it will not be the last.

Future Plans for Zion Restoration Host.

I hope that in days to come I and my Overseers and Elders shall be able to take large legions of the Host to great cities and scattered communities all over the world, evangelizing great tracts of country in a short time.

I have plans, which, if I were to live for fifty years, I could not carry out alone, but with the help of others I may carry them out in less than five.

If this growth continues, this Host, in its various legions, can evangelize the whole world in twenty years.

That is within sight. Presuming that we grow in the same ratio as in the last seven years; we can carry a Message to every spirit with a soul and body on earth.

Wonderful Work and Growth of the Christian Catholic Church in Zion.

That is a wonderful thing to say; but the facts, as we see them, are wonderful.

The Christian Catholic Church in Zion is only seven years of age, yet we have this city around us, the Church planted all over the world.

No church in all history, has done what the Christian Catholic Church in Zion has.

The oldest churches and the largest denominations in America have never dared to take Madison Square Garden and hold a continuous mission for weeks.

Yet we shall take with us, a distance of a thousand miles, a congregation that will fill one-fourth of the space.

We shall have a congregation awaiting us from among our own people from all parts of the land, not counting the Host, that will be another four thousand at least.

We can thus fill half the building without getting anybody in from New York.

The people in New York are asking, "can we get in?"

Will you so live, and so bless God, and be so prepared, that we shall, each of us, be a messenger of power?

Just think what it means to carry a Message to every home there!

There Must be "Steam" in Your Blows.

The power of that Message is in my thought.

A pugilist may be a very fine-looking specimen of physical perfection.

His skin may be as fine as silk, and every muscle in faultless order.

You say, "that man will win."

His opponent may appear scraggy, and not have as fine a build.

You say, "that man is beaten."

You make a mistake,

The first man is a splendid boxer; but there is no "steam" in his blows.

When the scraggy fellow strikes, there is power in his arm.

He knocks the fine-looking man out.

I want you to be able to give the Devil a blow in the solar plexus every time. (Laughter.)

I must confess to you, that while I hate these boxing matches there are some lessons in them.

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You might hit a fellow about the head and make his nose bleed, and bump him about the chest, and it would not hurt him much.

But, if you hit him hard in the solar plexus, as it is called, that is the end of his fighting.

I want to find out just how to hit the Devil in the solar plexus, and to hit him hard.

I think that if I can hit him hard, it will not be long until we have a very strong Branch of the Christian Catholic Church in Zion, in New York.

The World Expects Zion to Succeed.

The World, the Flesh and the Devil, and the apostate churches expect it.

It is not expected that we shall lose that fight.

I am wondering whether you will quite measure up to all that is expected of you.

There is a danger sometimes in success.

The world that sees you succeed in one place expects you to succeed in another.

From this time, keep this before you, and think of all it means.

The mission is not inside of these walls only, although that will be the central point, but it is from house to house, with the Message from living and consecrated spirits.

Looking Forward.

I shall expect to see great results.

I shall go to Australia with great joy and delight, and get the long rest I need.

I shall come back with the thought that the work is worth doing more and more.

I shall expect, when I come back, to see the New Shiloh Tabernacle filled every Lord's Day.

I shall hope to build Zion Temple.

I shall hope to carry the Host with me here and there to great strategic points throughout America, and by-and-by to cross the ocean.

There is no saying what may be done within five years.

May God bless you!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit, that I may be made pure and kept pure and do right for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION.

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

BEAR YOUR OWN CROSS.

REPORTED BY O. R., E. S., AND A. W. N.

THE greater part of three thousand persons were assembled in Shiloh Tabernacle at the early morning meeting Lord's Day, April 19, 1903, when Zion's leader gave the salutation, "Peace to thee."

More than half of these were members of Zion Restoration Host, who, at the close of the services, proceeded to Chicago, there to carry the Message of Peace thoughout that city until the great meeting of the day in the Chicago Auditorium.

The line of people moving from the Tabernacle to the railway station of Zion City, at one time formed a continuous stream, stretching the whole distance between the two places, the crowd at all times marching four, six, eight or ten abreast.

Of all the wonderful sights abounding in Zion none surpasses this moving Host on Lord's Day morning.

The Message as given by the Prophet of God was one so plain and practical, so simple in language, that the youngest child of God could comprehend.

It went down to the basic principles of the Christian life, and showed the pillars, clean cut, strong, upon which the superstructure must rest, in order to stand.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, April 19, 1903.

The service was opened by the singing of Hymn No. 44.

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

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

The General Overseer then read, in the Gospel according to St. Luke, in the 14th chapter, beginning at the 7th verse, commenting as follows upon the 27th:

Whosoever doth not bear his own cross, and come after Me, cannot be My disciple.

Bear Your Own Cross.

A great many people talk nonsense about bearing the cross of Jesus.

You cannot do it.

Jesus had to carry His own cross. It was infinitely too heavy for humanity.

The cross of Jesus was the weight of the sins, sorrows and sicknesses of humanity, past, present and to come.

None could bear that but Jesus, the Christ, Himself.

Your own cross is not to be laid aside.

It fits you.

It is your permitted and appointed life until God shall see fit to change it. You have no right to change it.

The attempt to change it for my cross or somebody else's cross would simply crush you.

You cannot bear my cross; and I have no right to attempt to bear yours.

I sympathize with you and help you to bear your burdens, as I can and do; but I cannot bear your cross daily. You must bear that yourself.

Remember that there is no life without its cross and that

The Cross Is a Scepter of Power.

He bore all sin, all sorrow, and all sickness.

Take up your part of the misery of humanity.

Take up your part in your daily life; in your homes, in your work, in the face of the fact that you would like to have this, that, or the other place, but cannot.

For the time being, you may not have a very pleasant cross to carry; but carry it bravely, carry it lovingly.

There are a few people in Zion who think that a mistake was made because God Almighty did not make them General Overseer. (Laughter.)

These people do not know what it is to carry my cross.

My Burdens, Darkness, and Sorrows Taken to the Source of all Strength, Light and Joy.

"Oh, you carry it easily yourself," you say.

I am not you, however, and you are not me. It has taken me all these years to learn to carry it.

How do you know I carry it easily?

What do you know of the times when the cross is heavy? I do not let you see it. If I have darkness, do you think I would bring it to you?

If I have sorrow, do you think I would bring it to you?

If I stagger under my cross sometimes, do you think I want to tell it all to you?

What good would that be?

I should simply add to your darkness and sow sorrow in your sad eyes.

I know where to take my darkness and my sorrow.

I know where to get Light in Darkness, Strength in Weakness, and Joy in Sorrow.

What a beautiful thought this is: "Bearing his own cross!"

Get it into your minds.

It is not only "His cross," but "his own cross."

Do Your Own Work in Your Own Way.

Do not seek to talk as I talk. Talk in your own way.

You cannot talk the General Overseer's talk. That is where

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some people who try to imitate the General Overseer, and try to cast out devils in his way, get into trouble.

You are not called upon to do my work.

You can deliver Messages, but you are not called upon to stand and argue the thing out.

It has taken me many years to be able to do what I do.

Your work is to do your own work in your own way and in your own place.

In talking with people, tell them what God has done.

Carry your own cross. Tell God that the load you have is all right. He has led you here; and if He has a place for you, you will get it in due time, if you will make yourself worthy.

Jesus did not say: "Whosoever doth not bear My cross and come after Me;" but He said: "Whosoever doth not bear his own cross, and come after Me, cannot be My disciple."

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?

Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him,

Saying, This man began to build, and was not able to finish.

Do Not Argue; Testify.

Not long ago I saw a man beginning to argue with a very clever infidel, whose intellectual power was just ten times that of the good Christian man who had plunged into an argument with him.

If the good Christian man had simply been humble enough to testify to what he knew, what he had experienced of the Grace of God, he would have been giving the reality of things he understood, and he would have been all right.

The infidel, however, led him off into an argument concerning the canonicity of the Scriptures. The good man was nowhere. What did he know about the canonicity of the Scriptures?

I began to listen, as I was near by—it was in a public conveyance. Presently the Christian was on his back and wallowing in the mire of his own audacity.

He had undertaken to fight an intellectual and historical battle, for which he had no capacity.

I tapped him on the back and said: "Pardon me; will you let me take your seat?"

An Infidel Put to Rout by Facts.

"Why, certainly," he said.

I took his seat and said to the infidel in front of me: "I have come to the help of my brother Christian. I never saw him, and I never saw you.

"You are a very clever fellow, and have taken advantage of this man's ignorance of these matters; when, if he had told you what was his own experience, he would have floored you.

"Now, I think, however, I will take up this question of the canonicity of the Scriptures with you. Let us start afresh."

He began to make assertions. I said: "Stop!"

"Why should I stop?"

"Your statements are not facts," I replied.

Then I put him to rout with the facts.

He went on, and again I said: "Stop! You are wrong as to the facts."

Again I destroyed his arguments.

He went on again, and once more I set him right in his statement of facts.

When I had shown him wrong as to facts, I had taken away his basis of reasoning.

He did not know just where he was, and I had him beaten.

My Christian brother had undertaken to do something he ought not to have done. He could not meet a man who came against him with ten thousand arguments, the fallacy of none of which he was able to expose.

If you meet a man or woman who wants to talk historical facts, and you are not able to ascertain that they are not historical facts at all and give a good answer, and get at the basis of the argument, you will be tumbled over.

Count the Cost.

I sit and count the cost of this big fight in New York.

I consider the question as to whether we can go down and do this work.

If I had undertaken such a thing as that years ago, when I had no Zion Restoration Host, I would have suffered defeat.

Sit down and count the cost!

Be quite sure!

Christian though you are, you have no right to go on without counting the cost.

Remember that you are not all called upon to go against ten or twenty thousand men.

You are not all called upon to build a tower.

Carry your own cross. It is your own work.

Sit down and count the cost as to whether you are able to carry the thing through.

Do not undertake something beyond the power that God has given to you.

Victory in New York Conceded.

If I have undertaken, in this mission to New York, something beyond the power that God has given to me, I will be whipped; and I deserve to be.

But I do not think I shall.

I do not think the enemy thinks I shall.

Half the battle is won when your enemy concedes your victory in advance.

I do not want to say this as comparing myself with any of you; but which of you would be competent to take up that cross?

Which of you would be competent to meet that enemy?

Which of Zion's overseers would?

I have great love and affection for them, yet it must be the Messenger who should speak.

The man whom the people of New York will come to hear must be a man of world-wide celebrity.

You cannot get the ear of 16,000 people from day to day, unless you have done something leading up to it in past years; unless your position is such as to command it.

There Are Some Things That I Cannot Do.

I cannot do what most of you men do.

I cannot do the good work you do in building up things.

If I tried to use hammer and nail, I should smash my finger. (Laughter.)

I am not a carpenter.

Let every man bear his own cross, and let every man do his own work.

The New York Legion Could Put Twenty Millions to Flight.

I must sit down and count the cost.

I do count the cost.

I see that, if I have the right men in Zion Restoration Host, one of you shall "chase a thousand and two put ten thousand to flight."

I can multiply that by four thousand.

Two thousand twos shall chase two thousand times ten thousand, which is twenty million; therefore, if I have two thousand twos, Zion Restoration Host can chase not only the whole of New York, which is less than four million, but sixteen million more.

That could only be done, however, if I had the right people.

You can do something today that I cannot do.

There will probably be more than a thousand going into Chicago this morning.

With this large number, you can reach one hundred and fifty thousand people.

I can reach only four to seven thousand in the Auditorium; but you can carry the Message to one hundred and fifty thousand people.

No one of you could do it; but by each of you doing your part, you can do it.

The Power of Zion Is Its Unity.

The fact that we can concentrate power upon one point is the thing that makes Zion financially powerful.

Alexander the Great broke the army of Darius, although he had only thirty thousand men; and Darius had the greater part of a million.

Darius' men were splendid soldiers; do not mistake.

There were more Greeks in the Persian ranks than fought under the standard of Alexander.

The Greek soldiers of Darius were splendidly equipped; they were magnificent fighters; but they were on the wrong side.

They were hampered by association with a great many men who could not fight in close formation. They could fight in an individual way.

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Alexander massed his little army of thirty thousand.

That day, at Issus, he captured nearly two hundred and fifty thousand men, and slew more than his own army contained.

He captured the king, and put Persia into his pocket that very day, because he knew how to handle his thirty thousand men.

He had thirty thousand against nearly a million, and did not lose five thousand men in the battle.

If I know how to handle men, and this Host of Zion is a host of fighting men, each taking his place, then I can do something.

If the privates in the Host step aside, however, and say: "Alexander, I will lead this Host," we shall be beaten.

Wisdom of Taking the Lowest Place.

Some people have come to us saying that they were foremen and could do certain things.

We found that they were not.

They had to be put aside.

Others came and took the lowest places, going into the ditch to dig.

We have said to them: "Friend, come up higher."

Let all take the lesson that the Master wants us to learn.

This morning, as we go out through the streets and lanes, the highways and hedges, let us not try to do something that we cannot do.

Say a kind word, give your message, and say "peace be to this house."

That is doing a great deal.

The Aged May Still Be Fruitful.

Some of you dear old men have strength to do a great many things.

You can go and say, with the dignity that old age brings: "Peace be to this house. May God bless you. May God bless this Message to you."

You can tell what you know.

You can tell of a Savior who saves; of a Healer who heals; of a Keeper who keeps; of a Cleanser who cleanses; of a God who makes your life pure.

Thank God for that!

You are all God's witnesses; but if the witness undertakes to do the judging, the judge has to stop him.

You are especially sent out as witnesses. You are not sent out as judges or lawyers to argue a case.

Some of you can witness more fully than others. Some of you are better talkers.

Some of you can do something; but take care that you do not go out presumptuously.

Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.

Here is the first essential of victory. Those will win most today who heed this passage:

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple.

Unless you go into this work with self-renunciation and give up yourself and whatever you know, you will not be cleansed whiter than snow; and you have no power at all.

Self-renunciation Is a Prime Requisite.

Do not be anxious about anything—wife, family or life.

Put all into God's hands and go out and forget it all.

Be willing to die in the work today, if need be.

When I come into Zion Hospice No. 1, and meet the many Restorationists, gathered there after their morning's work, I ask jocularly, as they think, "Has any one been killed?"

The answer is always "No;" but some day I shall hear "Yes."

Then I shall see the first martyr of Zion Restoration Host, and thank God for one that loved not his life even unto death.

I shall rejoice that one has entered heaven.

I do not want to see it happen now.

Take care of your lives; but it will happen, sure.

Which one of us will be the first to give our lives for the Christ, I do not know; but some day the Devil will kill one of you.

There are some people who throw away their lives.

They do not fight out their fight.

Take care of your life.

You have only one life. Watch over it. See that you make good use of it for God.

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple.

Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned?

Utter orthlessness of Salt That Has Lost Its Savor.

Is salt that has lost its savor fit for the land?

Audience—"No."

General Overseer—Is it fit for the dunghill?

Audience—"No."

General Overseer—May God grant that every one of you may be salt that has its savor.

Prayer was then offered by the General Overseer, closing with the Disciples' Prayer chanted by the Congregation.

The General Overseer then said: I have already spoken to you concerning those who bear their own crosses.

Mind Your Own Business.

There are many people who have developed a faculty of forgetting their own crosses and going after other people's.

They are full of other people's business.

I desire to impress that point.

See that you attend to your own business.

Do not undertake things that God never meant you to undertake.

It is a good thing to sympathize with those who are sad and needy; but one of the most abominable things is to thrust yourself and your sympathy and your instruction upon those who are being instructed and being helped by others.

One of the greatest miseries, sometimes, that men of high positions have to suffer, is the number of messages sent them.

If only one tithe of these messages were read to them they would be driven insane.

Sympathy That Is a Nuisance.

There are some of you who have been nuisances.

You push your sympathy upon people. Why do you not leave them alone? They have enough here in Zion.

They have Bibles.

They have LEAVES OF HEALING.

They have the meetings.

They have the Elders.

You may do far more injury than good.

You are wanting to take up your neighbor's cross.

Do not attempt it.

Oftentimes, when you have neighbors who are in trouble, it would be far better to say nothing beyond a sympathetic, loving word. Still better would be a sympathetic, loving deed.

They are too sick to get their own meals. Why do you not get a nice bowl of broth ready and slip in and say: "Mrs. Jones, I thought perhaps you would be too sad and too weary to make things; would you mind accepting something I have made?"

The Uselessness of Much Talk.

Do not talk, but try to feed that hungry soul.

That would be a help far more than trotting out your old, stale talk.

Some of you have talk that is stale; twenty years old.

Get something fresh. Be kind and sweet; but, oh, do not attempt to take up another person's cross.

One of the most aggravating things is to have people trying to do something that they do not understand.

Take care, in your visits today, that you do not think you know all about it. You do not.

The Power of Loving Kindness.

You talk to a person as if she never had known the Lord; perhaps that person is a backslider, who for many years lived a consistent and pure life, and did much good.

There is nothing that you can say to her that she does not know.

It is not want of knowledge that is the trouble with her.

She has lost faith.

Times of sorrow and sin and sickness and wickedness of all kinds have come upon her.

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She has lost mental grasp. She has no heart.

What she needs is some one to be very kind; some one who knows how to minister to fair-minded people; not those who talk glib, smooth-sounding words.

I sometimes wish that some people would not take up the precious time of others with words so wearisome.

What is wanted is not mere words: it is actions.

If you could enter some homes, today, sit down by the mother, soothe the baby that she has been nursing, and let her lie down quietly for an hour or two and rest, that would be the most delightful thing in all the world to that woman.

But you go on talking, talking!

She is so tired of your talk!

I would forgive you for not going the rest of your rounds today, if you would find a home where you could get in and take the baby and let the mother lie down for an hour or two; start up the fire and make something to eat for the little children; wash the baby's face and put some fresh clothing on it.

That would be something worth doing.

I would forgive some of you men for not going over the district, if you could find a home where the woman has a troubled husband, who is sad and sorrowful, and you could go in and talk with him; cheer him up and tell him there is a God who loves him.

It would be worth while if you could get him to brush himself up and go to the Auditorium.

That would be better than going to fifty or more houses, perhaps.

As a rule, however, it is better to finish your district, then go back to the home where you could do something practical.

Be Practical!

Do not push yourself into things in the wrong way.

Be quite sure that you know you are putting true oil in the right place.

Put oil in the wrong place, and it is one of the worst things in the world today.

Some people put in oil, but they put it in hot.

Hot oil is a very bad thing.

May God help you and may God help me.

The very best of us make blunders, but let us ask God to give us increasing Wisdom.

May God bless you, and may God help me with all the heavy burdens of this work.

I pray for you.

You pray for me.

It is a wonderful day that you have before you; it is a wonderful week that you have before you, and it is a wonderful remainder of your life that you have before you.

Some of you old men may be able to do more work in the last weeks and months and years of your life than you ever have been able to do in all your former years.

God will bless in the work of the Host.

Moreover, as we go out from week to week,

The Victories of Our Brothers and Sisters Are Ours.

Their Victories are our Victories, because the winning of the battle is the work of the combined Host.

Your Victory is mine: my Victory is yours.

Your Sorrow is mine: my Sorrow is yours.

I am glad to see this Host of humble people, whom the world would count nothing individually. Collectively you are a mighty power; and, individually, you are the greatest power the world knows.

May God bless you.

Let us sing hymn No. 20.

Commenting upon the hymn, the General Overseer said:

My brothers and sisters, it is "they that be wise" that shall "shine as bright as the stars."

May God make you teachers today!

May God make you wise.

The Wisdom that is from above is first—?

Audience—"Pure."

General Overseer—May God make you pure!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, soul and body. Give me power to do right, to be wise, to be a help, to be kind, pure and true. 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.

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.

Tuesday, 8:00 p. 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.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3:00 p. m., Thursdays, 2:30 and 7:30 p. m.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

THUS it is written, that the Christ should suffer, and rise again from the dead the third day: 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.—*Luke 24:46-49.*

THE Zion City Legion of Zion Restoration Host, is for the present, taking a little rest, which is being greatly enjoyed after the strenuous nine months' campaign that closed in Chicago the 31st of May.

Much, however, as this rest is being enjoyed, they are all joyfully looking forward to the time when they shall again receive marching orders from their Commander-in-chief.

For the present, the time is being well employed in making preparation for the great New York Mission.

During the next few weeks, considerable time and attention will be given to the training of officers to take charge of Seventies and Companies of Tens, as it will require from three to four hundred well-trained officers to direct successfully the movements of the great Host that will accompany the General Overseer on this Mission.

Officers and workers alike are devoting much time to the study of the map of the American metropolis, and plates are now being manufactured by one of New York's largest map concerns, from which sectional maps are to be made for the special use of the Host.

These maps are to be prepared in neat book form, showing the sections into which the great city has been divided for the convenience of assigning territory to the various Seventies and their several companies of Tens.

Full directions will accompany each map, showing how the territory can best be reached from the Madison Square Garden, which will be the rallying place of the Host.

Each worker will be provided with one of these Map Guides so that no one need have any difficulty in finding his or her way about the city.

Many continue to register, but we feel it important to say to Zion Restorationists everywhere, that if they expect to accompany the Host from Zion City or to start from any point along the lines of railway, they should lose no time in sending in their names and registration fee of two dollars.

We are glad to say that excellent reports of work done by the Restorationists during the month of May have been reaching us from various points, during the last few weeks.

There are, however, several important points yet to hear from.

REPORTS FROM VARIOUS POINTS.

Following is a tabulated report of the number of workers and the work done by them during the month of May, according to reports received to date from the various points named:

UNITED STATES.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
ALABAMA.				
Springfield	....	294	75	....
CALIFORNIA.				
Fresno	2	144	13	6
Los Angeles	4	1,080	29	1,134
Los Gatos	1	17	29	....
Ontario	2	293	55	220
Princeton	2	9	....	35
San Francisco	22	5,062	100	1,073
St. John	2	48	22	....
COLORADO.				
Durango	2	317	322	....
Trinidad	2	47	8	....
CONNECTICUT.				
Terryville	1	84	5	....
Windsor	1	110	35	....
ILLINOIS.				
Avon and Freemont Townships	1	1,120	10	....
Belvidere	1	55	....	....
Chicago, Central Parish	86	10,390	2,196	135
Chicago, Southeast Parish	10	6,000	1,125	910
Chicago, South Parish	55	4,640	1,052	1,552
Chicago, West Parish	26	3,171	82	161
Chicago, North Parish	39	4,782	755	37
Chicago, Northwest Parish	19	1,310	80	75
Evanston	2	58	49	10
Harvey	8	564	59	45
Lacon	1	146	6	1
Paxton	2	15	32	....
Richmond	1	6	....	....
Urbana	4	979	107	46
Vermillion Grove	1	66	15	2
INDIANA.				
Albion	1	37	....	....
Indianapolis	1	....	19	....
Lafayette	14	725	153	61
Logansport	2	70	68	17
Monon	2	90	10	....
Walton	4	30	34	26
IOWA.				
Cedar Falls	2	60	21	50
Dunkerton	1	348	4	34
Elberon	4	62	50	17
Forest City	2	1,061	75	69
Laporte City	1	50	15	3
Monson	1	47	....	....
Marcus	2	24	....	66
Newton	2	114	237	....
Oskaloosa	2	152	29	....
Rock Valley	1	650	90	....
Tipton	1	14	24	....
Webster City	2	120	97	3
KANSAS.				
Eskridge	1	....	15	9
Hoisington	3	....	....	21
Wichita	6	880	....	225
Winfield	1	....	....	73
MASSACHUSETTS.				
Boston	16	2,520	1,623	3,779
MICHIGAN.				
Benton Harbor	14	2,718	133	201
Detroit	20	3,378	271	158
Gaylord	1	23	5	....
Port Huron	12	2,850	50	300
Manistee	1	8	....	21
Preston	2	7	....	14
Sault Ste. Marie	5	400	160	372
MINNESOTA.				
Minneapolis	10	3,077	176	498
Rushford	2	94	22	....
MISSOURI.				
Higginsville	1	90	13	....
Plattsburg	1	85	28	....
Kansas City	10	3,823	148	393
St. Louis	20	9,333	158	717
Warrensburg	1	258	93	....
MONTANA.				
Havre	1	56	25	....
NORTH DAKOTA.				
Balfour	1	75	20	....
Lisbon	1	704	8	....

UNITED STATES.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
NEBRASKA.				
Falls City	2	17	40	123
Inman	1	10	....	....
Tobias	3	1,689	16	106
NEW JERSEY.				
Salem	2	16	31	16
Sergeantville	1	18	....	....
NEW YORK.				
Bluff Point	3	30	7	....
Corning	1	611	....	41
New York City	24	4,108	400	843
OHIO.				
Ada	3	86	55	8
Cincinnati	41	7,076	570	715
Cleveland	13	1,922	947	16
Dayton	3	360	....	55
Jamestown	2	....	....	22
Geneva	2	35	60	44
Lancaster	1	9	14	2
Madison	2	78	73	....
Mansfield	1	390	4	....
Marion	1	....	9	14
Nevada	2	23	....	....
Oceola	2	....	32	....
Toledo	6	2,534	30	600
Washington Court House	2	6	....	12
West Unity	4	390	133	....
Youngstown	....	....	12	....
OREGON.				
De Moss Spring	2	211	186	....
PENNSYLVANIA.				
Lebanon	1	....	10	41
Philadelphia	47	17,272	467	2,104
West Chester	2	640	....	71
SOUTH DAKOTA.				
Brookings	1	136	20	30
Centerville	1	136	11	....
TENNESSEE.				
Memphis	2	497	26	....
TEXAS.				
Dallas	2	350	18	....
San Antonio	8	267	18	209
VERMONT.				
Wilmington	1	59	23	....
WASHINGTON.				
Lynden	4	....	123	....
Seattle	28	3,015	183	847
Spokane	6	1,035	231	512
Tacoma	8	469	85	495
WISCONSIN.				
Brookfield	2	326	....	43
Maiden Rock	2	113	22	17
Milwaukee	9	3,729	193	280
Viroqua	2	21	67	....

BRITISH AMERICA.	Number of Workers.	Messages Given.	Leaves Given.	Leaves Sold.
BRITISH COLUMBIA.				
Vancouver	32	3,390	1,305	263
Victoria	5	175	87	53
ONTARIO.				
Elmira	1	79	....	11
Toronto	21	8,644	622	....
Woodstock	2	39	....	30

Zion's Conflict with Methodist Apostasy.

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

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every Lodge man. The iniquity of the Mystic Shrine is laid bare.

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

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

Sent by mail, postpaid, for twenty-five cents.
Address Zion Printing and Publishing House,
19 Twelfth Street,
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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.

THE address delivered by Overseer Jane Dowie in Shiloh Tabernacle Lord's Day afternoon, December 28, 1902, was one appropriate to the Christmas season.

The central theme of that address was that of the Angels' Song on that first Christmas morning, 1900 years ago, "Peace."

There was power in the Message, which came from God through the spirit of one who, through years of toils and trials and persecutions and bereavement, had learned to know that "Peace of God which passeth all understanding."

As she spoke of that Great Gift, which came into the earth through the Christ, whose birth into the flesh was being commemorated in that Christmas season, that Peace of God entered the hearts of her hearers.

At the close, they rose and repeated with her the Prayer of Consecration, and then, with her Benediction upon them, departed for their homes, joyous in the consciousness of blessings received.

Shiloh Tabernacle, Lord's Day Afternoon, December 28, 1902.

The services were opened by the usual Processional, recitation of the Apostles' Creed and reading of the Commandments.

Deacon A. J. Gladstone Dowie then read from the Inspired Word of God in the Gospel according to St. Luke, in the 1st chapter, beginning at the 46th verse, and reading to the end of the chapter.

Prayer was then offered by Elder Brasefield, after which the announcements were made by Deacon A. J. Gladstone Dowie. The tithes and offerings were received.

Overseer Jane Dowie then said:

Let us read in the Inspired Word of God in the 2d chapter of the Gospel according to St. Luke, beginning with the 8th verse.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.



OVERSEER JANE DOWIE

And the angel said unto them, Be not afraid; for, behold, I bring you Good Tidings of Great Joy which shall be to all the people.

For there is born to you this day in the city of David a Savior, which is Christ the Lord.

And this is the sign unto you; Ye shall find a Babe wrapped in swaddling clothes, and lying in a manger.

And suddenly there was with the angel a multitude of the Heavenly Host praising God, and saying,

Glory to God in the highest,
And on earth Peace among men in whom He is well pleased.

Shepherds the First to Receive the Message of Good Tidings.

When the shepherds received this glorious Message they saw first the angel of the Lord who brought the Message: "Be not afraid; for behold, I bring you Good Tidings of Great Joy. . . . For there is born to you this day in the city of David a Savior, which is Christ, the Lord."

It was Good Tidings of Great Joy to them because they accepted the Message.

Which shall be to all the people.

Shall be!

Were all the people of Palestine saved?

Were they all saved at the time when Jesus came?

No, they were not saved.

Herod was not saved.

But those shepherds heard the Message and were saved.

They came and brought their gifts to Jesus and laid them down at His feet.

They had received word from the angel and they wanted to do something for the Christ.

There are people who think that all they have to do is to get the benefit of the Gospel for themselves, but it does not occur to them that they have to do something for the benefit of others.

The first thought that seemed to have been in the minds of these shepherds was to bring their gifts and lay them down at the feet of Jesus.

Then the wise men from the far East, brought gold, frankincense and myrrh.

A Time Rapidly Approaching in Which Peace Shall Reign.

We believe that the Word of God is true, and that the time will come when *all* the people—all those who are in heaven and earth; and all those who have gone down into the depths—will come and bow the knee to Jesus, the Messiah.

Then the time will come when the Christ Himself will

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deliver up the Kingdom to the Father, and God shall be All and in All.

When we look forward to that time it seems as if the passing things of the moment were nothing compared to Eternity.

The time will come when all shall know the Lord, from the least to the greatest, and they will all bow the knee and worship Him.

Then there will be no rebellion in this Universe, and Peace will reign everywhere.

After "the" Angel had given His Message to the shepherds and told them where they were to find Jesus, a multitude of the Heavenly Host suddenly appeared, saying:

"Glory to God in the highest.

"And on Earth Peace among men in whom He is well pleased."

Is there Peace in the hearts of all men, even though this Gospel has come?

Peace Was Not Brought to All Men.

The old version reads: "On earth Peace, goodwill towards men."

That was a mistranslation.

There cannot be Peace to those with whom God is not pleased.

There can be no Peace for those who are wilfully disturbing the Peace.

How can there be Peace where there is no Peace?

Can you have Peace in your homes when you are not right with God?

You cannot have Peace unless you are acceptable with God.

Even for Christians who are disobedient, wilful, selfish, and have not the love one for another that they should have, there is no Peace.

You must serve God and love Him with all your heart, to have peace. Jesus said:

Peace I leave with you; My Peace I give unto you: not as the world giveth, give I unto you.

Let not your heart be troubled, neither let it be afraid.

A Life Always Controlled by Divine Love and Courage.

You sent that message from Zion City to our dear daughter when she knew that she would soon leave this body to be with God.

When her father read to her the last line, she said, looking up at him with her large, beautiful, brown eyes: "Papa, I am not afraid. You do not think that I am afraid, do you?"

There was not the least shadow of fear in her heart, because she had had the Gospel of "Good Tidings of Great Joy" as far back as she could remember.

She knew that she was going out to be with the Father, to serve Him in Heaven, and she was not afraid.

She had perfect Peace in her heart.

She was a brave little woman.

In the picture of her which the General Overseer presented to the little children on Christmas evening, she has a beautiful, fearless look upon her sweet face. She was five years old when that was taken.

Her father and mother were going away to carry the Gospel of Salvation, Healing and Holy Living to the beautiful New Zealand Islands.

We had her photograph taken so we could have it with us on that journey.

She was so happy to have it taken, so that papa and mamma should have a good, bright happy little picture of her to take with them.

You will find that picture in LEAVES OF HEALING, Volume 12, Number 10.

If you look at the face, that beautiful face, you will see Joy and Peace there.

She was such a happy, bright little child.

She knew that she was to give up papa and mamma for nearly six months, and that she would not see us during all that time.

But she also knew that we were going out to do God's work, and she was bright and happy, and gave us up willingly for the Gospel's sake.

All Her Life She Had Been Taught That God's Work Came First.

Those of you who knew her when she was grown up will remember that she always had that same look of love and trust.

This is marked there in her face in this picture for she had the Peace of God in her little heart.

She loved her father and her mother, and she did not want us to go away and leave her; but she was ready to give us up then, and now we have had to give her up.

She knew that we were giving her up at that time, but the Peace was there still, and no fear, no pang of death.

She did not see death.

She passed out of this life as she repeated the words: "For Thou art with me."

Jesus was with her, and there was no doubt or fear there.

She had no thought of this world or the things that were in it.

These were all given up, and never came into her mind at all.

She seemed to have just one thought, and that was about her brother, who could not reach her in time to see her before her spirit went, and she said, "Oh, my poor brother!"

Let us give up self.

Let us get self out of our hearts and thoughts, and then we can have that Peace that Jesus left us, which passeth all understanding.

The Wicked Cannot Have Peace.

They can only have trouble all the time.

What kind of Peace is there in the home of a drunkard?

Does he give himself any Peace?

Does he give his wife any Peace?

Does he give his family any Peace?

Does he give his servants any Peace?

He cannot because he is wicked.

Can there be any Peace in the home of a man who is living an evil life and who has forsaken his wife and broken up his home?

Can there be any Peace in his life or his heart?

Can there be any Peace in the heart of a wicked woman who has entered a home and lured into her wicked ways a son or husband and led him astray?

Is there any Peace in the hearts of those people?

There is no Peace for the wicked until they get right with God.

There is no Peace in your hearts today if you are wicked.

If you are defying God and are not living rightly there is no Peace in your hearts, nor in your homes.

God can take that away.

It "shall be for all the people."

We rejoice today, because we believe that most of the people here have the Good Tidings of Great Joy; that they are living up to the light which has been given to them; and have the Joy and Peace of God in their homes and lives.

A Victory Won by Divine Peace and Patience.

I remember a lady who had a sister who was bitterly opposed to Divine Healing.

The lady to whom I refer was the only one of the family who believed in Divine Healing.

The other members of the family professed to believe in Jesus as their Savior, but they would have nothing to do with Him as the Healer.

The mother, I believe, was a Christian, but it seemed as if the daughter was possessed with the Devil.

She made herself unhappy, and every one else as far as she could manage, because she had no Peace or rest in her spirit.

She tried all the time to take away her sister's Peace by her foolish and wicked talk and actions.

She grieved her sister, but she could not take away her Peace; because she had the Peace of God in her heart.

The latter continually prayed for the wicked sister, and set her a good example, trying in every way possible to get her into the Kingdom of God.

But the sister would not yield, and she was wickedly and wilfully disobedient in every way.

The good sister was sometimes discouraged, and wondered if she had done anything to bring about this state of affairs with her sister.

So she searched her heart and life but could not see how that could be the trouble.

One day some ladies came to visit them, and the wicked sister, supposing that the other sister was out, invited these ladies into the parlor.

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Presently the other sister, who happened to be in the next room, heard conversation and became interested.

She discovered that her sister knew that she had something that was worth having—the Peace of God in her heart.

A Mark of the True Christian.

As she listened she could scarcely believe that it was her sister speaking.

Presently the sister said to the visitors: "I think that you believe in Divine Healing, too, do you not?"

The visitors replied: "Yes, we do. How did you know that?"

"Because," she said, "there are people who call themselves Christians who have no light in their countenances; and there are other people who call themselves Christians who seem to be so full of light that it can be seen shining in their faces.

"It seems to me as if the people who believe in Divine Healing have three lights shining in their faces."

She then said that she knew she was speaking to people of this kind because of the light in their faces.

We want that light to shine in our faces.

We want the people whom we meet to know that we have Peace with God and are not talking about a Peace that we do not possess.

This woman was under conviction of sin; but she was wilfully defying her sister and refusing to repent.

She had great sorrow after that, because she knew how to do right, yet she would not.

In the Book of the Prophet Isaiah, the 57th chapter, beginning with the 19th verse, we are shown that the wicked can have no Peace:

I create the fruit of the lips:
Peace, Peace, to him that is far off
And to him that is near, saith Jehovah;
And I will heal him.
But the wicked are like the troubled sea;
For it cannot rest,
And its waters cast up mire and dirt.
There is no Peace, saith my God,
To the wicked.

It is wonderful that that verse speaks not only of Peace but of healing.

A Perfect Peace Must Reign in the Body as Well as Spirit.

Our salutation in Zion is "Peace to thee!"

We have that salutation knowing that God creates the fruit of the lips.

You do not have much peace of body while you are sick.

People cannot feel very happy and peaceful if they are full of pain all the time.

The pain must be taken away to give peace of body or Peace of spirit.

But the wicked are like the troubled sea.

Have you ever been on the sea when it was troubled and could not rest?

Have you ever been on a ship that has been tossed, to and fro by the waves?

When the sea cannot rest it does not merely toss up the clean, sweet, fresh waters, but the dirty waters.

There is No Peace, Saith My God, to the Wicked.

Glory to God in the highest,
And on earth Peace among men
In whom He is well pleased.

When God is well pleased with His people He will give them Peace—Peace in their spirits, souls and bodies, and in their lives.

God's People Should Always Be Active and Progressive.

Does that mean that you are to sit down and do nothing but be happy in the midst of disorder, dirt and confusion, and conclude that because you have received from God the knowledge that He is the Savior, and that He has saved you from sin, that you do not need to go on or do anything further?

Do you not need to learn how to serve Him better, or how to walk in the Way of Holiness and follow on to receive all the blessings that God has for you?

Are you to stop there and say, "I have it all and there is nothing more," because you know that the Christ has forgiven your sins?

Is that what the people of Zion have been brought together to do?

The people of Zion were brought together to learn all the truths of the Bible and to live them.

We all desire to get more Knowledge, Faith and Love.

We desire to go on to know all the truths that God has for us, and in these Times of the Beginning of the Restitution of All Things, we desire to see all things restored.

When the curse came upon Adam and Eve there came with it a curse upon the earth, there came up briers, thorns and thistles, and now the people have to toil and work to keep out the weeds that would grow up and check the good seed.

When the Devil comes to snatch up the good seed that has been sown, we must go on patiently, perseveringly and steadily, doing each of us the work that God has given us to do, in the best way we can, and in the course of time God will restore again the things that the Devil has taken away as He is going on continually restoring.

A Ministry Through Which Thousands Have Been Saved, Healed and Cleansed.

For years the General Overseer and I have made a study of the people and taught them how to get right with God, and keep their bodies clean and pure.

We have come in touch with all kinds of diseases.

We have had to listen to and know about those dreadful sins that pollute the spirits, souls and bodies of the people.

But we have seen the power of God come in to heal and restore where people have confessed and forsaken their sins.

You know how many, many thousands have been saved, healed and blessed through the Gospel of Good Tidings and the Ministry of Healing with the laying on of hands.

We have taught the people to walk in God's Way and not in their own way.

If people walk in their own way, what discord and confusion there is!

If they want to walk in God's Way they can, for they are shown God's Way in His blessed Book.

All who desire to partake of the blessings and to have this Joy and Peace in their hearts that passes all understanding, and takes away all fear, and helps you to live better in this life as well as helps you to prepare for the Life Everlasting, stand and pray with me. (The entire congregation rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be—clean in spirit, in soul, and in body. Help me to do right. Forgive my sins, and help me to confess and restore to any whom I may have wronged. Put Thy Holy Spirit in my heart, to keep me from sin. Give me that Peace which passeth all understanding, that I may learn to serve Thee in this life and in the life to come. For Jesus' sake. Amen. (*The prayer was repeated clause by clause after Overseer Jane Dowie.*)

Overseer Jane Dowie—If you have truly repented of your sins, confessed them to God, and now mean to do right, then God has forgiven them; for He is faithful and just to forgive your sins and to cleanse you from all unrighteousness.

The Choir and Congregation very softly sang:

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

Overseer Jane Dowie then pronounced the

BENEDICTION.

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

After a short interval, Overseer Jane Dowie conducted a service for the consecration of young children, in which she consecrated nineteen.

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NOTES FROM ZION'S HARVEST FIELD

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

Zion in San Antonio, Texas.

Zion Tabernacle, corner Corn and Navarro streets.
Rev. Emma Samuel, 139 Taylor street, Evangelist-in-charge.
Services—3 p. m.

And these signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover.

Wherever the Gospel of the Lord Jesus is proclaimed in its fulness, the sick will be healed.

We have read with much pleasure the following interesting account from Evangelist Samuel.

It is evident from this report that God is blessing her ministry to the salvation, healing and cleansing of many.

It is our earnest prayer that God will raise up in the great state of Texas, many laborers who will proclaim His truth, under the dominion of the Spirit and in His power.

Evangelist Samuel writes as follows:

MY DEAR ELDER—As we have just celebrated our third anniversay of Zion in San Antonio, I send you a few notes from this part of Zion's great Harvest Field.

San Antonio has a mixed population of about 68,000 inhabitants, there being nearly every nationality on earth represented here.

More than one-half of these people adhere to the Roman Catholic faith.

Spiritualism and Christian Science flourish here.

The Christian Scientists bought one of the Baptist churches in the center of the city.

A good many so-called Divine Healers have been here this winter—among them Francis Truth, Schraeder, Smith and Ephraim.

It is amazing how willingly people pay large fees in advance to such charlatans, for what they call Divine Healing, some paying as high as $135, and consider the price very cheap in comparison with God's price for healing as taught by Zion, which is repentance, confession and restitution.

But the saddest thing is that the members of churches are willing to pay so much money to these so-called Divine Healers, yet if we read the 34th chapter of Ezekiel, we must believe that the shepherds in the churches are more to blame that the poor sheep.

The Protestant churches are certainly very lukewarm and seem to accomplish very little.

This is said to be the most wicked city of its size in the world, as many men who have traveled all over the world testify.

Indeed, it is a veritable Sodom and Gomorrah—saloons, gambling houses and theaters open on the Lord's Days.

Immoral people live next to respectable families on what are considered to be among the best residence streets and avenues; and yet no protests are made.

Considering the many hindrances to the work in this place, we praise God for what He has wrought and for the very blessed meeting we had Lord's Day, February 8th.

During the last year, I have received sixteen applications for membership; baptized sixteen and consecrated fifteen children.

The Restorationists have done good work all things considered.

We have sold over 4,000 copies of LEAVES OF HEALING; sold and distributed between 700 and 800 ZION BANNERS, and given out many hundred tracts and messages.

Only one couple could do the saloon work, but in seven months they sold over 1,000 copies of the LEAVES in the saloons on Saturday nights.

One little Junior Seventy, who is only nine years old, with a little help from her mother, sold about 500 LEAVES in twelve months in her neighborhood.

We praise God for the fine Zion children we have in San Antonio, for we feel that the hope of Zion is the children—may God bless and keep them from all harm.

The following are some of the testimonies given last Lord's Day:

MRS. MABEL JAMES, 605 Penn avenue, San Antonio, Texas:—"Nearly three years ago, the first copy of LEAVES OF HEALING came into our home, and I praise God that we accepted its teaching, and have not had any need of doctors or drugs since that time.

"I immediately withdrew from the Methodist Episcopal church, of which I had been a member for twelve years, and became a member of the Christian Catholic Church in Zion, and consider it a great privilege to be under Zion's ministry and prayers.

"For the most part, God has wonderfully kept us from sickness; but whenever, from any wrong doing, the Devil has attacked, God has speedily heard and answered prayer in our behalf.

"I praise the Lord for healing me of chronic constipation, dyspepsia, sick headaches, and nervous trouble, also of the demon of fear.

"I also praise Him for a lovely Zion baby, who is now two years old, having been born on the First anniversary of Zion in San Antonio.

"She has always been well and strong, and has a very bright, happy Zion spirit.

"Before she was two years old, she would come to me and say, 'P'ay Mamma,' whenever she would get hurt in any way.

"I praise the Lord also for the privilege of living in the time of Elijah, the Restorer, who is preparing the people for the Coming of the Christ, and am rejoicing in being able to help in this work as a member of Zion Restoration Host.

"I have been blessed in paying tithes and offerings into Zion's Storehouse.

"I also praise Him for Evangelist Samuel's faithful teaching and prayers, and for bringing LEAVES OF HEALING to us."

MISS ZELA DAVIS, 2022 Zavalla street, San Antonio, Texas—"I praise God for His wonderful saving, healing and keeping power. He has been good to me and my little family.

"I was raised from a dying condition, caused by a complication of diseases—terrible headaches, nervous prostration, female weakness, kidney and bladder trouble, piles, and those dreaded diseases, throat and lung trouble.

"Words are inadequate to express the terrible sufferings I experienced.

"It was through reading LEAVES OF HEALING, and through the teaching of Evangelist Samuel, that I received faith enough to trust my body fully to the Lord.

"July 27, 1901, I received healing of all these ailments.

"The following morning I rose, dressed myself, and went about my household duties, feeling well and strong, supported by our Great Physician. Praise His Holy Name!

"In November of the same year, little Alvah, our two-year-old son, was run over by a large horse.

"He was badly bruised, his right arm broken, and all the breath seemed knocked out of him.

"I prayed earnestly to my Heavenly Father to spare him, and he immediately recovered.

"He had no fever, and did not suffer after prayer was offered. The bone quickly knit together.

"God also answered prayer when the baby was born.

"There was no one with me who could pray the Prayer of Faith.

"I had a nurse who was not even a Christian.

"I asked the nurse and my husband to leave the room, and God heard my prayer.

"I was quickly delivered.

"Serious as my condition was, I was soon perfectly well and able to do things I had never done before at such times.

"The baby is now thirteen months old, and has never tasted medicine.

He has always been perfectly well, having been kept so through God's loving care.

"Another remarkable healing was that of my husband.

"Last spring he had Bright's disease and lung trouble and was not able to work for eight months.

"But, praise the Lord, he was quickly healed through prayer.

"We sent a request for prayer to the General Overseer, and we prayed at the same time.

"He was soon restored and began to work in about a month and has been working ever since.

"He has gained about fifteen pounds since he was healed, and I am sure that he would not be here now, had it not been for prayer."

Mrs. Angie Marshall, Day avenue, West End, San Antonio, testified that God had wonderfully kept her and her children since they came into Zion two years ago.

She was very sick with fever after her baby was born; but when she sent for Evangelist Samuel to pray for her, and repented that she had employed a midwife who did not believe in God's power to heal, she was immediately healed.

The baby was also healed of fever and of a breaking out on its body.

Her little boy, three years old, was healed of a severe burn on neck and shoulder, and praised God for Zion and Zion's teaching.

During the last year I have visited Dallas, Paris, Corpus Christi, Ingram and Luling, where I have held meetings, and in each place the preaching of the Full Gospel of the Kingdom has been followed by the Lord's healing some of the afflicted sick who attended the meetings.

Praise the Lord!

Last October, at Corpus Christi, I was requested to pray for Nellie Boyd, a little girl of about eleven years of age, who had been suffering from one of the worst forms of asthma since early childhood.

This trouble had caused her breastbone to project in a way that made it appear like a pronounced spinal curvature. When I laid hands

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her, it seemed as though Satan had coiled es of iron around her.

I praise the Lord that, while I was there, she s able to lie down flat in her bed and sleep well three nights.

She had a severe attack after that, and I con- ued to pray for her after my return home.

They also sent a request for prayer to the Gen- al Overseer.

When I visited Corpus Christi again in the fol- wing January, I found that she was healed.

Her breastbone had become perfectly flat again d she had been able to attend school all winter.

I praise God for her wonderful healing.

As I returned from one of these trips to Corpus risti, I had an opportunity to talk to a fine hristian gentleman, who, I afterwards learned, as elected to one of the highest offices of the ate of Texas.

I told him about Zion City and of Zion's work nd mission, and he was intensely interested, as ell as surprised, to learn that Zion was doing such onderful work, and that Zion City was being built rapidly.

He had read very little about Zion City, and it as all news to him.

I had a stereoscope and several views of Zion ity with me, and these verified some of my state- ents.

He said that he was glad to hear of these won- erful healings; to learn that these healings were enuine; and that the Christ was just the same oday as He was when on this earth—the same Healer of His people.

He also said that he would like very much to isit Zion City some day.

I sent Him a three months' subscription to LEAVES OF HEALING after my return home, and rust that some day he may see the Truth, and become a strong representative Theocrat in Zion.

As I was returning from Zion City last summer, I met a Mrs. George Gregory on the train, who was accompanied by her husband, a physician.

They were on their way from North Texas to Corpus Christi, their home, where he expected she would soon pass away with chronic appendicitis and other troubles.

She was reduced almost to a skeleton, and was obliged to take three or four hypodermics a day.

They had no hope for her.

When I saw her suffering I went over to them and told her of God's Way of Healing, and gave my testimony.

I told them also that if they would go home with me, when we arrived at San Antonio, that I could pray with her and give her sufficient teaching to enable her to be perfectly healed in a short time.

She accepted my invitation, and both she and her husband accompanied me home.

A little while after our arrival she was taken with one of her paroxysms of pain.

I read the Word and prayed with her, and praise the Lord, she was immediately healed, and in a few minutes called for food and plenty of it, which agreed with her.

She slept like a babe that night and the other three nights she remained with me.

On the fourth day she went away with her husband on a trip, to a place where she spent her time driving around with friends, enjoying herself and eating everything she wanted.

She gained several pounds in two weeks, and by Christmas time weighed more than she had for many years, and was doing her own housework.

Recently I was called by telegram to go to Luling, Texas, to pray for Mrs. Mattie Rather's little Zion baby, three months old.

The baby was sick with what appeared to be pneumonia, and I found the mother full of fear.

But when I rebuked the Devil and prayed for the baby, the fever immediately broke and he fell asleep.

He awoke in about three-quarters of an hour, smiling at his father, who came in just then.

The disease was thoroughly rebuked and the next day all the phlegm came out of his lungs and head without difficulty.

Still another proof of the Lord's love for the little ones was manifested in the healing of Mrs. A. W. Keyser's little baby, six weeks old, at North San Marcos and Granado streets, San Antonio.

This occurred last summer, a few days before I left for the Feast of Tabernacles.

The baby was taken sick with bowel trouble, accompanied by fever.

A doctor was in attendance, and he told the parents that the child could not live.

Mrs. Keyser had a friend whose babe had been healed by God through my prayers, and when the doctor gave him up she sent for me.

When I taught her repentance and faith, and God's Way of Healing, she gave herself to God; and during the reading of the Word and prayer, the child was instantly healed.

It had taken no nourishment for over twenty-four hours, but in five minutes after it was healed it opened its eyes, and, to the surprise of its mother, commenced to nurse heartily.

In half an hour it had a good movement of the bowels, when all the doctor's medicine came away, for which result I had prayed.

They were able to bring it to the services the next day, which was Lord's Day.

It grew strong rapidly, and has not been sick since.

At eight months of age it weighed twenty-five pounds.

There are many other healings that I could report, but which must be left for the next time.

I praise God for the noble work that is being done by Deaconess Susie McReynolds and Deaconess L. Ardella Wilkinson.

They are both Texas women, and were ordained last summer at the Feast of Tabernacles.

Deaconess McReynolds has charge of the work in Paris, Texas, and Deaconess Wilkinson has charge of the work in Los Angeles, California, where she went December last.

We miss her from our midst, as she was a great help to us in our work here at San Antonio.

The following testimony was sent to me by Mrs. Mollie Sayers, of 305 Division street, San Antonio, Texas:

"DEAR EVANGELIST:—I was healed by God of consumption, from which I had been suffering for four or five years, of gall-stones, and likewise of female troubles of the worst form, for which I had been treated fourteen years.

"All the doctors said that my right lung was entirely gone.

"They said that they could do no more for me, and advised me to go home to my mother.

"I had hemorrhages for four years, and could not lean back in a chair or lie down without pain in the right lung.

"I had become such an infidel, as well as invalid, that I could not at first believe the testimonies and teachings in LEAVES OF HEALING, that Evangelist Samuel brought to me.

"I could not believe even when it was confirmed by the wonderful testimony of my niece, Mrs. Lizzie Cotton, who had been so miraculously healed when at the point of death, caused by a tumor and a forced birth, the latter at the hands of a cruel physician.

"However, through Evangelist Samuel's faithful teaching, and seeing at one of the meetings the wonderful conversion and healing of a young man who was near to death with stomach and other troubles, my faith began to grow.

"I had a sinking spell one time and was wishing that Evangelist Samuel would come to help me, when she walked in.

"I asked her to pray for me.

"I felt that I was sick enough to die.

"She prayed, and I immediately got better.

"After that I had faith enough to write a request to the General Overseer to pray for my recovery.

"I wrote for prayer several times, and at the appointed time for prayer I would feel something go through me and would feel better immediately.

"It was in November that I wrote for prayer; I coughed all night, and thought that I could not live unless I got relief.

"I coughed all of the next day, also, and the following night retired at 6 o'clock.

"I slept all night long, and did not wake until the next morning.

"The children noticed that I was sleeping, and said: 'Praise the Lord! Dr. Dowie is praying for mamma and she is getting well.' I woke the next morning perfectly healed.

"That was two years ago last November, and I have been well ever since.

"During this last winter, while engaged in a dressmaking department of a store which was a long distance from my home, I never missed a day at work, although the weather has been continually raw and wet, and I was greatly exposed.

"Before I was healed, there was a cavity in my chest; but after the healing that disappeared, and I gained in flesh.

"My right ovary was so enlarged that I could feel it with my hand, and the doctors advised an operation as the only method of cure.

"They also advised an operation for the gall-stones, saying that it was the only way to be healed entirely.

"But praise the Lord! He healed me of all these troubles.

"I praise God for my spiritual blessings, also.

"I feel contented and happy, and at peace now, while before I suffered the tortures of hell. Zion's teaching brought me out of infidelity.

"I had no faith in anything. I did not believe there was a God, for I had been suffering so many years, both mentally and physically.

"Besides my own healing, other blessings have been brought to me through faith.

"We were in the country when my little boy of three and a half years, was taken with pleuro-pneumonia.

"He became delirious the first evening, and we did not think he could live.

"My niece and I prayed for him and he came out of his delirium.

"From the very beginning he had been asking us to pray for him.

"Then we asked God to keep him until we could get into town, and this He did.

"After reaching town, my husband was determined to go for a doctor, but my little boy said: 'Pray for me, mamma; no doctor can heal me, only God can,' and he insisted that we go after Evangelist Samuel.

"When Evangelist Samuel came she read the Word and prayed for him, my niece and I uniting in the prayer.

"He broke out into a sweat, the fever was checked instantly and he slept soundly for an hour.

"Waking at the end of that time, he said, very brightly: 'Mamma, I want some sugar bread.'

"I told him there was none in the house, and jumping off the bed he said: 'Let me go after some.'

"He had been sick for four days but was now thoroughly healed.

"The next day he was out playing.

"My little boy has frequently had membranous

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croup and would have it for three days at a time.

"But since I have been in Zion, and have had faith, he has only had the symptoms, and prayer has always driven it away.

"I praise God for the spiritual blessings I have received from God in Zion.

"I feel that I have been saved spiritually and physically through these teachings."

Yours faithfully in Jesus, EMMA SAMUEL.

Boston, Massachusetts.

Tabernacle, 30 Huntington avenue.
Rev. William Hamner Piper, 27 Blake street, Cambridge, Massachusetts. Overseer-in-charge New England District.
Services—Sunday, 10:30 a. m. 3 p. m. and 5 p. m.; Thursday, 2:30 and 7:30 p. m.

As most of our readers are aware, Overseer Piper was recently placed in charge of the Christian Catholic Church in Zion in New England.

His headquarters are at Boston, Massachusetts.

He is assisted in his labors by Evangelist Helen A. Smith.

Overseer Piper writes as follows:

27 BLAKE STREET,
CAMBRIDGE, MASSACHUSETTS, May 5, 1903.

MY DEAR ELDER EXCELL:—I came to New England the last of January.

Since then I have been very busy.

We hold services in Boston, in Worcester and in Lawrence each week, and I am glad to report a steady growth in these places.

Some have been saved, healed and brought into the Church.

Our attendance here has increased until it is now nearly three times what it was in January.

I give below a brief account of a Praise and Testimony Service held in Boston the last Lord's Day in April.

There were present at the testimony meeting persons to testify to the healing of eighteen different diseases, among them the so-called incurable diseases, cancer and consumption.

The testimony of Mrs. Soule, healed eight years ago of cancer, under the ministry of the General Overseer, and the testimony of Mrs. Wilson healed recently in Boston of consumption, have attracted a great deal of attention.

No less than eleven different articles have appeared in the newspapers since this testimony meeting; and be it said to the credit of Boston thus far, at least, all these articles have been very fair.

We have been patiently teaching, praying, and working, and are now beginning to see what we believe is the opening of a good work for God in the East.

I desire, in this connection, to record my deep appreciation for the hearty coöperation of the members in New England.

There are seven members of Zion Restoration Host in Lawrence and seventeen in Boston.

We are taking 200 copies of the LEAVES each week in Lawrence, and 800 in Boston.

Soon after coming here I asked God to enable me to put at least 100,000 copies of LEAVES OF HEALING into New England in a year. I am glad to say that more than this number is already in sight, made possible, however, by the coöperation of Zion Restoration Host and the assistance of Evangelist Hill through the Free Literature Bureau.

We are pushing LEAVES OF HEALING, because we are sure they are more used of God in the extension of His Kingdom than any other publication that has ever come from the Printing Press, with the one exception—the Bible.

The Branch in Lawrence is very encouraging.

The members there cannot be excelled anywhere for their devotion and zeal.

They are faithful in all things, as indeed they are everywhere, when the bighways to Zion are really in their hearts.

The Branch in Worcester is small thus far.

The Conductor, Mrs. Boyd, has sacrificed much for God and Zion. She has worked in the face of many difficulties.

New England is looking forward to the General Overseer's Mission to New York with a great deal of interest and prayer.

We trust to be able to take a goodly company to those meetings.

I expect to bring the truths of Zion before the people in a larger way by means of street-meetings, which I hope to hold in the various suburbs of Boston, the Boston Common and elsewhere in New England.

In the past three months I have conducted one hundred twenty services.

Evangelist Smith is a very faithful helper in the Lord in holding services and in visiting the sick.

Deacon Rideout is untiring in his work in the care of Zion's Literature, and in the details of the Restoration work.

I am very happy to be in the regular work of the ministry again, and believe the General Overseer was led of God in sending me to New England.

When I was impressed to hold the testimony meeting in April, I was also impressed to ask Mrs. Soule and her husband to be present.

I have remembered her testimony very well for the last seven years.

I wrote her, but there were many difficulties in the way of her coming.

We prayed and they were removed.

God has greatly blessed that testimony, which has stood the test of eight years.

F. E. BEHRENS, Rural Delivery No. 3, Nashua, New Hampshire:—"Some years ago, while in Chicago, I heard of a little girl whose back was straightened in answer to the prayers of the General Overseer.

"From this I was led to investigate the teachings of Zion.

"I was saved from the depths of sin and from smoking and drinking.

"I praise God that I have been saved from all these evils and from the sin of hypocrisy."

MRS. F. E. BEHRENS, Nashua, New Hampshire:—"I give God the glory that I have been saved by Him through the influence of Zion people.

"I was stricken with rheumatic fever. The doctor thought I would not recover.

"I then began to believe that God was willing to heal me. My husband believed in Zion.

"We prayed for healing and God answered.

"I have lost all desire for theaters and dances.

"I am now trusting God and am very happy in Zion."

A. B. ALEKSEN, 23 Allston street, Charlestown, Massachusetts:—"I have been saved from drink and tobacco.

"I used to spend thirty cents a week for tobacco. I did this for many years.

"Through the prayer of Elder Bryant all desire for these evils has been taken away."

C. H. BARNES, 11 Oakwood avenue, Dorchester, Massachusetts:—"I have been healed of a very bad case of indigestion, verging on nervous prostration.

"I was treated by Dr. Appleton of Brookline street, but got no relief.

"I came to the Divine Healing meeting conducted by Elder Bryant, at which time I was healed."

MISS ANNA DUFFIELD, 61 Worcester street, Boston, Massachusetts:—"I have been healed of astigmatism and near-sightedness."

MRS. MARY C. DINSMORE, 124 Irving street, Everett, Massachusetts:—"I have been healed of many troubles.

"I spent much time and money taking treatment of many physicians of Everett, Cambridge and Boston.

"My health was so poor that I was unable to go three doors from my home to attend a prayer meeting.

"Now I am able to attend to my household duties and do Restoration work in all kinds of weather.

"I have not taken a drop of medicine for more than a year.

"I first learned of Zion through members bringing LEAVES OF HEALING to my home.

"I was recently healed instantly of a very serious trouble in answer to Overseer Piper's prayers."

MRS. ORA HIGGINBOTHAM, 13 Brigbton street, Oak square, Brighton, Massachusetts: —"I was instantly healed of a very bad sore throat through the prayers of Overseer Piper."

MISS JOSEPHINE MARTIN, 3 Lawrence Park, Roxbury, Massachusetts:—"Several years ago I suffered severely from hemorrhoids. In answer to prayer I was healed, but not until I threw away the medicine."

MRS. C. E. SOULE (nee MISS ROSE BARBER), West Hartford, Connecticut:—"I suffered with cancer about seven years ago.

"I was persuaded to undergo an operation, being told that the cancers were only local, and that I certainly would be healed.

"In this operation (October, 1893), three stone cancers were removed, which necessitated the amputation of both breasts.

"The wound healed rapidly, and I thought all was well.

"It was not long, however, until the cancer began to develop again.

"Another operation was performed by the same physician and surgeon, Dr. Johnson, of Hartford, Connecticut. This time four more stone cancers were removed.

"My breast was one open wound, from one side to the other, and eight inches from the top of the wound to the bottom.

"The wound refused to heal.

"Dr. Johnson would now give me no encouragement.

"The nurse who waited upon Dr. Johnson when the operation was performed told me that I need not expect the wound to heal over, but that I would have to come each year for an operation as others were doing, and that in this way I might live several years.

"I was discouraged. I was hopeless.

"I then heard of the work God was doing in Chicago through the General Overseer.

"I decided to go, and February 23, 1895, I entered the Divine Healing Home in Chicago, which was at that time located in Edgerton avenue.

"The General Overseer taught me God's way of healing, prayed for me, and God healed me.

"I went home a well and happy woman.

"In 1896 I went back to Chicago and was married by the General Overseer to Mr. Soule.

"That healing has stood the test of eight years.

"I am now living on a farm. I do all my own housework.

"I am very happy in God and in Zion."

Mrs. Soule's testimony was corroborated by her husband.

In LEAVES OF HEALING, Volume III, No 36, a full report of this is published.

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Toronto, Ontario.

Tabernacle, corner Queen and Victoria streets.
Rev. Eugene Brooks, Elder-in-charge.
Services—Sunday, 1:30 and 2:30 p. m.; Tuesday, 2:30 p. m.; Thursday, 8 p. m.

It is with pleasure that we present to our readers the following notes from Toronto.

Elder and Evangelist Brooks are our representatives in that city, and God has made them a blessing to its people.

Those who are personally acquainted with Elder and Evangelist Brooks will rejoice with them in the fact that God has lately blessed them with a dear little Zion babe.

Elder Brooks writes as follows:

TORONTO, ONTARIO, April 24, 1903.

DEAR ELDER:—The promise to the first Seventies was "Behold, I have given you Authority to tread upon serpents and scorpions, and over all the power of the enemy."

That this commission has never been revoked is proved by the ever-increasing victories of these Latter Day Restorationists over the "power of the enemy"—sin, disease and death.

One raw evening less than three weeks ago, two of our Restorationists, after a weary and discouraging tramp, came to the door of a home where the serpent and scorpion powers held sway.

They talked for awhile at the door, and then invited themselves in.

They found the father and husband, a fine looking man, bound by that power that "at the last biteth like a serpent," and the child bound by the scorpion sting of hives and urinal trouble, aggravated by circumcision.

They told their story, prayed for the child, preached the Word and came to the meeting and asked for prayers.

The following week they returned and found a transformed home.

The child was healed of the hives and very much improved of the other trouble, and best of all, they were told that the father had not touched drink since they were there.

Authority had triumphed over Power!

The efficiency of Zion Restoration Host in this respect is daily becoming apparent.

We just received a pipe from an old lady whom two of our young ladies found and brought to Zion.

She has been greatly blessed, and is now doing something to help others.

We were much pleased to see this lady with a large package of Messages in her hand for distribution.

She has not yet come in herself, but has Zion's spirit in reaching out after others.

Last Sunday there were six strangers at the meeting, whom we incidentally learned were brought through the Restorationists; and from this we infer that many others of the strangers present had come as a result of their morning work.

We have just begun our Lord's Day morning work with Zion Restoration Host, and below is given the result of the first day:

Houses visited	565
Messages given	832
LEAVES OF HEALING given	48
ZION BANNERS given	124
Total literature	1,004

In addition to this hundreds of Messages are given away on the street and street-cars.

Besides, many who cannot go with the Host Sunday morning, go out around their homes to do work.

We therefore reach no less than fifteen hundred or two thousand people each Lord's Day.

When we add to this the work done in the saloons and on territory assigned to all the Host during the week, it will be seen that we reach a considerable number.

We know that the General Overseer was led of God in organizing Zion Restoration Host, and our hearts constantly rejoice in being under one so manifestly led of God.

It gives us great delight to obey such a leader as we have.

We love to obey and are glad when we are commanded.

Love has made the yoke easy and the burden light.

It is this Authority and love that makes Zion unique; that makes it tremble with pathos, glow with fervor, sparkle with light and pulsate with a life that warms and attracts the "smoking flaxes" in the dying apostasies.

We had such a one in our meeting last night. He was a fine-looking elderly gentleman

We saw that he was deeply interested, and spoke to him at the close.

He said: "I do not know why I came in here, but I have enjoyed it very much. I was just going by to a class-meeting.

"There are so many entertainments, socials, etc., in my church, I can scarcely ever get to a prayer-meeting now," and with an effort he restrained the tears as he said in a most pathetic manner, "I have been a member of the Methodist church for forty years, but I am wondering if God does not want me to get out, so much worldliness has crept in."

This story is being repeated in some form or other almost daily.

We heard it in our last testimony meeting.

A fine young man, who had been a Salvation Army captain for three years, had left the army because of their crookedness, and for ten years he had wandered about like Noah's Dove, for some place to rest his feet.

He had studied for a physician, but before graduation had to stop, and then worked ten years as a professional nurse in the Toronto hospitals.

But with all his access to medical men and so-called skilled means, he could get no help for the demon of asthma, which was digging out his head, until he received LEAVES OF HEALING.

Through Zion Literature he learned God's Way and was perfectly healed.

But not knowing better, he went on with his hospital work, but had just then come to the conclusion that he could never have anything more to do with drugs or hospitals.

After a long talk with him on Monday about Zion he filled out his application, and was going to start for Zion City Tuesday, but was prevented by the sickness of his father.

We have also been greatly interested in a young man just graduating in medicine from the Toronto university, and who has been preparing as a medical missionary to China.

He attended three of our Tuesday meetings, got the LEAVES and read them, and after several long private talks with him, he told me the profession was a fraud, and he was in doubt as to what course he would now pursue.

His eyes are fully opened to the folly of medical practice.

He told me some things which illustrated the crass ignorance of the medical professors themselves.

We are laying in quite a stock of information against these blundering and murdering surgeons.

Toronto has a host of fine young men like the above mentioned, who, under the name of so-called science, are preparing for legalized murder.

We believe that many of these could be won to the cause of truth and usefulness if only we had the laborers to reap these whitening fields.

We are, however, conscious that Zion has the one and only Divine and effective plan for reaching them.

We thank God for continued answers to prayers.

As an instance, we must tell you how God stopped a leaking baptistry through prayer.

We had four tinners examine it, and tried to find and stop the leak, but all to no purpose.

So one morning I turned my heart to God and asked Him to show me what to do.

We needed it badly, and did not know where we could get another to use.

Like a flash came the thought, "get paint;" but I did not think that would do at all.

However, I obeyed and gave it two coats of white lead, and every leak was perfectly stopped.

That which would have cost us twelve dollars had we followed man's way, only cost us forty cents.

Hence Zion is eleven dollars and sixty cents in pocket, because she taught us how to pray.

As another instance of answered prayer, I relate the case of a lady whom we have never seen.

She was going through an operation and a friend of hers, a member of Zion, came from Detroit to be with her.

This sister came to the meeting and asked us to pray for this friend.

Consequently a day or so ago, she told me that her friend was well, and was going out into the country on a visit.

We know nothing of this lady, whether she had much, little, or no faith; but we do praise our God who condescends to hear such as we, and who is so wonderfully good to Zion.

Trusting my brethren will hold me up in prayer, I am yours faithfully Till He Come,

EUGENE BROOKS.

Central Parish, Chicago, Illinois.

Zion Tabernacle, 3521 Dearborn street.
Rev. Geo. L. Mason, 1201 Michigan avenue, Overseer-in-charge.
Thomas Kosch, 1201 Michigan avenue, Deacon-in-charge of German Work.
Geo. W. Matson, 1201 Michigan avenue, Deacon-in-charge of African Work.
Services at 1201 Michigan avenue—Sunday, 9:30 a. m. Juniors; Tuesday 8 p. m., Zion Restoration Host; Friday 3 p. m., Divine Healing Teaching; Saturday 8 p. m., Testimony Meeting.
Services at 3521 Dearborn street—
German: Tuesday 2:30 p. m.; Friday 8 p. m.; Sunday 8 p. m.
African: Thursday 8 p. m.
English: Sunday 9:30 a. m., Juniors; 10:45 a. m. Preaching; Wednesday 8 p. m.

Overseer Mason writes as follows:

The boundaries of Central Parish are beginning at Lake Michigan, going west on Chicago avenue to Halsted street; thence south on Halsted to Thirty-first street; thence west again on Thirty-first to Western avenue; on Western avenue again going south to Forty-seventh street, and from there east to Lake Michigan. It embraces fourteen square miles.

Although some families have moved to Zion City, hundreds of members still live in the Parish in widely scattered places.

They have been for a long time in need of regular pastoral oversight.

But on the other hand they have had the wonderful ministrations of the Prophet of the Restoration in the great services in the Chicago Auditorium, corner of Michigan avenue and Congress street, every Lord's Day afternoon for a year and a half.

These meetings and those conducted for five years in Central Zion Tabernacle, have plowed and harrowed the soil, and have sowed much precious seed.

But only careful and constant cultivation will secure a harvest.

Birds of the air are devouring the seed. Zion must watch and work.

It is very important that all members of the Church, when changing residences, write out and hand to the officer in charge, both the old and the new addresses.

At Zion Hospice, Twelfth street and Michigan avenue, the Saturday evening Testimony meeting has been resumed and also a Divine Healing meeting at 3 p. m. every Friday, conducted by Overseer Mason.

The school for the Chinese every Sunday evening numbers more than forty adult pupils.

They are taught English and the Full Restoration Gospel of the Kingdom.

Helpful teaching on practical lines and also on the Prophetic Mission of the General Overseer is given in the Officers' Meeting every Saturday at 2 p. m.

Every officer in Chicago is expected to be present unless kept away by necessary labor elsewhere.

In another issue will be printed interesting testimonies of answered prayer given in recent meetings.

Pray for Central Parish. It contains the Stockyards regions, where robberies and murders are frequent; the slums of the Levee District; and the lodges, Roman Catholic churches, saloons, tobacco shops, theatres, houses of shame, and poisonous drug stores are more numerous here than in any other part of Chicago.

Faithlully yours in the Christ. G. L. MASON

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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 Four Hundred Seven Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Four Hundred Seven Believers have joyfully followed their Lord im 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 Deccmber 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)....	3525	
Total Baptized at Headquarters.....		8899
Baptized in places outside of Headquarters by the General Overseer.....	641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	5867	
Total Baptized outside of Headquarters.....		6508
Total Baptized in six years and three months.....		15,407

The following-named seven believers were baptized at Port Huron, Michigan, Lord's Day, June 14, 1903, by Elder T. Alexander Cairns:

French, Earl.....310 Butler street, Port Huron, Michigan
Forsyth, Theodore.....619 Fort street, Port Huron, Michigan
Forsyth, Mrs. Theodore.....619 Fort street, Port Huron, Michigan
Neelands, Mrs. Kate.....Sarnia, Ontario, Canada
Richardson, E. M.....614 Fort street, Port Huron, Michigan
Richardson, Mrs. E. M.....614 Fort street, Port Huron, Michigan
Sinnett, Mrs. H. Elizabeth.....333 Huron street, Port Huron, Michigan

The following-named five believers were baptized in Davenport, Iowa, Wednesday, June 3, 1903, by Elder F. M. Royal:

Buckwalter, Milton N.....Montpelier, Iowa
Gleason, William H.....Davenport, Iowa
Merrell, Mrs. Emma F.....412 Brown street, Davenport, Iowa
Schilder, W. J. F.....1213 Hamilton street, Davenport, Iowa
Taylor, Mrs. Delia H.....219 West 14th street, Davenport, Iowa

The following-named four believers were baptized in the Southeast Parish, Chicago, Lord's Day, June 7, 1903, by Deacon W. C. Christie:

Dinnison, Elmer,.....8040 Chauncey avenue, Chicago, Illinois
Dinnison, Rudolph.....8040 Chauncey avenue, Chicago, Illinois
Kyle, Marie Francis.....763 Seventy-first place, Chicago, Illinois
Kyle, Mrs. Minnie .....763 Seventy-first place, Chicago, Illinois

Thc following-named three believers were baptized in Wichita, Kansas, Lord's Day, June 7, 1903, by Elder David A. Reed:

Brown, Orl Lee.....Rural Route No. 6, Wichita, Kansas
Snooks, Josie.....Zion City, Illinois
Swisher, Alta.....234 South Water street, Wichita, Kansas

The following-named two believers were baptized in Detroit, Michigan, Lord's Day, June 14, 1903, by Elder T. Alexander Cairns:

McConnell, Miss Irene.....574 Dragoon avenue, Detroit, Michigan
White, William.....893 Vinewood avenue, Detroit, Michigan

The following-named believer was baptized in Canby, Minnesota, Wednesday, May 27, 1903, by Elder F. A. Graves:

Anderson, Mrs. Susan.....Canby, Minnesota

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 wisb 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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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World :: :: ::

MID-WEEK BIBLE CLASS LESSON, JULY 8th or 9th.

God is in Zion.

1. *He is in the Establishment of Zion.*—Isaiah 14:29-32.
   The Lord hath founded it.
   It is for the poor and afflicted.
   Nations wonder at it.
2. *He is in the Upbuilding of Zion.*—Psalm 102:11-22.
   He is building it.
   He will favor it.
   He will be praised in it.
3. *He is in the City of Zion.*—Isaiah 45:12-19.
   He raises up man.
   He directs his ways.
   He builds a city.
4. *He is in the Dwelling Places of Zion.*—Psalm 48:8-14.
   Children are born there.
   Homes are established there.
   God is magnified there.
5. *He is in the assemblies of Zion.*—Jeremiah 31:6-14.
   People love to meet the Lord.
   They love His House.
   They get such blessings there.
6. *He is in the Worship of Zion.*—Psalm 99:1-5.
   The Reverence of God is set forth.
   The Holiness of God is magnified.
   The Praise of God is made joyful.
7. *He is in the Messages of Zion.*—Isaiah 40:3-11.
   The Message is a straight one.
   It gets one out of crooked ways.
   It magnifies the Word of God.
8. *He is in the triumphs of Zion.*—Psalm 132:7-18.
   There is power in a holy ministry.
   There is power in an obedient people.
   There is power in a full salvation.

The Lord our God is a Call-arousing God.

SUNDAY BIBLE CLASS LESSON, JULY 12th.

Reasons for Joining Zion.

1. *Her People are Happy.*—Psalm 84:4-12.
   They are full of praise.
   They grow in strength.
   They get answers to prayer.
2. *Her Discipline is Exacting.*—Isaiah 33:12-17.
   Sinners are surprised.
   Sinners are made afraid.
   Sinners are cast out.
3. *Her Truths are Vital.*— Jeremiah 5:12-18.
   You must live close to God.
   You must get a better knowledge of God.
   You must be full of the love of God.
4. *Her Faith is Tangible.*—Isaiah 12:1-6.
   Salvation must be experienced.
   You must have something to tell.
   You must have wonders to declare.
5. *Her confidence is unswerving.*—Isaiah 28:16-22.
   She must stand trials.
   She has a Rock of defense.
   Men will mock at Zion till destroyed.
6. *Her power is unquestioned.*—Psalm 99:1-9.
   God dwells in Zion.
   God is great in Zion.
   God is surely in Zion.
7. *Her mission is self-sacrificing.*—Amos 6:1-6.
   Zion is not a place for ease.
   Zion is not a place to make money.
   Zion is a place to spend all for God.
8. *Her hopes are lustrous.*—Isaiah 52:1-8.
   Her redemption draws nigh.
   Her mission will be fruitful.
   Her end will be a glorious reward.

God's Holy People are a Come-out People.

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FRANK W. COTTON, Manager

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This is the Investment for all with surplus money to employ, At good profits, or
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Have you Farm Lands you want to sell?
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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

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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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The Story ...of Zion



COVERING Thirty-two years, beginning with the Ordination of The Rev. John Alexander Dowie, and bringing the account of his ministry and work down to the present time, will be sent as a part of the paper to every subscriber to LEAVES OF HEALING for the year beginning July 1, 1903.

This Story of Zion will be written by the General Overseer himself, and, under his direct supervision, by various heads of departments in Zion; will be beautifully and profusely illustrated, and will be artistically printed upon fine enameled paper.

It will be so issued that it can be bound up afterward in book form, making a beautiful and valuable part of any library.

LEAVES OF HEALING, for this year, will also contain full reports of **Zion's Third Feast of Tabernacles,** and the **Great New York Mission,** splendidly illustrated, and a description of the General Overseer's **Tour of Australasia and the World,** with reports of services held and engravings of photographs taken.

Besides these special features, which will be of interest to many hundreds of thousands throughout the world, LEAVES OF HEALING will continue to contain that feature which is, after all, its very best, **the Everlasting Gospel of Salvation, Healing and Holy Living,** and the **Messages of Elijah the Restorer.**

With all this to offer, it should be easy to obtain new subscribers.

There are yet three weeks before the beginning of Zion's Third Feast of Tabernacles.

If you will get at least Five Yearly Subscribers to LEAVES OF HEALING, during that time, you will have done your part toward attaining, by the opening of the Feast, the mark set by the Watchword of Zion Printing and Publishing House for 1903:

One Hundred Thousand Yearly Subscribers to Leaves of Healing

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. . . Talks Beside My Galilee . . .

The General Overseer of the Christian Catholic Church in Zion

The Rev. John Alexander Dowie

Will Speak, God Willing, in a LARGE TENT, Placed in a Beautiful Situation at the

EAST END of the BEN MACDHUI GROUNDS

FACING WHITE LAKE

On the

Afternoons of Lord's Days June 14th, 21st and 28th

At 2:30 o'clock

Entrance by road is at the South end of the Public Highway on the Eastern boundary of Ben MacDhui.

Entrance from the Lake is by the Ben MacDhui Power-house Pier, thence by the beach to the eastward, then by a staircase up the banks to the Tent.

All Are Heartily Welcome to these Meetings
Bring Bibles and Sacred Songs and Solos No. 5

THE CHRIST IS ALL AND IN ALL

Mrs. Dowie and the General Overseer particularly request that they will not be disturbed by visitors to Ben MacDhui House, nor by requests for interviews, as they urgently need rest and retirement at this time

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

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

Shareholders in this Association

Will, as usual, have a ***10 per cent. Discount*** *from regular rentals of lots in that location, for a limited time; and those holding Certificates in* ***THE NEW FIFTH SERIES*** *offered for sale, beginning April 1, 1903, will have the right to make* ***first selection*** *of lots, according to Certificate Numbers. Shares may be bought at the* ***Par Value of $100 Each,*** *bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

The Unprecedented Profits

Already realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

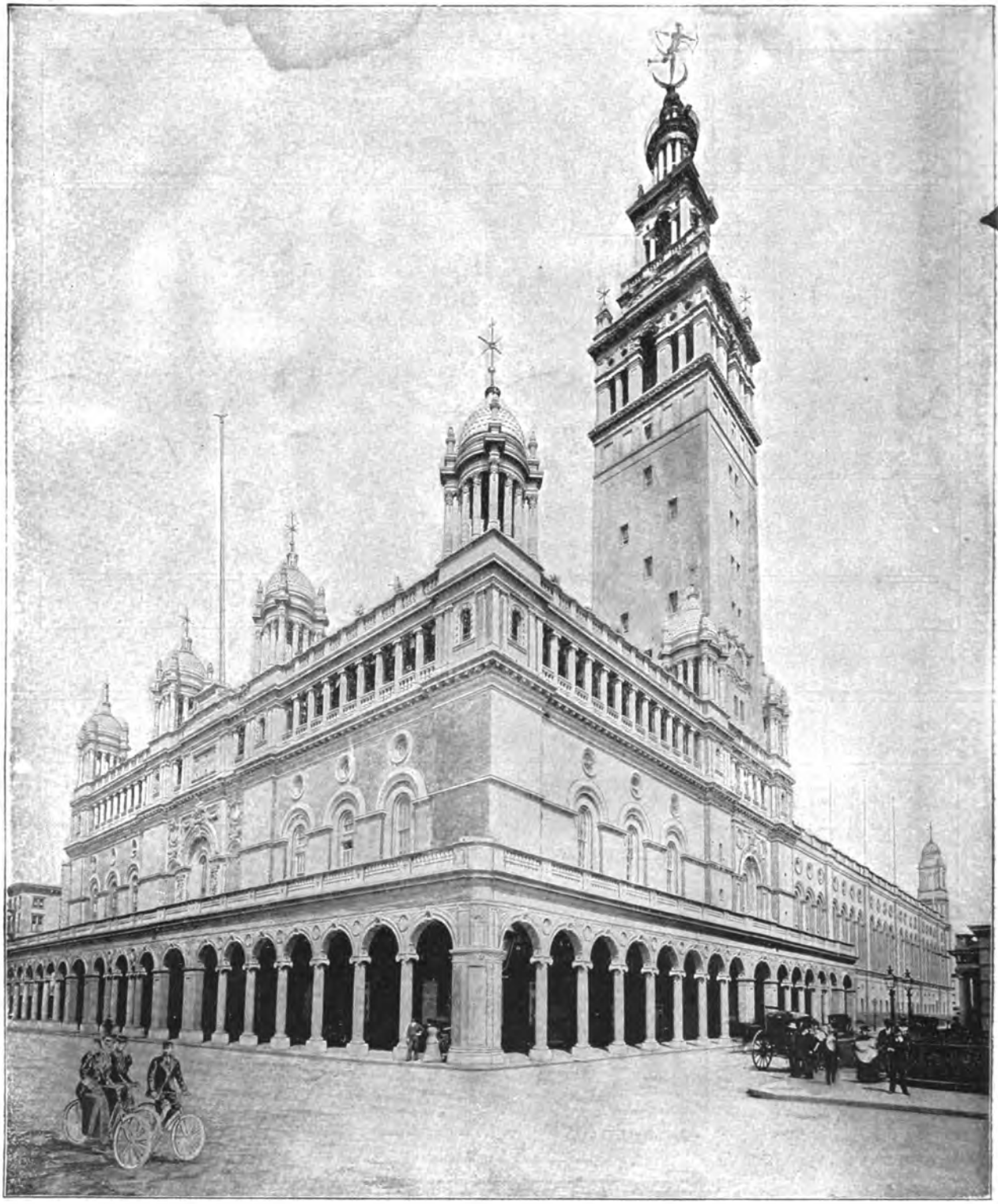
Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary — *H. WORTHINGTON JUDD, Secretary and Manager*

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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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ASTOR, LENOX
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 XIII. No. 11. *ZION CITY, SATURDAY, JULY 4, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

TESTIMONIES OF OUR PRINCIPAL PERSONAL ATTENDANTS IN ZION.

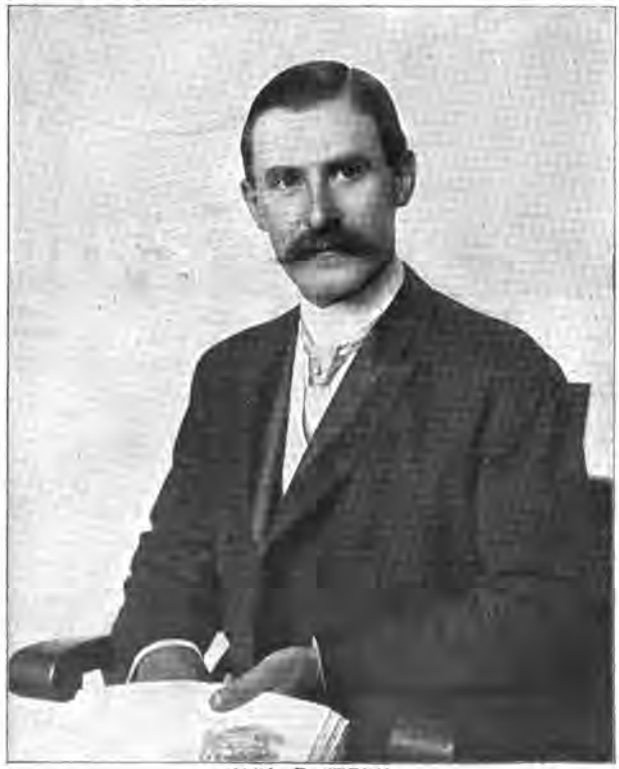
GOD chose the Weak Things of the world,
That He might put to shame the things that are strong;
And the Base Things of the world,
And the things that are Despised, did God choose,
Yea, and the Things that Are Not,
That He might bring to nought the Things that are:
That no flesh should glory before God.

These words are being continuously fulfilled in the work which God hath wrought in Zion, and they find their fulfilment in a remarkable manner in the two excellent servants of God, and of ours, whose faces appear in these pages, and whose testimonies follow this brief introduction.

More than six years ago, in LEAVES OF HEALING for April 3, 1897 (Vol. 3, No. 23), we published the testimony of Carl F. Stern, the first of these two witnesses for God.

Two years before that time he had been wonderfully saved and healed in Zion, and had become our Personal Attendant.

More than eight years have now passed away since his conversion and wonderful regeneration, and the work of Divine Grace has continued in him steadily, as we personally know, so that we have been able to entrust him from year to year with increasing responsibilities in many directions. We have thought it well, after six years, to permit his testimony to again appear in these pages, and with it that of his faithful wife, Deaconess Ida M. Stern.



CARL F. STERN.

The Story of these Two Lives is the Story in one form or another of Thousands and Tens of Thousands in Zion.

We may truly say to our people:

For behold your calling, brethren,
How that not many wise after the flesh.

"Not many mighty, not many noble, are called," or, as the margin reads, "have part therein."

The Gospel is still the Power of God, and the "foolish" put to shame the worldly wise, and the "weak" put to shame the worldly strong, and the "base and despised" put to shame the conceited and presumptuous.

Zion's trophies have been won from the hand of the oppressor, and the prey has been snatched from Satan the mighty, when he and all hell had counted these captives for their own.

But God will permit no flesh to glory before Him, and He has set aside the presumptuous pride and arrogance of ministers and churches who have

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been glorying in themselves, but not in the Lord.

During the years which have passed we have trained scores, hundreds and many thousands, until they have become intelligent and valiant soldiers in the great Zion Restoration Host, which we are now leading forward, as Elijah the Restorer, at the Command of the Christ our King into the Conquest of the World for Him.

Taken from deep depths, these two illustrate a principle in Zion from which we never deviate, namely, *that all may hope to rise in Zion who are true to God.* We have taught our people, as Napoleon the Great, did his soldiers, when he said:

"*Do your duty and you may find a Marshal's baton in your Knapsack.*"

While we have received a few, and after all only a few competent ministers from the Denominations, we have been disappointed in many who have proved to be traitors and unclean, and whom we have been compelled to remove from office.

But the people who have been won to God by our own bow and spear have been true.

Gathered from out of all the Churches, and all the lands, and from the deep depths of sin and disease and depravity, into which many of them had fallen, we have found that the Restoring Grace of God has purified and made them strong as they have obeyed the Voice of God and of His servant.

Today we have thousands upon thousands of them enrolled in the Legions of Zion Restoration Host, who never falter and never fail to obey every command, and who go forward intelligently, lovingly, loyally, doing the Will of God.

It is such as these who have built up Zion, and it is such as these whom we love to reward.

Deacon Carl F. Stern has steadily advanced during his eight years in Zion.

He is now Marshal and Chief of Police of the City of Zion, and Colonel of the First Regiment of Zion Guard, which it is expected will soon number 1,000 men.

But nothing can tempt him to be other than our Personal Attendant.

We have more than once offered to release him from this duty to enable him to pay still more attention to the other duties of his offices, but he has always said:

"General Overseer, I would rather resign these offices and remain your Personal Attendant, if I can only keep them by ceasing to be in your personal service."

He has therefore fulfilled by deputy most of his routine duties in connection with these two important offices.

And yet not wholly so, because he has, with very marked intelligence and with the confidence of all his men, fulfilled his principal duties as Chief of Police and of the Zion Guard.

It would be wrong for us to conceal the fact that more than once the preservation of our life has been, under God, due to his vigilance, both on this Continent and in Europe.

His devoted wife, whilst we were absent in Europe in 1900, qualified herself, by earnest study, to become a proficient stenographer; and when our dear wife returned from Europe she became her Principal Personal Attendant and Private Secretary, and has resided with her husband in our own home. They are both, therefore, members of our household, and we are able to speak of them from continuous and daily knowledge.

Deaconess Stern has become an exceedingly valuable helper to Overseer Jane Dowie.

She is an excellent Bookkeeper and Accountant, as well as, what we may now truly say, a First-class Stenographer.

She manages the vast correspondence of our dear wife's work as Overseer for Women's Work in Zion throughout the world, with several Assistants, and occupies several rooms in Mrs. Dowie's suite of offices in the Administration Building.

She also accompanies her in all her travels and when she rests for a while at "Ben MacDhui," but she maintains the work of the Correspondence Bureau wherever she may be by constant and unremitting attention to its duties.

These two excellent Officers, therefore, whom God has brought up out of the depths, have been and are a comfort and a blessing to us, and are very much respected by all to whom they are known in Zion.

Their duties are of the most confidential, important and private character, and they are entrusted oftentimes with matters of great consequence to Zion.

Hitherto they have been found absolutely faithful to their trust.

It is likely that they will accompany us in our travels during the next Winter and Early Spring in Australasia and Europe, and they will doubtless become known to many of the thousands in Zion in other lands.

When we consider what God hath wrought for them, knowing the story of their lives so much more perfectly than they are able to record it in their testimonies, we can only say with gratitude to God that we rejoice that He has used us in their Salvation, in their Restoration, in their Training, and in their being brought to their present position as workers for God.

We ask our readers to pray that they may be kept by the Power of God, and not only that they may never fall back, but that they may Go Forward and be increasingly useful in the work which lies before us.

Such Officers as these, whose testimonies now appear, can only be trained from among those who are Spiritually Born in Zion.

God is training and preparing in all Departments of Zion, hundreds, and even thousands, of similarly faithful workers.

May they be kept by the Power of God in humility of spirit and purity of life, until their service for God in Zion on Earth passes into the service for God in the Zion above.

EDITOR LEAVES OF HEALING,
BEN MACDHUI, July 1, 1903.

WRITTEN TESTIMONY OF DEACON CARL FREDERICK STERN.

SHILOH HOUSE, ZION CITY, ILLINOIS,
June 1, 1903.

REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion, Zion City, Illinois.

Dear General Overseer:—Words cannot begin to express my gratitude to God for the blessings in spirit, soul and body, which he has showered upon me through your ministry during the last eight years; and to you for your loving kindness, patience, teaching and prayers.

But for the power of God, through your agency, my body would long ago have crumbled to dust in its grave, and my spirit would now be with the damned in hell.

I was born in Friedland, Germany, in the year 1859.

When four and a half years old, I came to America with my parents, who settled in Chicago.

I attended the German Lutheran church and school in that city until I was about eighteen years old.

But there was no power in that church to lead me to God.

Although I had been taught that when the minister had sprinkled me, and my godfather and godmother had renounced the World, the Flesh and the Devil on my behalf, my heart was regenerated and I became a child of God, I knew that it was not true.

I also knew that the greater part of the ministers and members of that church were not regenerated.

Disgusted at this hypocrisy, at the age of eighteen I renounced Christianity and became an open infidel.

I drank intoxicating liquor from childhood.

I began chewing and smoking tobacco when I was nine years old.

At the age of nineteen I entered the large wholesale dry-goods house of LeBaron & Holt Company, where I became manager of the lace department, a position which I held for five years.

At the age of twenty-four I plunged into a life of dissipation and sin, which finally forced me to relinquish my position, and drove me into evil associations of every kind.

When twenty-seven, I became a member of the Chicago City police force, and was patrolman in the twenty-first precinct for five years.

At twenty-eight I married, having partially reformed.

After leaving the police force, I engaged in the coal and wood business for some time.

When I had been married nearly four years my wife died.

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Becoming despondent, I began drinking heavily, neglecting my business, and finally sold out.

At the opening of the World's Fair, in 1893, I went deeper into sin and iniquity than ever before, having lost all control of my evil passions.

I finally went into the saloon business in order to get more to drink.

So terrible had become the appetite for alcohol that I used to drink oftentimes forty to forty-five glasses of whisky a day, not taking into account the mixed drinks, wine, beer and other liquors.

I often drank from ten to fifteen glasses of whisky on rising, to steady my nerves. I smoked and chewed all day, using commonly one package smoking tobacco and ten cents' worth of chewing plug a day.

It was only the mercy of God that kept me alive through such a terrible siege of debauchery.

But I had given the Devil such power over my body that on January 14, 1895, I was taken sick with rheumatic gout in my knee.

I remained in bed eight weeks, getting worse every day.

I suffered terrible agony.

For the last five weeks of my sickness, I could not bear the smell of food or of cooking.

When I had been ill four weeks, my cousin, Mrs. Rosa Peetz, now Deaconess in the Christian Catholic Church in Zion, and another cousin, Mrs. Matilda Schweichler, also now a Deaconess in the Christian Catholic Church in Zion, called on me.

They told me about the Rev. John Alexander Dowie and the work which God was doing through his ministry. I did not pay any attention to what they said, as I did not believe in Christianity.

About one week later they called again and brought me some copies of LEAVES OF HEALING.

These I read with deep interest.

I had not opened the Bible or read any religious literature for at least seventeen years.

But, by the mercy of God, the Holy Spirit opened my eyes and touched my heart through the Message which I read in LEAVES OF HEALING.

I was deeply impressed by the wonderful teaching and by the testimonies of those who had been healed.

Mrs. Peetz, whom I knew to have been a hopeless sufferer, was among those healed, so that I had the evidence of my own senses as I looked at her and saw the change wrought in her.

I began to pray and to seek God with all my heart after reading LEAVES OF HEALING.

I had my father read the Bible to me every day.

I looked forward with keenest anticipation to the next visit of my cousins, and when they came, I asked them to request Dr. Dowie to pray for me at a certain time.

While I was talking with them, Dr. Charles Kerler, of 511 Fourteenth street, who was attending me, called.

He examined my knee and said there was no change. He gave me some liniment to try.

I told him that he need not call again until I sent for him.

He asked me if I intended to call another doctor and I said, "No."

My knee was then swollen to twice its natural size, and I was suffering indescribable tortures.

From that moment, however, I never used any medicine.

My face was set toward God for healing.

I told my mother to remove the bandages and wash the liniment off my knee.

That night I suffered terribly.

I repented of my many sins, sought God for forgiveness and determined to consecrate my life to Him.

I waited patiently for the hour to arrive, 9:30 in the morning, which Dr. Dowie had set for prayer.

At the very moment of prayer the pain left me. The swelling went down.

I shouted to my father and mother, "I am healed!"

Mother examined my knee and found that the swelling had gone down.

We all praised God together.

This was on March 15, 1895.

On March 24, I went to Zion Tabernacle No. 1, and listened to Dr. Dowie's teaching. I went again on March 29th. I sat in a second row seat.



IDA M. STERN.

Dr. Dowie called upon all to kneel in prayer, saying, "And the stiff knees must bow."

I sat still.

Dr. Dowie did not know who I was, for I had never spoken to him.

Looking at me, he said, "I see there are some stiff knees here yet."

I nodded, and he said, "bend it."

"I cannot," I replied.

"Do it in the Name of Jesus," he said.

I did so, and knelt with the people in prayer.

There, upon my knees, I surrendered to God the life which for so many years, had been given up entirely to the service of the Devil.

My surrender was unconditional, with absolutely no reservations.

From that hour, I have not touched intoxicating liquor, tobacco, medicine or swine's flesh.

God gave me complete, perfect and permanent deliverance from the appetite for these things.

After the teaching, I went into the healing room where Dr. Dowie laid hands on me and prayed for me.

My healing was then and there perfected, and the disease has never returned.

When I entered the Tabernacle, I was very weak, leaning upon a stout umbrella, and assisted by my mother and cousin.

When I left, I walked firmly and strongly, without any assistance or support.

I walked to the Stony Island avenue station of the elevated railway, and there handed the umbrella to my cousin and ran up the stairs two steps at a time, showing how completely I had been healed.

I returned home rejoicing, and immediately went about the neighborhood showing how God had healed me.

The next day I went to the Twenty-first precinct police station and showed many of my old comrades what God had done for me.

On June 16, 1895, I became one of the charter members of the Zion Guard, then called Zion's Watchmen, a company of forty-two men, who, unarmed, and without pay, guarded Dr. Dowie's person and the various buildings then occupied by Zion.

This was during the year of persecution, and there was greater danger on account of the many bitter and desperate enemies of Zion.

Shortly after, I was appointed captain of the Guard.

The Zion Guard now numbers several hundred uniformed men, a noble band of self-denying members of the Christian Catholic Church in Zion, who, at all times and in all seasons, are ready, not only to protect the General Overseer's life at the cost of their own, if need be, and to watch over Zion property, but also to serve as peace officers at Zion's great public services and other gatherings, and on the many excursions between Zion City and Chicago.

Later in that year, I was appointed personal attendant to the General Overseer, a position which I still hold.

My many duties have necessitated my working day and night, for months at a time, with only three or four hours' sleep out of each twenty-four, and have taken me out in all kinds of weather, but God in His goodness has given me the strength for it all, and I am today in perfect health. I feel younger at forty-four than I did at thirty-four.

God has also given me a good wife, who is a great help and blessing to me.

He has also answered my prayers innumerable times, when I have sought Him for healing of minor ailments, for strength for my duties, for wisdom in perplexity, and for success in many difficult commissions which I have been called upon to execute for Zion.

In my more than eight years of close personal association and service with our General Overseer, I have found him to be a most kind, loving, patient, considerate, generous and just employer.

As a man, he is absolutely fearless, adhering to strict righteousness and purity, not only in ecclesiastical and commercial matters and questions of public policy, but also in every word and deed of his private life.

I firmly believe him to be the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.

In closing, I can only repeat the thought that was in my mind in the beginning; that words can-

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not express one tithe of the wonderful blessings which God has given me in Zion, or of my gratitude to God and to His servant, our General Overseer.

I can only hope to express my devotion by giving to God and to Zion my whole life.

With Christian love and prayers for yourself, Overseer Jane Dowie and Deacon A. J. Gladstone Dowie, I am,

Very respectfully your servant in the Christ,
CARL FREDERICK STERN.

WRITTEN TESTIMONY OF DEACONESS IDA M. STERN.

SHILOH HOUSE, ZION CITY, ILLINOIS,
June 17, 1903.

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church in Zion, Zion City, Illinois.

MY DEAR GENERAL OVERSEER:—I desire to add my testimony to spiritual and physical blessings received through your ministry to that of my dear husband, although words are indeed feeble and inadequate to convey to the minds of others the blessings experienced in my spirit, my soul, and my body.

During the winter of 1895-96, I was first brought into contact with Zion teaching, through a young woman, member of the Christian Catholic Church in Zion, then my companion, friend and roommate.

It was her unselfishness, her consecrated life, her practical religion in everyday matters, which attracted me to her, and caused me to inquire about "her" Church, and its practices.

I became so attached to her during the short time of our acquaintance—about six or eight months—that when she left to take a position in the Zion Home, at Twelfth street and Michigan avenue, in the beginning of May, 1896, when it was first opened as a Christian, Temperance, and Divine Healing Home, I longed for her companionship, kindly consideration, and love, which she had always shown towards me.

A few days later I called to see her, and seeing the sick and the sorrowing all around in the Home, and hearing the testimonies of those who had been healed through faith in Jesus, I began to inquire further about the work.

She willingly and gladly told me, for I was now more prepared to listen, and eager to know all that any one could tell me about the wonderful work of Zion.

You were then preaching in Zion Tabernacle No. 2, on Stony Island avenue, Chicago, Illinois, and I wanted to hear you.

My friend arranged to accompany me, and together we went to the meeting on a Lord's Day afternoon early in May, 1896.

I was much impressed with the simple, straightforward presentation of the Gospel of Salvation, Healing and Holy Living, and the searching words which came from your lips brought conviction of sin to my heart.

Having been brought up in a manner which made me become careless and indifferent about religious matters, I had the very simplest things concerning real, practical Christianity to learn.

I had been baptized in infancy in the Lutheran church, but my religious training had been entirely neglected.

I sought, for a time, enlightenment and deliverance in the Roman Catholic church, but without finding any help or peace.

I also sought happiness in the world and its pleasures, but only found sadness and sorrow until I learned through you God's Way of Salvation, Healing and Holy Living through faith in Jesus, the Christ, our Lord.

The words you preached that Lord's Day afternoon remained with me during the week, and continued their good work in bringing keen conviction of sin to my spirit, and implanting in my heart a determination to do right, no matter what the cost.

I attended your meetings again and again on the Lord's Day afternoons.

Although I lived in the extreme northern portion of the city of Chicago, and your meeting-place was in the extreme southern portion, yet I felt that I could not afford to miss a meeting; for I was earnestly seeking to know God's Will concerning myself.

The third time I attended your meeting, when the call for Consecration came at the end of your address, I rose and repeated the Prayer of Consecration, fully understanding what I was doing.

I was saved that day in spirit.

But I had many things to learn.

The matter of Healing had not yet been taken into consideration by me, although I had need for Healing in body.

My whole nervous system was on the verge of a collapse.

For several summers, during the warm weather, I had always been obliged to leave my work and take a rest; for I was not physically strong enough to carry it through the whole year.

As I continued to attend your meetings, I saw the truth of Divine Healing, and that it was for me.

I sought it, and God healed my body and cleansed my blood.

I grew amazingly strong in a short time, and was able to do my work without effort during the whole of the summer of 1896.

I was baptized by Triune Immersion in July, 1896, in Zion Tabernacle No. 2, and received a marked spiritual blessing and physical strength.

I was married June 1, 1897, and I have found my husband during the six years of our married life, always kind, loving, considerate, patient and true.

Our life has been peaceful, congenial and happy, and God has been with us in every walk of life; for we have always sought Him in all things first.

He has answered our prayers for spiritual guidance, for Divine Healing many times of minor, as well as of serious, afflictions.

It has always been so good to know that God, our Heavenly Father, and Jesus, the Christ, have ever been with us, ready and able to help in every time of trial and need, and that we did not need to wait any specified time, but that the answer came when we sought the blessing.

He has provided strength for many duties, and enlarged our spiritual, mental and physical capacities for His service; and today we are both in perfect health, as far as we are able to judge.

We give God all the glory, but we do not wish to omit to record the fact that but for your faithfulness in preaching the Gospel we would, perhaps, both be far from God even now, and in deep darkness and infidelity.

For over two years it has been my privilege to be closely associated with Overseer Jane Dowie in her work, and to be with her in her joys as well as in her sorrows, having been appointed her Private Attendant and Secretary.

Her self-sacrificing labors of love, and works of faith; her zeal for the cause of the Christ, her kind, gentle consideration of those around her, have at all times been a means of encouragement to me to go forward doing right and obeying God, as well as a lovely example of true Christianity in every walk of life.

Both my husband and myself count it a great privilege to be permitted to be the servants of the General Overseer and Overseer Jane Dowie, and our prayer is that we may ever attend to duty faithfully and prove our love for them by deeds of faith, and by obedience to their every wish.

I cannot begin to enumerate, in a letter, the many blessings which God has bestowed upon me during the seven years that I have been associated with the Christian Catholic Church in Zion, but briefly, I wish again to say that I have been led out of great darkness into the Glorious Light and Liberty of the Full Gospel of Salvation, Healing and Holy Living.

May God bless our united testimonies to the Salvation, Healing, Cleansing and Keeping of others who may read these words as they are carried on the wings of the Little White Dove to the ends of the earth, and use them to His own glory; this is our only object in writing them.

Praying that your life may be long spared to spread the Glad Tidings of Great Joy among every tribe and nation, and thanking you and Overseer Jane Dowie for your prayers for us, and for your kindly consideration at all times, I am,

Faithfully yours in Jesus' Name,
IDA M. STERN.

NOTES FROM ZION'S HARVEST FIELD

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

Bay City, Michigan.

Zion Tabernacle, 411 Ingraham avenue.
Miss Christine Johnson, Deaconess-in-charge, 1515 McKinley avenue.
Services—Sunday, 10:30 a. m., 3:30 p. m.; Tuesday, 7:30 p. m.; Thursday, 7:30 p. m.

The Spirit of the Lord is upon Me,
Because He anointed Me to preach the Gospel to the poor:
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind.
If therefore the Son shall make you free,
Ye shall be free indeed.

. . . . . .

Know ye not, that to whom ye present yourselves as servants unto obedience,
His servants ye are whom ye obey.

Deaconess Johnson is an earnest, effectual worker in Zion, teaching the people to lead lives of purity.

The following lines from her tell how one man, who was bound by Satan in the very center of his vitality—his nerves—came to a knowledge of God as his Healer through LEAVES OF HEALING, and how, through faith in the Christ, he was made free in spirit, soul and body.

DEAR BROTHER IN THE CHRIST:—Peace to thee!

In regard to the work in Bay City, I rejoice to say we are still marching on.

I desire to say a few words in regard to the wonderful and miraculous deliverance from the tobacco habit of one of our new converts, Mr. Evans, whose application for membership I sent you last month.

A few months ago he was on the verge of insanity from chewing and smoking tobacco.

His nerves were in such a condition that whenever he met an officer of the law he was frightened imagining that the officer was after him.

Through reading LEAVES OF HEALING, he was convinced of sin and brought back to God.

Years ago he was converted in the Baptist church, but, receiving no food, he backslid.

He was delivered of the tobacco habit as soon as he asked it of God. I remain,

Yours in Zion's bonds, (MISS) C. JOHNSON.

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AND Jehovah said unto Moses, What is that in thy hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.—*Exodus 4:2, 3.*

GOD had been talking to Moses about a work which He had for him to do, when He spoke these words to him. He was going to send him down into Egypt to bring His people out of their bondage to the flesh, and form them into a nation to be ruled by Himself.

Moses offered his own weakness as an excuse for not doing this work.

The rod which he held in his hand was a very simple thing, yet God used it as a symbol of human nature, which is animal nature.

When not restrained in the grasp of a firm hand, human nature grovels on the earth as a serpent, going in the crooked paths of sin, and stinging its owner with the poison of passion and lust.

When man is ready to flee from this, he will hear God's command to take the serpent by the tail, and in a firm grasp, under God, it becomes a rod which will support him in the journey of life.

This animal nature, which gives man so much trouble when not controlled, gives force to all his higher faculties when held under control.

The power which enables man to obey God's commands is in the commands themselves, if he wills to obey them.

How often God's people, like Moses, look at their own weakness instead of looking at God's strength, when they have work to do for Him!

Some, like Aaron, are full of self-sufficiency, and feel strong in their own strength for God's work.

Aaron failed the first time that Moses left the people in his charge.

The Apostle Paul was a worker who needed not to be ashamed, for he recognized his own weakness and trusted in God's Strength.

The flesh can be brought into subjection to man's spirit by being crossed when it desires to rule.

Paul said he kept his body under.

Jesus said: "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." (Matthew 16:24.)

The self of the flesh must not die; but it must be brought into subjection to the Christ that He may rule in man. (Ephesians 4:15-32.)

When our Lord was crucified, it was His physical being that was nailed to the cross.

He "poured out His soul (or animal life), unto death, . . . yea, the death of the cross."

His followers must do this also, that their souls may rise to Newness of Life—the Life in God.

The soul and body of man by nature care only for material things.

They cling to the earth like all animals.

In the Christ, we may be lifted above the control of earth and earthly things.

When the Israelites, in their journey through the wilderness, let the flesh rule them, they murmured against God and their leader, and were bitten by serpents.

Then Moses, at God's command, fastened a serpent of brass upon a standard and those who had been bitten were healed when they looked upon it.

Jesus said:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in Him have Eternal Life.—*John 3: 14, 15.*

We can, in the Christ, always get the victory over the flesh.

Zion teaching shows the people how to deny the flesh and bring it into subjection to the Christ, that His reign may be established in this world, and His Kingdom come upon the earth as it is in Heaven.

Then there will be no sin and no sorrow, no sickness and no death.

Zion sends forth the truth, which shall bring about this happy condition in the world.

This was the condition of man before his fall.

The Restoration of All Things has already begun, and it is to be continued in the Millennium period until the kingdoms of this world shall become the Kingdom of our God.

Zion Literature is a great factor in this work, because it goes in the Power of God to carry His Covenant of Salvation, Healing and Holiness to the people.

Reader, you have a part to do in giving it to the world.

Work of Zion Literature in New Zealand.

The letter which follows is from Deaconess Wilhide, of Auckland, New Zealand:

20 COBDEN STREET, NEWTON,
AUCKLAND, NEW ZEALAND, May 29, 1903.

BELOVED SISTER IN JESUS:—Your exceedingly welcome letter came to hand some time ago.

Part of it I read at one of the meetings, and I am sure it proved a great blessing.

Accept our hearty thanks for the roll of Restoration Messages you sent us. It seems reasonable to believe that the results of the work of the Restoration Host will largely be seen in The Great Tribulation harvest.

Then many, who are now fighting our beloved General Overseer and his helpers, will thank God for him and the faithful labor which provided places of refuge for them during that awful time.

I have felt for a long time that by means of LEAVES OF HEALING and other Zion Literature, this Gospel of the Kingdom is to be published unto all nations.

It is our great privilege to sow the seed which is provided so abundantly.

For many years Elijah, the Restorer, has recognized but one parish, the world.

God help us to sow the seed in the morning, and in the evening to withhold not our hand.

Mr. Wilhide has done a good deal of Restoration work from house to house with me since we have been in Auckland.

We have been greatly blessed in doing it.

This work is excelled, perhaps, by no other as an educator.

Outside of Zion, surely gross darkness covers the people.

The churches here are trying every conceivable plan to keep their organizations together.

A new bishop of the Church of England recently arrived from England.

He was received with open arms by the city and lauded to the skies by the press.

In his first recorded sermon he taught baptismal regeneration.

A reception was given to the bishop and his family at Government House.

A supper was served, and before the guests dispersed they had a few round dances and a set of Lancers.

We are looking forward with great pleasure to the coming of our beloved General Overseer, Overseer Jane Dowie and Deacon Gladstone Dowie.

The Auckland papers have already reported his purpose to visit Australia.

LEAVES OF HEALING and THE ZION BANNER always meet a very hearty reception here.

As we read from time to time we can but say "This is the Lord's doing and it is marvelous in our eyes."

We enjoy the Literature Mission page and thank God that department is so far-reaching.

We constantly pray for every department of Zion and her world-wide work.

I must tell you what the White Dove did for Samuel Crickett, one of Zion's members here, who was baptized a few months ago in his ninetieth year.

He had held the position of pastor for many years but had never been a Christian until he received the teaching of Zion.

At the close of the service, on the day he was baptized, he sang in a remarkably strong, clear voice, his experience in a song of his own composition.

The enunciation was good and the heartfelt experience touched all our hearts.

I am sorry that I cannot convey it to you.

Yours in Jesus' Name,

ELIZABETH A. WILHIDE,
Deaconess in Christian Catholic Church in Zion.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending June 27, 1903.

4,084 Rolls to.....the Hotels of the United States
872 Rolls to.....Foreign Countries
512 Rolls to.....Various States of the Union
Number of Rolls for the two weeks..... 5,468
Number of Rolls reported to June 27, 1903, 2,837,772

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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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ZION CITY, ILLINOIS, SATURDAY, JULY 4, 1903.

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EDITORIAL NOTES.

"BEN MACDHUI," WHITE LAKE, MONTAGUE, MICHIGAN,
July 1, 1903.

"BLESSED IS THE MAN WHOSE STRENGTH IS IN THEE;
IN WHOSE HEART ARE THE HIGHWAYS TO ZION."

PASSING THROUGH the Valley of Weeping
They make it a place of Springs;
Yea, the Early Rain covereth it with Blessings.

THEY GO from Strength to Strength,
Every one of them appeareth before God in Zion.

WE WRITE these words within a few hours of our leaving our lovely little retreat on the shores of White Lake, after the longest continuous period of partial rest that we have had for many years.

WE SAY "Partial rest" because every day has brought to us heavy mails, and we have kept our hand upon the Helm of the work in Zion City and elsewhere, which has meant a number of hours of work each day in our Office.

But we have greatly enjoyed being free from interruption, and the quiet rest which has come to us as we have walked beside our little Galilee, and have gone out upon its lovely waters, and even into Lake Michigan, in our little launch.

AND NOW, within a few hours, we shall again be at our Headquarters in Zion City, much refreshed and stronger for the work that lies before us.

GOD WILLING, we shall hope to conduct the Reöpening Services of the enlarged Shiloh Tabernacle next Lord's Day, and to make final preparations for Zion's Third Feast of Tabernacles, which we shall conduct from Saturday, July 11th, to Tuesday, July 21st, and for which the full Program appears in this issue.

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WE HAVE been delighted to hear of the large audiences which have gathered at the principal meetings in Zion City every Lord's Day during our absence.

As many as five thousand five hundred have been reported to us as being present last Lord's Day afternoon in Shiloh Tabernacle.

THE WORK in Zion City in all its departments is so organized that it does not absolutely depend upon our presence.

Nothing stops. Zion continually Goes Forward in Zion City and in nearly every place in which Zion's Banner has been planted throughout the world.

The Banner now waves over every Continent, and on many Islands of the Sea.

THE FEAST OF TABERNACLES from year to year is intended to be especially a Time of Spiritual Blessing for God's people in Zion, and for those who, although not yet in Zion, have the Highways to Zion in their hearts.

These are they who must no longer halt between Two Opinions, but come out boldly and stand with us in Zion on the Lord's side.

WE REJOICE TO KNOW that our dear people in so many thousands will gather around us, although many, who would otherwise be present at the Feast of Tabernacles, will not be present at this time because they are arranging to come to Zion City to go with us to the Great Mission in Madison Square Garden, New York, in October.

Yet the numbers likely to be present will be far in excess of any that have yet attended any of the Feasts.

WE DESIRE our friends within reach to know that we are in much better condition to receive them now than we were last year.

But if they expect to find accommodation other than in tents, they must come very early.

Zion City is already almost filled in all its homes, and the Hospices will soon overflow.

We have, however, delightful camping grounds in Camp Esther and Camp Holiday, as announced at the close of the Program.

Camp Esther is especially designed for those who will attend the Gatherings during the Feast.

It is located in Shiloh Park, close to Shiloh Tabernacle.

AS WE RETURN to our work at Headquarters, the vast and world-wide importance of Zion's Onward Movements, the Necessities of the Nations, and the Terrible Consequences of attempting to rule, both in Church and State, without reference to the Law of God, are becoming more and more evident.

The craze for the extension of worldly empire by all the great Nations of the world, and the continuous increase in the strength of Armies and Navies, make it apparent that, but for the mercy of God withholding the wrath of man, great and terrible wars would be imminent.

In any event, terrible and desolating Wars on Sea and Land cannot be very long delayed, unless the Nations return to God.

THE FANATICISM of Mohammedism, the gross darkness of Heathenism, and the Ecclesiastical Mockery of Christianity, which is in so many Nations only a slightly veneered Paganism, with all the Miseries caused by long Centuries of Wrong which Nations have been inflicting upon each other, are all working together to make the Crisis acute.

ADDED TO all this are the continuous struggles for Commercial Supremacy between the Nations; and the World-wide Conflicts between Capital and Labor, between Wealth and Poverty, between Ignorance and Knowledge, between Darkness and Light, between Heaven and Hell.

TRULY IT IS a time when all Zion must seek for clear guidance from God, as she goes forth to proclaim the Gospel of the Kingdom of God and the Coming of the King.

WE EARNESTLY desire that our people shall realize that their Strength is in God, and as they tread the Highways to Zion, which pass through the Valley of Baca (Weeping), that they shall, as they do, make it a Place of Springs.

We trust that everywhere the presence of our people will bring with it the Grace that covers with Blessings the places that are desolate and barren.

ZION IS, beyond question, going from Strength to Strength.

WE EARNESTLY pray that all who can, will appear before God in Zion during these ten days, when many thousands

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will meet in our little City, which has been built by God and for God.

THE TERRIBLE CRIMES which are being committed all over the world must impress deeply even the most casual observer that the Spirit of Murder is rampant among the Nations.

NOT ONLY IS the dagger in the hands of the Anarchist ready to destroy the lives of rulers, but, as the lawless military regicides in Belgrade prove, the Leaders of Armies of the Nations are permeated with a murderous and revolutionary spirit which does not hesitate in the darkness of the night to assassinate even a King or Queen.

IT IS WELL known that many Monarchs are only saved from a similar fate by being carefully guarded.

Since they cannot depend upon their own Palace Guards, Monarchs are everywhere in fear, from Pekin to St. Petersburg, and from Constantinople to Berlin.

There is not a Nation or a Continent that is free from apprehension; and amid the "darkness which covers the Earth," and "the gross darkness which covers the peoples," there are thunderings and lightnings and the voice of the tempest to be seen and heard.

AT SUCH A TIME it is good for Zion to go up with us unto the Mount of God, beyond these clouds, and hear once more from God the Beautiful Law of the Ten Commandments which He gave to Moses in Horeb.

And then to listen to the still more beautiful Commandment which He gave to us through Jesus, the Christ, our Lord, on that night in which He was betrayed, when amid the darkness of an impending Calvary He uttered the Eleventh Commandment:

Love one another, even as I have loved you.

THROUGHOUT THE EARLY MORNING MEETINGS of the Feast, it will be seen that we shall expound the Eleven Commandments.

We are praying that the words spoken in Shiloh Tabernacle, and sent forth to all the world through the pages of LEAVES OF HEALING, may be blessed in bringing multitudes of men and women in all the Nations to see that

The Law of Jehovah is perfect, restoring the soul:
. . . . . .
The Judgments of Jehovah are true and righteous altogether.
. . . . . .
In keeping of them there is Great Reward.

WE ARE PROFOUNDLY convinced that, in these Times of Restoration, it has been given to us as Elijah the Restorer, to restore to both the Apostate Churches and the Heathen Nations of the World, the Eternal Law of Purity, Peace and Power, sincere obedience to which alone effects the Restoration of Man to God.

ZION EVERYWHERE loves and lives the Law of God, and recognizes the Authority of God.

Where that Authority is denied there can be no real Communion with God;

There can be No Real Peace with God;

There can be no Real Blessing from God;

For there is none other Way by which men can be saved than God's Way, and every other way is a Way of Destruction, and ends in Death and Hell.

IN THESE DELIGHTFUL SEASONS, that lie before us, of Communion with God and with each other, and of Preparation for still greater and more successful activity in God's work, we call upon all our people, as far as possible, to lay aside every secular employment, and to gather with us amidst the peaceful groves of Zion City, and in the Tabernacle of the Most High God.

HOW LOVELY are Thy tabernacles,
O Jehovah of Hosts!
My soul longeth, yea, even fainteth for the Courts of Jehovah;
My heart and my flesh Sing for Joy unto the Living God.

AND MAY THE SONGS which will ring through Zion's Courts during these next three weeks be heard throughout all the world, and bring Divine Guidance and Blessing to Multitudes of men and women, youths and maidens, and little children in every land and every tribe, and every tongue, and every Nation, until Jesus Comes.

BRETHREN, PRAY FOR US.

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PROGRAM

The Set Feasts of Jehovah . . . .
Ye shall proclaim to be Holy Convocations.—Lev. 23:2.

ZION'S THIRD FEAST OF TABERNACLES

WILL BE HELD IN SHILOH TABERNACLE, SHILOH GROVE, ZION CITY, ILLINOIS, FROM THE EVENING OF SATURDAY, JULY 11th, TO THE EVENING OF TUESDAY, JULY 21, 1903, AND WILL BE CONDUCTED

BY THE

REV. JOHN ALEXANDER DOWIE
(ELIJAH THE RESTORER)

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

SATURDAY, JULY 11
7:30 to 9:00 P. M.

Presentation and Consecration of the People to God.
Address by the General Overseer: "HEAR, O ISRAEL!"

LORD'S DAY, JULY 12 — *Early Morning Sacrifice of Praise and Prayer.*

6:30 A. M.

The First of a Series of Twenty-Minute Addresses by the General Overseer on "THE ELEVEN COMMANDMENTS."
"THE FIRST AND SECOND COMMANDMENTS; OR, THE SUPREMACY OF GOD, AND THE SIN OF IDOLATRY."

9:30 A. M.

First Convocation of Zion's Junior Seventies,
The Rev. Harvey D. Brasefield, Ph.B., will conduct the Exercises.

11:00 A. M.

The Rev. John G. Speicher, M. D., Overseer of the Christian Catholic Church in Zion of the City of Zion, will preach.

2:00 P. M.

GREAT GENERAL ASSEMBLY.

Full Processional of Zion's Robed Officers, White-robed Choir, (probably Eight Hundred to One Thousand in Line.)

Elijah the Restorer will deliver a Restoration Message from God, expounding the Words in 1 Kings, 18:21:

> And Elijah came near unto all the people, and said,
> How long Halt ye between Two Opinions?
> If Jehovah be God, Follow Him:
> But if Baal, then Follow Him.

A Reception of New Members into the Communion and Fellowship of the Christian Catholic Church in Zion, will be held at the close.

8.00 P. M.

Ordination of New Officers, and the Celebration of the Ordinance of the Lord's Supper.

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MONDAY, JULY 13 — ***Early Morning Sacrifice of Praise and Prayer.***

6:30 A. M. Twenty-Minute Address by the General Overseer: "THE THIRD COMMANDMENT; OR, THE SIN OF BLASPHEMING THE NAME OF GOD."

9:30 A. M. Second Convocation of Zion's Junior Seventies, Conducted by Overseer Harvey D. Brasefield.

11:00 A. M. THE ORDINANCE OF BELIEVER'S BAPTISM BY TRIUNE IMMERSION will be administered by Overseers Speicher, Mason, Brasefield and Excell, assisted by a number of Elders, Evangelists, Deacons and Deaconesses.

2:00 P. M. A MEETING FOR ZION WOMEN ONLY will be addressed by the Rev. Jane Dowie, Overseer for Women's Work in the Christian Catholic Church in Zion Throughout the World.

This meeting will be strictly limited to female members of the Christian Catholic Church in Zion, and no children under twelve years of age will be admitted.

8:00 P. M. A MEETING FOR ZION MEN ONLY will be addressed by the Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion.

This meeting will be strictly limited to male members of the Christian Catholic Church in Zion above the age of twelve.

TUESDAY, JULY 14 — ***Third Anniversary of the Consecration of the Site of Zion Temple;***

And Beginning of the Excavation for the Foundation of the New Shiloh Tabernacle.

Public Holiday in Zion City.

Trains will leave the Wells street Chicago & North-Western depot, Chicago, at 9:00, 9:30, and 10:00 a. m.

6:30 A. M. Early Morning Sacrifice of Praise and Prayer.

Twenty-Minute Address by the General Overseer: "THE FOURTH COMMANDMENT; OR, THE SABBATH OF JEHOVAH THY GOD."

9:30 A. M. Third Convocation of Zion's Junior Seventies, Conducted by Overseer Harvey D. Brasefield.

2:00 P. M. FULL PROCESSIONAL of Zion's Robed Officers, Choir, and Zion Restoration Host will march around the Site of Zion Temple, and thence to the Site of the New Shiloh Tabernacle, where it is expected that the General Overseer will set in motion the great Steam Shovel, which will be used in digging out the foundations of the New Tabernacle.

The Processional will then reform and take the seats reserved for them in Shiloh Tabernacle, where an Address will be given by the General Overseer on

"I WILL GLORIFY MY BEAUTIFUL HOUSE."

Special Offerings will be received at the close of this Address for the building of the New Shiloh Tabernacle, which it is expected will cost $400,000, and will seat about 16,000 persons.

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ELIJAH THE RESTORER.

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TUESDAY, JULY 14
(Continued.)

7:30 P. M. — Evening Sacrifice of Praise and Prayer.

* * *

WEDNESDAY, JULY 15 — *A Half Holiday in Zion City.*

6:30 A. M. — Early Morning Sacrifice of Praise and Prayer.
Twenty-Minute Address by the General Overseer: "THE FIFTH COMMANDMENT; OR, OBEDIENCE TO PARENTS AND LENGTH OF DAYS."

*

9:30 A. M. — Fourth Convocation of Zion's Junior Seventies,
Conducted by Overseer Harvey D. Brasefield.

*

10:30 A. M. — DIVINE HEALING MEETING,
Conducted by the General Overseer.
Address on "PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE TO GOD, WHICH IS YOUR REASONABLE SERVICE."
At the close of this meeting the General Overseer, Overseer Jane Dowie, and other Overseers and Elders and Evangelists will pray with the sick who are seeking the Lord for healing.

*

3:00 P. M. — A PROCESSION, headed by the Zion Guard with Band, consisting of
The Municipal Officers of the City of Zion,
All Officers and Employees of the Legal, Financial and Business Institutions of Zion,
All Officers and Employees of the Educational Institutions of Zion, and
All Officers of the Political Institutions of Zion will be REVIEWED BY THE GENERAL OVERSEER AT THE ADMINISTRATION BUILDING, and then proceed to Shiloh Tabernacle where a SERVICE OF THANKSGIVING will be held.
Those in the Procession, as they enter Shiloh Tabernacle, will take their places in the Choir and Officers' Gallery, and on the ground floor.
Spectators will occupy the remaining galleries.

*

7:30 P. M. — Evening Sacrifice of Praise and Prayer.

* * *

THURSDAY, JULY 16 — *Early Morning Sacrifice of Praise and Prayer.*

6:30 A. M. — Twenty-Minute Address by the General Overseer: "THE SIXTH COMMANDMENT; OR, THE CRIME OF MURDER BY MEN AND NATIONS."

*

9:30 A. M. — Sixth Convocation of Zion's Junior Seventies,
Conducted by Overseer Harvey D. Brasefield.

*

11:30 A. M. — CONFERENCE OF WOMEN ELDERS, EVANGELISTS AND DEACONESSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION,
Conducted by Overseer Jane Dowie.

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THURSDAY, JULY 16 (Continued.)

2:30 P. M. CONFERENCE UPON THE WORK OF ZION RESTORATION HOST THROUGHOUT THE WORLD, with special consideration of the Mission to New York in October and November next, when it is expected that more than three thousand members of Zion Restoration Host will be present.

The General Overseer will preside, and at the close will administer the Restoration Vow to New Members of the Host, and Consecrate and Separate them to the Work of God in Zion by the Laying on of Hands.

***

8:00 P. M. Evening Sacrifice of Praise and Prayer.

*** *** ***

FRIDAY, JULY 17 — *Early Morning Sacrifice of Praise and Prayer.*

6:30 A. M. Twenty-Minute Address by the General Overseer: "THE SEVENTH COMMANDMENT; OR, THE CRIME OF ADULTERY."

***

9:30 A. M. Seventh Convocation of Zion's Junior Seventies,
Conducted by Overseer Harvey D. Brasefield.

***

11:00 A. M. CONFERENCE OF MALE OFFICERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION,
Conducted by the General Overseer.

***

2:30 P. M. THE ORDINANCE OF THE PRESENTATION AND CONSECRATION OF YOUNG CHILDREN TO GOD, will be conducted by the General Overseer.
He will deliver an address on the Words: "WHAT THEN SHALL THIS CHILD BE?"

***

8:00 P. M. Evening Sacrifice of Praise and Prayer.

*** *** ***

SATURDAY, JULY 18 — *Early Morning Sacrifice of Praise and Prayer.*

6:30 A. M. Twenty-Minute Address by the General Overseer: "THE EIGHTH COMMANDMENT; OR, THE CRIME OF STEALING."

***

2:00 P. M. Zion Athletic Association; Field Games on the Northwest Corner of Shiloh Park.

***

8:00 P. M. Evening Sacrifice of Praise and Prayer.

*** *** ***

LORD'S DAY, JULY 19 — *Early Morning Sacrifice of Praise and Prayer.*

6:30 A. M. Twenty-Minute Address by the General Overseer: "THE NINTH COMMANDMENT; OR, THE CRIME OF BEARING FALSE WITNESS."

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LORD'S DAY, JULY 19
(Continued.)

9:30 A. M.

The General Overseer will speak on "TRIUNE IMMERSION; GOD'S SEAL ON A LIVING CHURCH."

At the close of this Service the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, will Administer the Ordinance of Believers' Baptism.

All persons desiring to be Baptized on this occasion must fill up their Application Cards for Baptism, and present them to the General Recorder, Deacon Andrew C. Jensen, and his Assistants, not later than 9 a. m.

✠

2:00 P. M.

GREAT GENERAL ASSEMBLY.

FULL PROCESSIONAL of Zion Robed Officers, White-robed Choir, and all the members of Zion Junior Seventies, under their Leader, Overseer Brasefield.

The General Overseer will speak on "THE MINISTRY OF CHILDREN IN ZION." And at the close of this Service he will Administer the Vow of Zion Restoration Host, Organizing the Junior Seventies into Zion Junior Restoration Host.

✠

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

✠ ✠ ✠

MONDAY, JULY 20

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M.

Twenty-Minute Address by the General Overseer: "THE TENTH COMMANDMENT; OR, THE CRIME OF COVETOUSNESS."

✠

9:00 A. M.

Eighth Convocation of Zion Junior Restoration Host,
Conducted by Overseer Harvey F. Brasefield.

✠

11:00 A. M.

EDUCATIONAL CONFERENCE,
Presided over by Overseer Brasefield.
Addresses by Members of the Faculty of Zion College, Zion Preparatory and Zion Manual Training Schools.

✠

2:00 P. M.

A CONFERENCE ON ZION'S BUSINESS INSTITUTIONS, will be conducted by the General Overseer, and Addressed by Managers of the Various Institutions. The Meeting will be Strictly Limited to Investors in Zion's Stocks.

✠

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

✠ ✠ ✠

TUESDAY, JULY 21

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M.

Twenty-Minute Address by the General Overseer on "THE NEW, OR ELEVENTH, COMMANDMENT."

Jesus said:

> A New Commandment I give unto you,
> That ye love one another;
> Even as I have loved you,
> That ye also love one another.

Obedience to this Commandment is the Universal Proof of Christian Discipleship.

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TUESDAY, JULY 21
(Continued)

9:30 A. M. Ninth Convocation of Zion's Junior Restoration Host, Conducted by Overseer Harvey D. Brasefield.

11:00 A. M. A CONFERENCE CONCERNING DORCAS AND MATERNITY DEACONESS WORK IN ZION THROUGHOUT THE WORLD. Conducted by Overseer Jane Dowie.

2:00 P. M. A CONFERENCE ON ZION BUSINESS INSTITUTIONS, will be Conducted by the General Overseer and Addressed by Managers of the Various Institutions. The Meeting will be Strictly Limited to Investors in Zion Stocks.

8:00 P. M. THE ORDINANCE OF THE LORD'S SUPPER will be Administered by the General Overseer and Ordained Officers of the Christian Catholic Church in Zion. This Gathering will be open only to Members of the Christian Catholic Church in Zion, and other Christians desiring to commune with them. At the close the General Overseer will deliver the CONCLUDING ADDRESS OF THE FEAST.

REDUCED FARE—FEAST OF TABERNACLES.

ONE AND ONE-THIRD FARE FOR ROUND TRIP TO ZION CITY—CONDITIONS OF SALE OF TICKETS.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Third Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 11th and July 19th, inclusive.

The following directions are submitted for your guidance:

First—Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first three days of the meeting—that is, July 9th, 10th, 11th, 13th, 14th and 15th.

The advertised dates of the meeting are from July 11th to 19th; consequently you can obtain your tickets not earlier than July 9th and not later than July 15th.

Be sure that when purchasing your going ticket you request a certificate.

Second—Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

Fourth—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 16th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated, and, consequently, you will not get the benefit of the reduction on the whole journey.

No refund of fare will be made on account of failure to have certificate validated.

Sixth—So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons from all points throughout the United States and Canada, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the limit fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado as far west as Denver; Kansas, Oklahoma and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Michigan, Indiana, Ohio, Kentucky, Tennessse, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and the territory south and east of Toronto, Canada.

SPECIAL TRAINS BETWEEN CHICAGO AND ZION CITY.

On Lord's Days, July 12th and July 19th, trains will leave the Wells street depot at 11:30, 11:45, 11:50 and, if necessary, at 11:55 a. m., and will return after the services. Round trip tickets, 30 cents.

On Tuesday, July 14th, trains will leave the Wells street depot at 9, 9:30 and 10 a. m., returning after the afternoon service. Round trip tickets, 30 cents.

On all other days, during the Feast, extra cars will be added to the regular trains for the accommodation of those wishing to attend the Feast. Round trip tickets, 50 cents.

CAMP HOLIDAY—1903.

REGULATIONS AND PROVISIONS FOR THE SEASON.

Persons desiring to spend a holiday or attend the great teaching meetings of Zion will find, either as individuals, families or parties, inexpensive tenting conveniences, with good water near at hand in Zion's tents now in service in Camp Holiday, Zion City.

The tents are made of heavy duck material, strongly stayed, with fly, and are rainproof, being pitched above board floors.

The season's price of tents 9½x14, furnished, is $7; or unfurnished, $5 per month, when taken for two or more months, but not to be sublet.

Tents may be rented by the week at $4 for the first week and $2 a week thereafter.

The Feast of Tabernacles' rate is always $2.25 a person, four persons to a tent; otherwise the rate is double. Single cots for single nights, 25 cents; tent rates per day, $1.25.

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All rentals payable in advance, in every case, whether by the month, week or day.

THE FURNITURE.

The furniture consists of the necessary cots, mattresses and chairs, one table, water-pail, tin cup, wash-basin and slop-pail to a tent. The bedding includes one white sheet, two light and one or two heavy blankets, and a pillow and pillow-slip to a single and two of each to double cots. Two-wick oil stoves may be rented for $1 a month, supplied with oil; and cooking and eating utensils, including stew-pans, tin plates, cups, knives, forks and spoons, may be secured at a rental of 50 cents a month.

TENT PROVISIONS AND REGULATIONS FOR 1903.

Two tents may be required in some instances, even these would be cheaper than one large one. Then one can be used for sleeping, and the other for cooking purposes.

During the Feast of Tabernacles, tents will again be located in Camp Esther in Shiloh Park, for which a charge of $2.25 a person for the ten days will be made; but persons leasing tents in Camp Holiday for at least a two months' period may obtain accommodations for the occasion at the season rental price.

Applications for such accommodations or conveniences should be addressed to Deacon James F. Peters, Administration building, Zion City, Lake County, Illinois.

THE RATES AT ELIJAH HOSPICE

NOW AND DURING THE FEAST OF TABERNACLES ARE AS FOLLOWS:

European Plan—One person in a room, $1.00 per day and up; two persons or more in a room, 50 cents per day and up; one person in a room, $6.00 per week and up; two persons or more in a room, $3.00 per week and up.

The above rates are for lodging only.

American Plan—One person in a room, $1.75 per day and up; two persons or more in a room, $1.25 per day and up; one person in a room, $10.00 per week and up; two persons or more in a room, $7.00 per week and up; single meals, 25 cents.

Children under twelve years old half rate.

The American Plan includes board and room.

Rooms will be charged for from the date reserved.

FRANK W. COTTON, Manager.

Notes of Thanksgiving To Zion's God.

Pain Relieved in Broken Hand and Wrenched Shoulder.

And these signs shall follow them that believe; in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.—*Mark 16:17,18.*

MOUND CITY, MISSOURI, February 7, 1903.

DEAR GENERAL OVERSEER:—Last winter I lived in Falls City, Nebraska.

I was walking on the street when it was a sheet of ice.

I slipped, and to save myself in falling, threw out my right hand, and broke the bone above the little finger.

The joint of the little finger was severely bruised.

I suffered great pain from it.

I carried it in a sling and, for three weeks, doctored it with everything I could think of, but got no relief.

I suffered day and night with great pain.

One Sunday in January, 1902, I went to Zion Tabernacle.

The Elder was away holding services, and his wife, Evangelist Hoy, preached that night.

I came to have the Elder pray, and was disappointed that he was absent.

But a sister said, "Evangelist Hoy will pray if you will obey God, and expect Him to heal you now."

Mrs. Hoy talked to me and then prayed, and the pain all left.

The next morning I went to sawing and splitting wood with that hand, and found the bones strong and sound; and they have been so for over a year now, giving me no pain or trouble.

I give God all the glory for delivering me.

I praise Him for blessing me throughout the year.

Several months ago I did that which I should not have done. I went out to sell a liniment.

I see now that I was on the Devil's territory and got tripped.

I went out of a house, slipped on a board walk, and grabbed at a railing to save myself, and wrenched my shoulder and sides.

I could not take off my clothes without help.

I went home ashamed of what I had been selling.

I had no desire to try the liniment on myself.

I prayed, but got no relief.

I felt that I must see Elder Hoy and have him pray for me.

I came across the Missouri line to Falls City on Thursday, the 5th of February, and went to a Zion prayer-meeting which was led by Elder Hoy.

I was expecting to get healed and I was.

Before I came I repented of my mistake in peddling liniment.

He prayed and laid hands on my shoulder and sides, and all pain left and I could use them at once.

They are perfectly well now.

I praise God for His goodness to me in my last days.

Yours in Jesus' Name, SIMEON WALLACE.

Healing of Disease and of Injuries Received in an Accident.

And Paul went down, and fell on him, and embracing him, said, make ye no ado; for his life is in him.—*Acts 20:10.*

CANON CITY, COLORADO, January 30, 1903.

DEAR GENERAL OVERSEER:—I wish to corroborate the testimony of my healing as written by my son, William V. Walker, and published in LEAVES OF HEALING, January 17, 1903.

I also wish to add to it.

I have long felt it my duty to express my thanks to God for His wonderful healings, and to you for your prayers in behalf of me and mine.

In that attack, October 21, 1902, I was seized with severe chills and inexpressible pain in my chest.

I could not get warm, and suffered intensely until shortly after he sent the dispatch, when I experienced relief.

Three days after, I was able to ride home from Victor to Canon City, a distance of thirty miles, in a farm wagon, over very rough mountain roads, without experiencing any ill effect.

While driving into town on the afternoon of December 12, 1902, the horse shied at an automobile and upset the buggy, throwing me out and dragging me a short distance.

I was badly hurt and suffered so intensely that it seemed I could not live; but God heard me and took away the intense misery, so that in half an hour I was able to sit up.

When my horse was brought back to me, I drove home, a distance of a mile and a half, although I was still dazed when I reached home.

I did not know the extent of my injuries until I was examined at home.

Half the surface of the top of my head was skinned from being dragged; my left shoulder was bruised; my left elbow badly hurt; two short ribs on the left side were broken about two inches from the spine; and my left hip was terribly bruised, and about an inch in length broken from the front edge of the hip bone.

My wife bathed my head and picked out some gravel from the flesh, and helped me to bed.

It was dark by that time, and my hurts were paining me severely.

The family united in prayer for me, and I was soon resting easily, and slept fairly well all night.

For several days I was unable to lift my feet from the floor.

I seemed to be partially paralyzed from my hips down.

The passage of clotted blood from the bowels indicated some internal injury.

We kept praying and trusting God for healing, and although I am not yet entirely sound, I am constantly gaining strength, and for the last three weeks I have been able to attend to the morning and evening chores.

I thank God for this, and for many other great blessings of spirit, and healings of myself and family.

I thank God for his teachings, through you, whereby we have received great benefits.

Very respectfully, ENOCH WALKER.

Healed of Asthma.

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the Breath of Life; and man became a living soul.—*Genesis 2:7.*

3413 BROADWAY,
EVERETT, WASHINGTON, March 7, 1903.

DEAR SIR:—I thank you for praying for me, and God for healing me.

He healed me of asthma.

I did not receive instantaneous healing; but God healed me just as quickly as I would let Him.

At first my faith was not strong enough, and it was hard for me to let loose of the world.

Then I laid, as I thought, everything at His feet; but He showed me one more thing, which I made right, and then I received healing.

Pray for me that I may gain strength to work for the Lord.

Your brother in Jesus, BEN E. MCCORMACK.

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"Choose ye this day whom ye will serve!"

Surrounded by Thousands of Living Witnesses, whose spirits, souls and bodies had been purified and renewed by the Divine Fire of the Holy Spirit, sent from God in answer to his prayer, Elijah the Restorer made the same ringing demand for a choice that the Tishbite had made on Carmel's Mount, on that day when the Divine Fire had consumed his sacrifice.

Elijah the Tishbite made his call in the presence of a king, some hundreds of priests and a few thousand people of a single nation.

Elijah the Restorer sends forth his call to every king and potentate, to every ecclesiastic, yea, to all men, in every land and nation, of every race and tongue; for the Consummation of the Age is at hand.

The Choice is the same, however.

It is a Choice between serving God, Author of all Wisdom, Purity, Love, Truth, Light and Life; and serving Baal, by a gratification of the desires of the flesh, which is the deification of Folly, Uncleanness, Lust and Falsehood, the end of which is darkness and death.

As in that day, God's Israel stands halting between Two Opinions, God's in name; Baal's in deed.

The call of Elijah the Restorer was uttered at the Reopening of the Enlarged Shiloh Tabernacle last Lord's Day afternoon.

During the month of the General Overseer's absence at Ben MacDhui, on White Lake, near Montague, Michigan, this great building had undergone a wonderful transformation.

The roof had been made higher and the Tabernacle very much wider; the seats in the galleries had been raised and extensive additions had been made to the robing-rooms.

These changes had made possible the seating of about 8,000 people instead of 5,200 as formerly.

They have also added very greatly to the appearance of the interior of the Tabernacle.

God, in His goodness, had given Zion City a most perfect and beautiful summer day.

The terrible heat of the previous week and the wind and rain of Saturday had passed away.

Lord's Day had dawned with the sun smiling down from a cloudless sky upon a scene of beauty, tranquility and peace, his warm rays tempered by a cooling breeze from the lake.

For several days, the people had been gathering to Zion City from Chicago and many other places, far and near, and on the morning of this day, two long excursion trains brought several hundred more.

People also came in large numbers in carriages from Waukegan, Kenosha and other nearby places.

When the hundreds upon hundreds of Zion White-robed Choir and Robed Officers came thronging into the building from several different entrances, yet marching in perfect order to the inspiring music of the Processional, there were over six thousand persons who witnessed the impressive scene.

There was a profound hush of reverent silence as the man of God pronounced the Invocation.

There was real joy, gladness and praise in the hymn in which the great multitude joined with a mighty volume of harmony.

The people united with Deacon A. J. Gladstone Dowie, in the recitation of the Apostles' Creed and the reading of God's Commandments, with an earnestness which was full of meaning.

The Scripture reading, by the General Overseer, of the story of Elijah and the priests of Baal on Mount Carmel, was accompanied by plain-spoken, forcible, and practical comment, applying the lessons of that great contest to the men and conditions of today.

While the tithes and offerings were being received, Zion White-robed Choir sang, with great spiritual power, and artistic excellence, a chorus from the Messiah:

> And the Glory of the Lord shall be revealed,
> And All Flesh shall see it together;
> For the mouth of the Lord hath spoken it.

Then came that Inspired Message of Elijah the Restorer, at the close of which, there were no apparent exceptions as the thousands rose to signify their choice, "Jehovah is my

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And in that day thou shalt say, I will give thanks unto Thee, O Jehovah; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my Salvation; I will trust, and will not be afraid: for the Lord Jehovah is my Strength and Song; and He is become my Salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto Jehovah, call upon His Name, declare His doings among the peoples, make mention that His Name is exalted. Sing unto Jehovah; for He hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. (Isaiah 12.)

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. (John 7:37-39.)

ELIJAH THE RESTORER WELCOMES THE MULTITUDES TO THE RIVER OF LIFE AT THE FEAST OF TABERNACLES.

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God," and to express their determination to render Him loyal and loving obedience.

About three-fourths of this great audience remained to the Ordinance of the Communion of the Lord's Supper, which was administered by the General Overseer, assisted by hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses.

It was a season of real communion with God.

A few moments of loving, confidential "family talk" by God's Messenger, the singing of Zion's parting song, "God be with you till we meet again," the Benediction, the Salutation and response, "Peace to thee," and "Peace to thee be multiplied," closed a service of the richest spiritual blessing for the thousands who attended, and of eternal significance to all the world.

Shiloh Tabernacle, Lord's Day Afternoon, July 5, 1903.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing as they came, the words of the

PROCESSIONAL.

Oh, 'twas a joyful sound to hear
Our tribes devoutly say,
Up, Israel! to the temple haste,
And keep your festal day.

At Salem's courts we must appear,
With our assembled powers,
In strong and beauteous order ranged
Like her united towers.

Oh, ever pray for Salem's peace;
For they shall prosperous be,
Thou holy city of our God,
To bear true love to thee.

May peace within thy sacred walls
A constant guest be found;
With plenty and prosperity
Thy palaces be crowned.

For thy dear brethren's sake, and friends
No less than brethren dear,
I'll pray, May peace in Salem's towers
A constant guest appear.

But most of all I'll seek thy good,
And ever wish thee well,
For Zion and the Temple's sake,
Where God vouchsafes to dwell. Amen.

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.

RECITATION OF CREED.

Deacon A. J. Gladstone Dowie then led the Choir and Congregation in the recitation of the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

Deacon A. J. Gladstone Dowie then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord have mercy upon us, and incline our hearts to keep this law.

I. Thou shalt have no other gods before me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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 read from the Inspired Word of God, the 1st Psalm, and then the 18th chapter of the first book of Kings, commenting as follows upon the 1st verse:

And it came to pass after many days, that the Word of Jehovah came to Elijah, in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.

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The Hebrew interpretation of the word Elijah is "Jehovah is my God!"

You will see the significance of this when you read of the people at Mount Carmel shouting "Eliyahu!"

They were shouting Elijah's name when they cried: "Jehovah is God!" "Jehovah is God!"

The dark reign of the cruel Baal had passed away.

"My God is Jehovah" was the keynote of Elijah's whole life and ministry.

It is probable that the name was fastened upon him because of his continual declaration of his faith in Jehovah as the Supreme Being, and was not his original name.

Remember, as we read this 18th chapter, that Elijah had appeared and said unto Ahab, the apostate king, "As Jehovah, the God of Israel, liveth. before whom I stand, there shall not be dew nor rain these years, but according to my word."

That was fulfilled.

And it came to pass after many days that the Word of Jehovah came to Elijah.

Unlimited Power in the Word.

The Word came. The Word is everything.

In the beginning was the Word and the Word was with God, and the Word was God.

There is no way in which God reveals Himself more amazingly and powerfully to man than in the Word.

What do words mean?

They mean, when God is in them, and when the Administration of the Spirit and Power of God is there, the bringing of Light out of Darkness, or Order out of Chaos, and the Absolute Control of every Power in the Universe.

They mean the liberation, redemption and regeneration of lawless and disobedient men under condemnation and in darkness, and held in bondage by diabolical possession.

They mean a transformation perfect and complete.

When the Word of God comes to a messenger of God, he knows it.

And Elijah went to show himself unto Ahab. And the famine was sore in Samaria.

And Ahab called Obadiah, which was over the household. (Now Obadiah feared Jehovah greatly: for it was so, when Jezebel cut off the prophets of Jehovah, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts.

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him. and fell on his face, and said, Is it thou, my Lord Elijah?

And he answered him, It is I: go, tell thy Lord, Behold, Elijah is here.

And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not.

And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

And it shall come to pass, as soon as I am gone from thee, that the Spirit of Jehovah shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear Jehovah from my youth.

Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid an hundred men of Jehovah's prophets by fifty in a cave, and fed them with bread and water?

Elijah Seen in Most Unexpected Places.

That which seemed to this people most marvelous concerning Elijah was that he was here, there, and everywhere.

The other day a man said: "I have been in Egypt, in India, and all over Europe, and I find Dowie everywhere. (Laughter.)

"I found LEAVES OF HEALING in Shepherd's Hotel, Cairo; and when I got to Madras he was there. The first thing I saw was his face."

May God grant that the Message of Elijah may go everywhere. (Amen.)

Obadiah was afraid lest he might suddenly disappear.

Elijah was ubiquitous, in his opinion. No one knew where to find him, until he suddenly appeared where he was least expected.

Obadiah was comforted very much when he received the answer of the prophet.

And Elijah said, As Jehovah of Hosts liveth, before whom I stand, I will surely shew myself unto Him today.

A Perfect Obedience Scorns the Fear of Death.

Obadiah knew, and Elijah knew, that Ahab had been wanting to kill him for three and one-half years.

What did that matter?

If God sends you to do a certain thing, it does not matt you get killed.

There are far worse things than getting killed.

It is a worse thing to live sometimes.

When I hear people say, as an excuse for sin; "a m must live," I say, "No, you can die. You do not need live."

You do not need to lie or steal in order to live.

If the Almighty God will permit it, die.

If God has work for you to do, and says, "Go," you wou better go.

When God's minister says, "Go," you would better go.

The authority of his Divine commission entitles him command.

Obadiah obeyed Elijah.

Elijah the Prophet had more power in Israel than Ahab t King.

His very name has more power today than the names of the Kings of Israel that ever lived.

So Obadiah went to meet Ahab, and told him: and Ahab went to me Elijah

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, it thou, thou troubler of Israel?

And he answered, I have not troubled Israel; but thou, and thy fathe house, in that ye have forsaken the Commandments of Jehovah, and th hast followed the Baalim.

Now therefore send, and gather to me all Israel unto Mount Carmel, a the prophets of Baal four hundred and fifty, and the prophets of the Asher four hundred, which eat at Jezebel's table.

Here is the Prophet telling the King what to do, and th King must obey, although he wants to kill him.

He could not kill Elijah.

If a man, no matter how humble he may be, has a Messag from God, be it to a peasant or to a king, it must be delivere on pain of eternal consequences.

So Ahab sent unto all the children of Israel, and gathered the prophet together unto Mount Carmel.

Prophets Who Hide From Enemies Become Useless and Impious.

I wonder why Elijah did not say to Obadiah: "Obadiah look up these one hundred men that you hid in a cave."

Why did they not come without being sent for? Why wa it that they hid themselves at all?

There is no place for the Prophet of God to hide unless Goo so directs, and that must be on rare occasions.

When a man, who is a messenger of God, sent with a Mes sage to humanity, hides himself merely because his life is i danger, he will soon lose all his prophetic power.

Whenever you keep back the Message of God, God sets you aside.

Elijah could not use a crowd of cowards who were willing to hide in a cave and be fed on bread and water by Obadiah.

There is never a place or a time for a true prophet of Goo to hold his peace for fear of his life. The reason must be a better one than that of mere self-preservation.

It does not matter if he gets killed: for Jesus said:

And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put t death. And ye shall be hated of all men for My Name's sake: but he that endureth to the end, the same shall be saved.

Jesus reminded the people of Israel that their fathers had slain God's prophets.

Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.

Although He knew that they desired to kill Him He told them the truth.

That is the spirit of a true prophet.

These Obadiah prophets were of no use at all.

Men who are ready to be silent and let the wrong go on and the law of God be trampled upon, will very soon become tramplers upon the Divine Law themselves.

Elijah did not want prophets of that kind; he was stronger without them.

He gathered all the enemy upon Mount Carmel: four hun- and fifty prophets of Baal and four hundred prophets of Asherah.

And Elijah came near unto all the people, and said, How long halt ye between Two Opinions? if Jehovah be God, follow Him: but if Baal then follow him. And the people answered him not a word.

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Elijah addressed the people: for there was no use talking to these prophets.

There Are Some Men Who Have Gone Beyond the Power of Redemption Upon Earth.

They are not ignorant.

They have deliberately chosen to be apostates and cowards, and there they stand.

So Elijah did not talk to the king. He did not talk to the prophets, but he went out and talked to all the people.

He said, "How long halt ye?"

The word is very significant in the original, which means, how long will you go lame? or still more literally, "How long will ye go limping on both hocks?" or, again, "How long are ye going on two stilts?"

It is a miserable thing for a man not to know where he stands.

When he calls himself an agnostic, one who knows nothing, or is not certain about anything, it is the word which very well describes his condition.

He knows nothing, and when he talks he says nothing. *Ex nihilo nihil fit* (out of nothing, nothing comes).

One is sometimes almost tempted to believe that the definition of man which that poor, miserable Mrs. Baker Eddy gives is true in some cases.

In one of her definitions of man, she says: "Man is the product of nothing, or the opposite of something."

I think there are some men who look as if they were, spiritually, the product of nothing (laughter), and they are a little less than nothing at all in one sense.

Those Who Are Lukewarm Are an Abomination to God.

There are a great many people in the front ranks of all the Apostate Churches whose religion is worth a little less than nothing at all.

There is nothing to it.

Why do you not stand somewhere and be something? Do not pray: "Oh, to be nothing!" Every one sees you are that now. Be something, by the Grace of God.

God spews out of His mouth those who are neither cold nor hot, because their lukewarmness is the most offensive thing upon God Almighty's earth.

You do not know where to find such a person, because he is swaying here, and there, and is good for nothing either to God or man, or even the Devil.

He is an abomination anywhere and everywhere. Even in hell they may not want him. (Laughter.)

Get a Conviction.

There are plenty of facts upon which to found a conviction.

A man with a conviction, even if he is wrong in part, will get somewhere.

He will work out that conviction until the bad gives way to the right.

Get a conviction, and work at it.

"Is your father a Christian?" I once asked a little boy.

"He is a member of the church, sir," was the reply.

"I did not ask that. Is your father a Christian?" I said.

"He is a church warden, sir," said the little fellow.

He wanted to back up his father as much as he could.

"Is your father a Christian, my son?" I asked again.

At last he said: "Well, sir, he may be, but he does not work much at it" (Laughter.)

There are many Christians of that kind.

Their children would have to say that they are Christians by profession, but do not work much at it.

Even the Devil, while he uses them, mocks them, and is ashamed of them. (Laughter.)

How long halt ye between Two Opinions? if Jehovah be God, follow Him: but if Baal, then follow him.

Take your stand.

Get on one side or the other and fight.

When two armies are fighting they have no use for a crowd of people who stand between the two armies and say: "We do not know whether we are going on your side or on the other."

Neither side wants them.

They must either get out of the way or be shot; and both sides will sweep them away in short order.

Elijah Was Left Alone of All the Prophets.

Get a conviction, and act upon it.

That is what Elijah meant, and the people answered him not a word.

That is the way people do when they are cornered. They say nothing.

Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah.

That shows what became of the faithless Obadiah prophets. They had gone back; and very likely some of them were to be found among the prophets of Baal.

At least, Elijah said that as far as the prophets were concerned he stood alone.

It was said that there were 7,000 in Israel who had not bowed the knee to Baal; but no one knew it, except God, until after the people were shouting; then they shouted too.

But there were no prophets of Jehovah left.

The Truth Must Be Unadorned and Unvarnished.

There was only one man left on God Almighty's earth who would say what God Almighty sent him to say, in plain language, and without any adorning.

If you can receive truth only when it is dished up with all kinds of shameful and abominable lies, in stories that are full of lust and abomination from start to finish, with just here and there a little sentiment of truth, then you will never get truth: for the lies you swallow will kill you.

Elijah's business was to speak the truth, and live it.

Elijah said unto the people:

I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under.

The Source of the Fire of the False Prophet.

St. Chrysostom, one of the fourth century Christian fathers, says: "I speak as an eye-witness. In the altars of the idols there are, beneath the altar, channels, and underneath, a concealed pit; the deceivers enter these and blow up a fire from beneath upon the altar, by which many are deceived, and believe that the fire comes from heaven."

There is a good deal of fire that still comes the same way, "from beneath," and not from heaven.

That was a common trick of these priests of Baal, and it still is: for they pretend that Masonry is from heaven when it is false fire from beneath, and its central symbol, the point within the circle, is the ancient shameful symbol of the Phallic worship, and of Baal, the sun-god.

But Elijah sprung this test upon them so suddenly that they were not prepared for it.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under.

And call ye on the name of your god, and I will call on the Name of Jehovah: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, and put no fire under.

They would have liked very much to evade that test.

But there was Ahab looking at them; and they knew that it meant that if they did not come to time, they would lose their heads.

So they went at it in despair, not knowing how they would get out, because Ahab had agreed that if it was to apply to Elijah the same way as to them, it was a fair test.

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made.

They jumped and jumped and ran around until they were worn out, and began to limp.

And it came to pass at noon, that Elijah mocked them.

There Is a Proper Place for Mockery.

I have made a mock of the enemy and especially of the Modern Priests of Baal for many years, with their "continuous

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performance" in the Masonic Lodges of the sham resurrection of the mythical Hiram Abiff, the son of the widow of Tyre, by King Solomon, on "the five points of Masonry," with "the Lion's Paw," and "the omnific word" MAH-HAH-BONE! What utter trash and lies!

I do not see why I should not have some fun when there is some serious work on.

The priests of Baal in Chicago told me that I would be destroyed by them.

They said that they could get up revivals.

The *Daily News* and the churches tried hard for several years to get up revivals.

Once, after I had closed a series of meetings in the Auditorium, they began to hold services there, but had to quit in about three weeks.

Again, when I was conducting services in the Auditorium with tens of thousands coming to hear, they started a movement with all the ministers combined, in the Willard Hall, which holds less than a thousand, and they had to quit after a short time.

I hear some strange things about one minister, who told one of the most shameful lies that any minister of the Gospel by profession ever told.

R. A. Torrey of Moody's Tabernacle, Chicago, said openly that it was a positive falsehood that he ever asked me to pray for his daughter, or ever thanked me for praying.

My only reply to that was to publish his letters *verbatim et literatim.*

He then said that they were "faked" letters; and that it was a lie to say they were written by him.

I sent his letters to the engraver and had them etched, and then printed facsimiles of them.

Still he said that they were not his, and yet there were the facsimiles. All this will be found in my *Reply to the Ram's Horn* in LEAVES OF HEALING of March 4, 1900, Volume VI., No. 20, pages 642, 643 and 645.

Credit Dishonestly Appropriated.

I have a report of what he calls his mission in the State of Victoria, Australia.

It was not his mission at all in many places, and especially in the City of Melbourne. It was a "Simultaneous Mission" in which there were hundreds of churches and ministers and all their choirs and workers coöperating together.

It was not his mission; he was merely one in a great many.

I do not believe that there were any converts who came as the result of his spiritual power: for until he confesses and repents of his shameful lying, it is simply impossible for the God of Truth to be favorable to a barefaced liar, even if he is a minister in Moody's Tabernacle.

But I do not hesitate to say that the Word of God will be blessed.

An infidel one night mockingly said: "I will read you the parable of the prodigal son, boys."

He was a fine orator.

He sat down by a camp-fire and read the parable with great oratorical expression and feeling.

Before he had finished many of the boys were crying, and a number of them were converted.

He was perfectly amazed, and rose with an oath and said: "I never expected this."

If there were some thousands of converts, as a result of that Australian mission, the most astonished man was R. A. Torrey.

He did not get them in Chicago; but, in Australia, godly men rallied around him and went into the work, and there were results because of the faithfulness of those men.

God Never Fails to Bless His Word.

God will bless His Word if an infidel reads it.

It comes with power if an infidel passes it through the press and sets up the type. They may publish a copy of the Bible that will be the means of the salvation of hundreds; but it is God honoring His Word, not the blasphemer and infidel who prints it.

God cannot bless a man who deliberately and shamefully lies.

If you want to get the particulars of what I have mentioned concerning Mr. Torrey you will find it in LEAVES OF HEALING for March 10, 1900, Volume VI. No 20.

More than one hundred thousand copies of that issue have been printed, and the facsimile therein given of two letters from Mr. Torrey to myself prove his falsehood beyond the possibility of a doubt.

Elijah found in these hundreds of prophets of Baal men who were nominally prophets of God, as I find thousands upon thousands of the so-called prophets of God today, the ministers of the apostate churches.

I mock the Devil every chance I can get.

A "Big Meeting" That Was Ridiculously Small.

If Dr. Torrey is such a tremendous success as an evangelist abroad, why is it that he is not a success at home?

The Moody Tabernacle in Chicago avenue will not seat 2,000 people, and he preached in it for ten years before he left for Australia, without any revival of which any one ever heard, or of any need for enlargement.

The number of converts who have been baptized there in ten years will not equal the number of those baptized in our Central Zion Tabernacle in Chicago in one year.

Zion City is the creation of God within two years.

Over 6,000 people are sitting before me now, and nearly 5,000 were here at our early prayer-meeting this morning.

There was a "big" Torrey welcome meeting in the Chicago Auditorium the other night.

One paper said that there were a thousand ministers there; and another paper said that there were ten thousand people in that Auditorium at one time.

That is not true; because the Auditorium only seats 4,300.

With a thousand on the platform and 700 standing the number would be only 6,000. We have had 8,000, with thousands standing, at one time, and possibly 10,000 during an afternoon, including the floating standing congregation who came and went.

That was a "welcome" meeting of at least 300 of the apostate churches of Chicago, and if there were only 100 from each church, that would be 30,000 people, and there was not a fifth of that number.

More than 30,000 welcomed me in Chicago when I returned from Europe in January, 1901—12,500 were in the building, and more than 20,000 thronged Wabash avenue trying to get in.

Chicago knows Torrey, and it knows Dowie.

Chicago knows that what Dowie said about Torrey is the truth, and that Torrey is a shameful liar. All the support of the priests of Baal, and the press of Baal, cannot "revive" Torrey, nor can all the waters of Lake Michigan wash away from his wicked heart the lies he wrote in the Chicago *Ram's Horn* of March 3, 1900. God never commissions liars to preach His Gospel.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure, he sleepeth, and must be awaked.

And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.

I Have no Sympathy With the "Howliness People."

"O Christ. O God. Oh, hear us." (*Imitating the screeching on such occasions.*) (Laughter.)

Is that the way to pray?

Is not that the way that Baal's priests prayed?

I remember an infernal woman named Woodworth, who lived on the Pacific Coast, who was what is called a trance evangelist.

She was a regular Jezebel, like her of Revelation 2:20.

They got down and howled like this—(the General Overseer here illustrated amidst applause and laughter.)

The consequence was that those who did that went into a cataleptic fit. (Laughter.)

They were stretched along on boards, and on the straw in hundreds.

My headquarters were then temporarily in San Francisco, and one night I went into that tent.

This woman had her mission over in Oakland, and some of my people had got into it, so I went over to see about it.

It was on a Saturday night, and as I came in I saw one of my people who had been blessed by God—an ex-doctor of medicine—on his knees howling.

A Devilish Power Libelously Attributed to God.

In about two minutes he was over on his back and as rigid as a post.

I saw others whom I knew, in the same condition, and I went away disgusted.

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Later I came again into the tent, and some one said to me: "Dr. Dowie, behold the power of God!"

I said, "Where?"

"These persons," said one of my people, with a frenzied eye, "are all under the power.

"They have been lying there for hours, and when they come out they tell us of the wonderful visions they have seen. They see Jesus and the blood gushing from His hands."

I replied: "The fools! That blood was dried up nineteen centuries ago!

"He has not been standing in heaven, bleeding there, for nineteen centuries. That is all a lie."

"O, Dr. Dowie," they said to me, reprovingly, "look at these beautiful countenances." (Laughter.)

"Stand aside," I replied, "I will show you something."

Satan's Work Frustrated by the Power of God.

I went up and put my fingers on the temples of a woman who was lying rigid and cold as death, and said: "In the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God our Heavenly Father." Then I turned back the eyes, and she quickly awoke to consciousness.

I said, "Get up!"

She got up, and asked: "Where am I?"

"You are about as near hell as you will ever be without going there," I replied. (Laughter.)

"What must I do?" she asked in an alarmed voice.

"You miserable woman," I said to her sternly, "it is Saturday night, and there is no dinner cooked for tomorrow; and your children are all waiting for their bath. Go home quickly."

She went, while her husband, who quickly followed her, said, "Thank God." (Laughter and applause.)

He had a baby on his arm, and had come down to see whether there was any hope of getting his wife home to attend to her children and cook something.

Several of these Woodworth fanatics came rushing up to me and said, "Would you stop the power of God?"

I paid no heed to them, but went from one to another helping them up.

Then, presently, they gathered around me so thick that I could not get near the rest.

It is catalepsy in spiritual, physical or psychical forms that we have to fight on all sides of us; and catalepsy is the work of the Devil.

Jehovah Is God.

And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.

And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the Word of Jehovah came, saying, Israel shall be thy name.

And with the stones he built an altar in the Name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering and on the wood.

And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time.

And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am thy servant, and that I have done all these things at Thy word.

Hear me, O Jehovah, hear me, that this people may know that Thou, Jehovah, art God, and that Thou hast turned their heart back again.

Then the fire of Jehovah fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, Jehovah, He is God; Jehovah, He is God.

Eliyahu! Jehovah is my God!
They now stood where Elijah stood: Jehovah is God!
I hope that you stand where I stand: Jehovah is God!
Will you say it?
Voices—"Jehovah is God!"
General Overseer—I have no new God.

I also have Jehovah for my God; the God of all the Covenants; the God of all the Ages.

I do not say that I approve of what Elijah then did in the destruction of these priests.

If hanging is a good thing, and if killing is a good thing, then it was a very good thing to do what followed.

But, if it was right, the only objection is that

Elijah Did Not Go Far Enough.

If it was right to kill these prophets, then it was right to kill Ahab himself.

If it was right to kill these prophets, it was right to kill the man and his wife who had seduced them from God, and demanded the rites of the filthy Baal.

At least Elijah ought to have taken them to the border and sent them over to Tyre and Sydon, and reëstablished the Theocracy, the Rule of God established by Moses.

He did not go far enough.

There are some people who say that I go too far.

May the good Lord, the God before whom I stand, keep me from being afraid to go as far as I can for God.

We cannot go too far.

This world is God's world, and we must say it, and see that the people learn it.

There Is at Least One Spot of Ground Where God's Laws Must Be Remembered.

No one can do the Devil's work in Zion City with impunity—he must reckon with me, and the power I use for God.

There is one place in which you cannot stay and lie, steal, commit adultery, blaspheme the Name of God, or violate the Ten Commandments with impunity.

Do you not know it?

Voices—"Yes."

General Overseer—Have I kept you up to it?

Voices—"Yes."

General Overseer—Is it right that I should?

Voices—"Yes."

General Overseer—I should like to see the person who says, No. His name would be Walker before tomorrow night. (Laughter.)

The Israelites were living under a certain law that made the execution of these false heathen priests righteous.

It will be found in the 13th chapter of the Book of Deuteronomy, verses 6 to 11:

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

Of the gods of the peoples which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

Thou shalt not consent unto him, nor harken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

And thou shalt stone him with stones, that he die; because he hath sought to draw thee away from Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee.

The law at that time said that apostates of every kind were to be put to death, and priests who stole the people's hearts away from God, and erected the altars to Baal's god were especially guilty.

So all Elijah did was to enforce the law.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

That was a terrible and immediate execution in accordance with law.

Elijah did not call for a grand jury.

He might not have got one to find a true bill.

He did not call for a judge. They had all gone to the Devil like many of the judges around us.

Elijah Himself Was Judge Combining that Day the Fulness of the Ecclesiastical, Judicial and Executive Powers.

Some may complain that I am judge in Zion City.

You would better believe that I am.

I was put here by God to be judge.

I know the Laws of God; and I so arranged it that when you took your lease for 1100 years you took it in the Name of the

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Lord, and with the covenant that you would obey God and do right.

When you break that covenant you break your lease, and you have no more right to hold land in Zion City.

The only thing left to do is to wind up your affairs and get out.

I have not yet been unwilling to buy a man out, paying him every cent he has spent in purchasing a lease in Zion City, and the cost of his building.

But in almost every case when they went, they sold for much more than they paid.

That is the one thing that I have regretted: that the Devil had made a profit out of us.

I intend to stop that from now on by telling our people not to buy bad people's property beyond its cost.

In future when a person disobeys the Law of God and gets drunk, commits adultery, lies or steals, I shall say: "We will pay you what you paid, and not one cent more, Then go."

I shall tell my people not to buy from them at any advance, and I believe that my people will obey me, will you not?

Voices—"Yes."

General Overseer—I believe that there are some people who have come into Zion, and deliberately broken the law for the purpose of throwing up their leases and getting more than they paid for them.

If any contemplate that deviltry, they may just as well count the cost now.

The brook Kishon was a little river that swept down from the foot of Mount Carmel and out to the sea, so that the blood and the corpses went out to the sea.

Our Lands Should Be Cleansed of Her Priests of Baal.

What a horrible scene!

If every priest of Baal in Chicago were to be killed in the same way, the Chicago River would run red with blood, because the priests of Baal are in Chicago in tens of thousands.

If you back up these priests of Baal, God will have a controversy with you; and I will deal with you very sharply, too.

You cannot back up priests of Baal without receiving their punishment sooner or later.

And Elijah said unto Ahab, Get thee up, eat and drink.

I do not know why he did that.

I do not see why Ahab should have been invited by Elijah to eat and drink, and then go on and do a few years more of deviltry.

I do not see why he should not have taken advantage of his tremendous power at that time and at least sent these royal traitors over the border. Jezebel was a daughter of Ethbaal (which means "Baal's man"), who was king of the Zidonians, and she would only have been going home.

When the Lord Jesus, the Christ, comes, He will have His messengers clean out the land.

I Should Like the Work of Cleaning Out the Law Courts and the Daily Press.

Would I not rejoice in courts where they would tell no more "tuleys" with impunity!

I should like the opportunity, and perhaps I may get it.

It will be no fool's business when the Lord Jesus, the Christ, comes. It will be war; but not with weapons of war, such as men use.

The Ananiases and Sapphiras will be the first to go.

God will begin at His own house, with His own people.

He will begin right here in Zion, and clean up things in His own house.

May God make and keep Zion clean!

And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain.

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel.

There Is an Error in the Translation of the Word Top.

It was but a promontory—a lower part of the mountain.

Ahab had gone down with him to the brook Kishon to see these priests of Baal killed.

Then they came up from Kishon, and Elijah went up into this promontory, while Ahab went to Jezreel, about seventeen to twenty English miles away.

Elijah went up to pray.

He bowed himself upon the earth and put his face between his knees.

There is nothing said about what he prayed.

Perhaps he did not say a word that any one could hear.

I have prayed thousands upon thousands of prayers that no one heard except God, who answered them.

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees.

And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not.

And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

And the Hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Perhaps every foot of the way Ahab saw the figure of that prophet, saying, as it were, to him, "You stood among a people that said, 'Jehovah is God.' You have the rain, now do right—acknowledge Jehovah as God alone, and demand of Jezebel that she shall do the same!"

But he did not do right. He had married a daughter of "Baal's man," and she had come into Israel to do the Devil's work.

He went in and he found Jezebel, who turned his heart again to the Devil and to the heathen god.

She immediately threatened Elijah's life, who had so generously spared her husband and herself.

Elijah's Usefulness Destroyed by Fear.

Then Elijah lost courage, and got away under a juniper tree in a wilderness.

God Almighty had to put him aside then, because when a man gets under a juniper tree and cries out, "Take my life, O God!" it is time he went to heaven.

Although he lived for a little while after that, and did some good things, this was the highest point he ever reached.

He did not do all his duty.

If I do not do my duty, God is through with me. Then some one else must be raised up to do it.

You and I, each in our own station, must unfalteringly do our duty.

It is not always a promotion for a chariot to come down from Heaven and take a man away. Some people have to be taken to heaven, because they are no more use on earth.

That old prophet became afraid and ran away from Jezebel.

I have seen some Jezebels in my time too.

A Modern Jezebel.

I faced one in Chicago some time ago who came to me and asked me to pray for her.

I said to her, "Madam! I might just as well pray for Jezebel."

"What?" she asked.

"I might as well pray for any painted Jezebel as you," I reiterated.

"You are living in shameful adultery. I know all the facts.

"You are the governess of this gentleman and I know his wife, who is a godly woman.

"You stole his heart, and influenced him to get a divorce, and you are going to hell.

"The cancer is taking you there."

She looked at me fiercely and said, "I will have your heart's blood for that," and she meant it, too.

She told her husband, and he said that he would have my heart's blood.

He walked around with a pistol for quite a while; but they are both in their graves now, and I live.

Until I have finished my work, if I am faithful, no bullet can kill me. When my work is done I shall be eager to depart, and eager to return with Him to earth and continue to do His work in the Restoration of All Things.

I shall do my duty, despite all opposing powers on earth or in hell.

A good many temptations come to hold your tongue and say smooth things, and build up Zion with untempered mortar, with money that comes from the World, the Flesh, and the Devil.

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There is not a dollar of that money in Zion yet, and, by the Grace of God, there never will be.

Pray that it may be so.

A City Where the Laws of God Must Be Obeyed.

Can we see a place built up by God stronger than anything that the Devil can build up?

That is what God is waiting for.

God is waiting to see if there can be a city built where God is honored, from the rising until the setting of the sun, every day of every week.

Shall that be Zion?

Voices—"Yes."

General Overseer—And may God grant it!

We have it now, as far as we know, because if there is any one serving the Devil in Zion, and we discover it, that is an end of their hypocrisy: for they must go.

I shall suffer no man or woman to violate the law of marital purity, for instance.

They shall not commit adultery on Zion's soil.

They can do it in Chicago with its thousands of places where they can buy Liquid Fire and Distilled Damnation, and its tens of thousands of places of vice, but they cannot in Zion City, if we know it.

Is that right?

Voices—"Yes."

General Overseer—I felt intensely angry when I got a shameful story just a minute or two before I got on this platform.

I did not feel like preaching, but like finding that woman and man and going to the bottom of it, and, if they were guilty, cleaning them out of Zion City before the midnight hour.

I will have God honored and obeyed.

You cannot lie.

You cannot steal.

You cannot commit adultery.

You cannot defile and destroy God's Holy Sabbath Day.

All go together.

You cannot covet, or worship a false god, or swear in Zion City.

A man said the other day that he was not swearing at a person but at a piece of pipe.

I said, "You cannot swear at a water pipe in Zion City. You cannot swear at anything."

Power of God Sufficient to Enable a Man to Give Up All Bad Habits Forever.

I believe that when the Word of God goes forth and a man takes it into his heart and says, "By the Grace of God I will quit,' he quits at once and that is the end of it.

Was that not the end of it with you?

Voices—"Yes."

General Overseer—When God made you stinkpots see what you were, and you said: "By the Grace of God I will quit," you quit, did you not?

Voices—"Yes."

General Overseer—Did he not give you grace never to touch it again?

Voices—"Yes."

General Overseer—What do we want with dirty, filthy stinkpots here? Are they good for anything?

Voices—"No."

General Overseer—Women, tell me.

The women—"No."

General Overseer—That settles it.

You cannot wilfully defile your body in any way and be a servant of God.

Prayer was then offered by Elder Excell, followed by the General Overseer, after which the tithes and offerings were received and the announcements made.

Zion's White-robed Choir of many hundreds of voices then sang the Chorus from Handel's Messiah:

> And the glory of the Lord shall be revealed,
> And all flesh shall see it together,
> For the mouth of the Lord hath spoken it.

This was sung most beautifully, and with thrilling effect upon the vast audience.

"HOW LONG HALT YE BETWEEN TWO OPINIONS?"

The General Overseer then offered the following

INVOCATION.

Let the words of my mouth and the meditation of my heart be in accord with that Wonderful Song, and the Wonderful Hope that the Glory of Jehovah shall be revealed, and All Flesh shall see it together. O God, look in great compassion upon humanity in sickness, sin and sorrow, and help us to keep one spot clean for Thee and Thee alone in America. Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people and to all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake. Amen.

TEXT.

Elijah came near unto All the People, and said, How long halt ye between Two Opinions? if Jehovah be God, follow Him: but if Baal, then follow him.

If you want to serve the Devil and be a child of the Devil, go somewhere else.

There is plenty of room for you in other cities; but you cannot serve the Devil in the City of Zion.

Do you hear it?

I do not believe that the troublers of Israel have been two out of a hundred of our people.

But they have been real troublers, and we are more and more determined, as the city grows in population, that the Laws of God shall be obeyed.

There are, probably, more than ten thousand within this city tonight.

You know the law.

You Cannot Plead Ignorance of the Law.

The law is in your hands.

It is repeated every Lord's Day, in this Tabernacle, as it was today by my son, and you all said: "Incline our hearts to keep this law."

Ignorantia legis neminem excusat is also a principle applied to secular law, that ignorance of the law does not excuse a citizen who ought to know the law.

But no ignorance can possibly be pleaded by a citizen of Zion.

Do you know the Ten Commandments?

Voices—"Yes."

General Overseer (addressing the Choir)—Do you know the Ten Commandments?

Answer—"Yes."

General Overseer—Officers, do you know the Ten Commandments?

Voices—"Yes."

General Overseer—People, do you know the Ten Commandments?

Answer—"Yes."

General Overseer—Then, if you break them, you do it wilfully, do you not?

Voices—"Yes."

General Overseer—Can you blame me if I punish you?

Voices—"No."

General Overseer—Do you expect me to punish you?

Voices—"Yes."

General Overseer—Would it be good to keep you in Zion City?

Voices—"No."

General Overseer—Nor will I keep you. (Laughter.)

That is settled.

It would not matter if you had not said "No," either. (Laughter.)

We say firmly that Jehovah is God. Shall we follow Him?

Voices—"Yes."

General Overseer—Shall it be from the lips or from the heart?

Voices—"The heart."

General Overseer—Will every one here who is determined to obey God from the heart, put up both hands? (Apparently all hands were raised.)

This seems to be the entire people.

Reporters of the Daily Press to Be Excluded from Zion City on the Lord's Days.

Then I have not many to preach to, unless there are some reporters from the Devil's papers in Chicago skulking around.

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If I find any of them they will not be permitted to stay in this Tabernacle.

Last year I turned away from the Tabernacle a reporter from the Waukegan *Sun*. If any of you see him here today, let me know, and I will have him out: for he has never shown an atom of sorrow or repentance for his sin.

Every newspaper reporter connected with any of the Chicago daily papers will be invited to leave this park very quickly: for they are impenitent liars and are spiritually lineal descendants of the impenitent thief.

I do not care one snap for what they say. They have already said all the bad things that they can; and no one who is decent or honest in all the world believes them.

If I had my way, I would put every one of them behind prison bars. (Applause.)

I may not quote Shakespeare correctly, but it is something like this:

> Who steals my purse steals trash,
>
> But he that filches from me my good name,
> Robs me of that which not enriches him,
> And leaves me poor indeed.

These thieves of the good name of people will not be permitted to stay in this city.

If I catch a reporter of the *Tribune*, the *Daily News*, the *Inter Ocean*, the *Journal*, the *Evening Post*, or any other of that generation of vipers and of liars, I will have them out of Zion City very quickly.

I speak plainly because that time has come and I am asking God to help me to speak more plainly.

This City of Zion cannot be kept pure except by perpetual vigilance.

We can lessen our sorrow and our trial by being quick and prompt to put things right.

It does not matter what they say about it outside.

The praise of the world or the blame of the world troubles me not at all.

They have not established Zion.

They cannot mar Zion.

They cannot help Zion.

To be praised by the newspapers of Chicago would be an everlasting disgrace to us, because they are bad.

They are the Devil's own.

A Question Which All Must Answer.

I shall now put a question to you; to the millions who will read it; and to those in generations yet to come who will read it, for this Voice from Zion is heard in all the lands:

"How long halt ye between Two Opinions? if Jehovah be God, follow Him: but if Baal, then follow him."

I first of all address this Question to the Apostate Churches of the Whole World.

In the series of discourses which I recently delivered, as Restoration Messages, in the Chicago Auditorium, I proved, for the most part, the General Apostasy of the Churches as organizations.

It is not a question of theory; it is a question of condition.

It is not a question of profession; it is a question of fact.

While there are hundreds of thousands, yea, possibly millions, in all the apostate churches in whose hearts flourish the Faith, Hope and Love which the Gospel engenders, and who humbly do their duty according to their light, I say that

With Few Exceptions All the Churches in Christendom Have Gone to the Devil.

They are not going; they have gone.

If you want the proof *in extenso*, you have only to spend twenty-five cents and get it in a pamphlet of several hundred pages which I have written, entitled "The Methodist Apostasy."

I have proved that the Methodist Episcopal Church has sold out to the Devil, and is now controlled by the Masonic Order in the interests of Baal worship.

You may say that this is a terrific charge; but it is the simple truth nevertheless, and the proofs are incontrovertible and have never been challenged, although the pamphlet has been read by millions in all parts of the world.

With but few exceptions the bishops who absolutely control the ecclesiastical portions of that church are Freemasons.

Every Mason is a Baal worshiper.

Blindfolded he worships first in the east; then he goes around to the south, and then to the west.

He passes through initiations that make him to be a votary of the sun-god and of the procreative forces of nature.

He wears upon his apron, as is seen on the aprons hanging upon these walls, that Shameful Symbol of Phallic Worship: the Point within the Circle.

That Is the Symbol of the Worship of Baal Which Elijah Denounced on Mount Carmel.

It is the Baal worship.

It is the symbol which the nations who worship the sun-god adopted.

There is no question about it.

Every man who bows in a Masonic lodge becomes a sun-god worshiper.

He dare not mention the Name of Jesus, the Christ, in any of the first three degrees of the lodge.

But if, by-and-by, he becomes a Knight Templar, that is outside of Masonry, he confesses the Christ only in a manner that if you really understood the real nature of it, you would see, was the biggest hypocrisy of all, for the cross does not represent the Cross of the Christ.

It represents a Masonic sign which has for its meaning these three words: Baal, sha, lisha.

These are the three words that the candidate is compelled to say.

When he is asked what it means, he is told to say, "the Lord of the Three."

That is one of the names of Baal-sha-lisha, just as is Baal-peor, Baal-perazim, Baal-tamar (Lord of the Fly), or Baal-zebub, or any other form of Baal worship.

England's Head of the Church a Shameful Travesty Upon Christianity.

I say this of all the churches—even the one of which King Edward is head and the alleged Defender of the Faith, whose title is a shameful travesty upon Christianity.

For long years it was a disgrace for any lady to be known in England as the friend of Albert Edward, Prince of Wales.

It was a reflection upon her character to belong to his "set;" and it is still a reflection upon any woman to be known as his intimate friend.

They will remember that I have said this when I get to England; but it does not matter a snap.

I said the same thing in St. Martin's Hall, within a stone's throw of Buckingham palace; and I will say it again when the right time comes. (Applause.)

A Word to All Presidents, Emperors, Kings and Princes.

I say to Kaiser Wilhelm II. that he had better close his lips regarding theology, until the Christ is enthroned within his heart.

I say to so-called Protestant emperors, kings, princes and presidents that those of them who belong to any secret society belong to the society of Baal, for the reason that all secret societies are directly or indirectly ruled by the Masonic Order.

These princes of whom I have spoken are themselves members of that order.

It is impossible for them to follow God and Baal.

I have no personal feeling against them, but, standing as God's prophet, I say to all emperors, kings and presidents, you cannot serve God and Baal.

If Jehovah be God, follow Him. If Baal, follow him.

If you do not want to be a Baal follower

You Must Cut Yourself Loose From All the Organizations of Secretism.

Why do you not say right out: "We do not believe in Jesus, the Christ, as the Son of God, or in the Eternal Father, or in the Holy Spirit.

"We do not believe in the Law from Sinai, or the Gospel from Calvary.

"We do not believe in the Resurrection or the Reascension, or the Return as King, of Jesus, the Christ. We are infidels"

Say it right out.

Stand where you belong, and then we will know beyond a doubt what we have to do in fighting you; because we shall

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not permit the multitudes of the world to remain under bondage of this error.

God has given to us a voice, a pen, a printing press, a people; and we work for our bread; build up our city, and our people everywhere are good citizens.

We give God His tithes; we care for wife, family, and home, and we care for the welfare of our communities.

When we have fulfilled these duties, the religion that begins at home cannot stop there, for Zion has a Message to all the world, and, blessed be God, Zion Restoration Host today is at least 7,000 strong, and grows daily. I thank God for that.

I Shall Not at Present Further Inform the Press Concerning My Plans for New York.

If I were a general on the battlefield I would not send a message to the opposite side telling them all I intended to do.

That is the feeling I have regarding the New York newspaper press.

I have told you as much as I intend to tell you, and when I come down to New York you will hear the rest. (Laughter.)

I will make the exception, possibly, in favor of those papers which will print what I write or say exactly as I write it. So long as the truth is told concerning my life and ministry, I have no complaint to make against honest editorial comment.

I Covet the Abuse of a Godless Press; but Scorn a Single Line of Praise from It.

I do not propose to have anything to do, whether in America, Europe, Australia, Asia or Africa with a press that belongs to the Devil. I will fight it to the bitter end.

Are you standing with me?

Voices—"Yes."

General Overseer—Thanks be to God.

I warn you who are writing for these papers, that you are engaged in producing what I have called the Hell of Literature.

Your Sunday paper, Monday paper, Saturday paper and every paper between, is written without any reference to God and to His Law.

I am in this world to tell you that if you are going to do what God wants, you must remember God's Law from the rising to the setting of the sun.

You must carry that Law in your heart; you must obey it in your lives, or else you are under the condemnation of God.

I desire to address a few words to the Commercial Element throughout the World. Your bitter warfare is far more cruel sometimes than warfare with powder and shot.

I Say to Employers and Employees: You Are Both Wrong.

The employer is seeking, for the most part, without any conscious moral responsibility to his workmen, to get everything he can.

On the other hand, the working people are seeking to get all they can no matter if they break contracts, the law, and fight, bite, and devour each other, and trick, lie, and sell each other out. The whole Situation is of the Devil.

A Real and Practical Solution.

We have begun to show the Whole World that the Solution to all these difficulties has been found in Zion.

We have built in this City of Zion, out of the profits of Zion's industries, and Zion's toils in connection with this land and otherwise, four large and well-arranged schoolhouses, and the first section of a college building that will cost $150,000, and we shall soon have to carry out the plans at a cost of at least half a million dollars.

We have made streets, boulevards and parks, and gladly poured back into Zion all that God gave us out of Zion and more.

It is only this principle of Brotherly Love under a Theocratic Government that will make possible, as it does in Zion City, harmonious relations between employers and employed.

Administration of Theocratic Government for the Best Interests of Zion's People.

I can challenge every truthful person in Zion City to say whether the administration of this Theocratic Government has not been for the best interests of the people. Has it or has it not?

Voices—"Yes."

General Overseer—Is there one here who is a citizen of Zion City who will say "No?"

There is not one man in Zion who could truthfully say "No."

I believe that we have solved, and are continuing to solve the entire Labor Question, because Zion in all her interests is a Theocratic Power, working for the glory of God and for the good of man.

Where God rules man prospers.

If God be God, follow Him.

We are following God in our Ecclesiastical, in our Educational, and in our Commercial and Political work.

I thank God that all you see around you today in this lovely City of Zion has been wrought by Faith, Hope, Love, Wisdom, Toil, and Earnest Endeavor within less than two years.

The world has never before, with all its wealth, and all its skilful appliances, seen more done than in that time.

The world admits that.

Zion's Patriotism Not Shown in the Usual Way.

Let us go on, and we can show the world that a Zion community can be loyal to its National Flag, even though not one fire-cracker was set off yesterday, the Fourth of July, in Zion City. Not one gun went off. We did not burn gunpowder.

We love the flag. We love our country. We love all that is good in it. We said so then. We prayed for it; and we are doing our part in building it up.

There is no child in Zion City today who is maimed, no mothers with broken hearts and no dead, through this accursed foolishness of exploding gunpowder.

I want to say that Zion is solving all her difficulties as a people, one by one, because Zion is following God.

Zion Is Surmounting All Difficulties.

It is a wonderful thing, for which we praise God, that we have established in this city Zion Lace Industries, which are admitted throughout the world to be a most successful enterprise, and which had failed to be established in America until Zion undertook it.

Its prospects are good beyond all possibility of exaggeration; and so are other Industries which are becoming firmly established.

I say these things, because I have a right to say, in reopening this Tabernacle, that Zion has followed God, and has been blessed in all her business enterprises.

But above all Zion has become a World-wide Spiritual Power.

I say to all the world what we have a right to say, that this church and this people have done, within less than two years, that which, if all the other churches were to do, would make this world without crime, and a heaven upon earth.

May God grant that it shall be.

All who will make it so by giving their hearts and lives to God, stand and tell God so. (Apparently all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right, to be a faithful follower of Thee, Jehovah God, my Father, my Redeemer, my Cleanser and my Keeper. I love Thee. I will serve Thee. I will follow Thee, no matter what it costs. Help me to keep this vow. Take away my sin. Give me power to do right, to be kind, to be considerate toward all men, but to hate their sins while I love the sinner. Help me to extend Thy Kingdom, O God, and to demand that men everywhere shall follow Thee and obey Thy laws. Take impurity out of my heart. Have mercy upon those who profess to keep Thy law, and then lie to Thee. Make me faithful in thought, word and deed. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

The service was closed by the General Overseer's 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.

After a brief intermission the General Overseer, assisted by Elders, Evangelists, Deaconesses and Deacons administered the Communion of the Lord's Supper to between four and five thousand communicants.

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ZION PRINTING AND PUBLISHING HOUSE

Now in New Building, Corner Shiloh Boulevard and Deborah Avenue—Both Leaves and Banner Are Set Up and Printed Here—Building is a Great Success—Brief History of this Important Work.

This number of LEAVES OF HEALING was set up, printed, folded and trimmed in Zion City!

That one sentence tells a wonderful story.

It brings to the mind of its editor, his staff and the employees and their families, hundreds of people, the fact that this marks the consummation of years of planning, labor and hope.

Zion Printing and Publishing House, the first department of Zion to be established in Chicago, and the last to be removed from that city to the new headquarters, is at last housed in its own permanent building, and all concerned are praising God that the work is accomplished.

The presses have been running on their permanent foundations for some time, but, until this week, all typesetting has been done in temporary quarters on the second floor of Zion Hospice No. 1, Chicago.

Moving was begun on Monday of this week, and is still in progress, although nearly finished.

Sixteen car-loads have been brought out.

The great building—great, not in height, but in floor space—is not complete, but carpenters, glaziers, roofers, plasterers, plumbers, steam-fitters, electricians, concrete workers, brick-layers, tinners and other builders, are busily and harmoniously doing their part, while, amongst them, editors, copy-readers, proofreaders, compositors, printers, pressmen, folders, stitchers, mailers, shippers, clerks, accountants and electrotypers are happily performing their various duties.

Although not complete, the peculiar construction of the building already proves a gratifying success.

The saw-tooth construction gives an abundance of soft, shadowless light, penetrating to every part of every one of the long rooms.

Great care has been taken in the planning and construction of this roof, which is the special feature of the building, to admit a maximum of light and fresh air, and transmit a minimum of heat from either outside or inside.

This will guarantee coolness in summer and warmth in winter.

With an ordinary roof directly over their heads, the employees would have sweltered in almost unbearable heat during the heat of this week; but, with this roof, even in its incomplete state, all has been exceptionally cool and comfortable.

The two-story office, editorial rooms, composing room and photo-engraving plant is being built, and will be finished as soon as possible. This will rise along the north and west sides of the present structure.

The removal of Zion Printing and Publishing House to Zion City, recalls its wonderful history.

It may be interesting to the readers of LEAVES OF HEALING to glance over the following brief outline of that history.

Zion Publishing House was established by Rev. John Alex. Dowie, in the last few days of August, 1894, nearly nine years ago.

Concerning this little beginning, the founder wrote, in LEAVES OF HEALING, Volume 1, No. 15, on December 28, 1894, as follows:

ZION PUBLISHING HOUSE.

"Many shall run to and fro, and knowledge shall be increased."—*Daniel 12:4.*

"Behold, it is not of the Lord of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity: for the Earth shall be filled with the Knowledge of the Glory of the Lord, as the waters cover the Sea."—*Habakkuk 2:13-14.*

"One drop of ink makes millions think."—A nineteenth century fact.

Our little House is only four months old today, December 28, 1894, and yet it has sent forth more than one million pages of LEAVES OF HEALING alone, and we are getting ready to send forth at least ten millions of pages, if God permit, during the coming year. For the achievement and the prospect, we ascribe all Glory and Honor and Power to God.

On July 18th last, we had a little money in hand which had been given to us by a few of the Lord's stewards to help us to publish a new series of LEAVES OF HEALING. It was pitifully small in amount for such an undertaking—about enough to pay one week's expenses of Zion Publishing House as it now stands. It did not seem, either, as if the Lord made it grow very quickly, and it looked as if it would be many months before we would get enough to warrant us in beginning to republish the paper, of which we have issued two previous series—one in Australasia, the other in America, the latter ceasing three years ago. We were not willing to begin a third series until the Lord made it plain that He would establish it permanently. Yet we longed to begin. The people were crying out everywhere for Divine Healing Teaching, for reliable testimony, and for reports of the work in Chicago, which could be depended upon as absolutely truthful. And yet we had not enough money to pay a Chicago printer to print it for a single month!

This was the situation five months ago.

We sought God especially in prayer and received a clear answer. We had the task given to us of establishing Zion Publishing House in the midst of toils which seemed already beyond our strength. But we rose from our knees, and, without consulting flesh and blood, we wrote a brief appeal to the friends of Zion Tabernacle to aid us in the Name of the Lord to do the work committed to us. The response was hearty but not large. That, however, presented no difficulty—God would see us through. So we poured in every cent of income beyond current expenses and responsibilities, and set to work to secure a building and a complete plant of the very best kind procurable. The best is not good enough for God—and this work is God's. He honored our faith, and the result now appears in these pages, where we present in picture and in story the description of the first beginnings of Zion Publishing House, so that distant friends in this and other lands may see what God hath wrought, and praise Him as we do this day.

We say, "the first beginnings of Zion Printing and Publishing House," for the prospects for the coming year include a great increase of the circulation of LEAVES OF HEALING, and there is a loud call from the Atlantic to the Pacific for tracts and books, which shall extend the Kingdom of God. The resources of our house are already unequal to the demand, and must be increased ere long. We ask the prayers and practical help of all our readers to lead millions to think as God thinks, and to cover the earth with the knowledge of the glory of the Lord as a perfect Savior of spirit, soul and body.

"Many *are* running to and fro," as the Lord revealed to Daniel they should in "the Time of the End." Swift presses will print, swift machinery prepare, and by rail and ship, over mountains, valleys and ocean depths, the products of Zion Publishing House will find their way to every land beneath the sun, if God permit, during the coming year. Oh, it is good to live in these days—they are the best the Church has seen since Apostolic days. Let us improve every hour, redeem every minute, "for the time is short."

At the time, when the above was written, the entire pressroom machinery

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was comprised of one Campbell oscillating job and book press, with a bed 39 x 53 inches, and a maximum speed of 1,500 copies an hour.

Two compositors did all the composition at that time.

A Hoe two-revolution book press was added to the equipment in 1895.

There was a steady, quiet growth until January 1, 1899, when the plant was removed from 6101 Stony Island Avenue to the basement and one room on the first floor of the building at 1300 Michigan Avenue.

Then the Publishing House began to make rapid strides, until in May, 1901, it pushed Zion College, Zion City Bank, and Zion Land and Investment Association out of the building, and occupied both floors and the basement.

By this time, nearly all the old machinery had been displaced by the most modern and improved equipment in all departments, including seven splendid Miehle flat-bed, two-revolution, four-roller presses, three of them as large as and four of them much larger than the Campbell press which did such excellent work in 1894.

Now Zion Printing and Publishing House enters its own permanent home in the city, which, under God, it did so much to build, with the addition of a large number of wonderful new machines.

First of all is the large and perfect electrotyping plant, with every convenience for rapid work of the highest excellence.

Among the other machinery are a folder which folds and inserts the entire thirty-two pages of LEAVES OF HEALING, with its two automatic feeders, one for each sixteen pages; a duplex trimmer, which trims two sides of a great stack of papers at one stroke, an automatic power numbering machine; a duplex power punch, and an automatic knife-grinder for the cutters and trimmer. A. W. N.

Healed of Severe Cold and Fever.

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.—*Matthew 4:23.*

CREAL SPRINGS, ILLINOIS, February 19, 1903.

DEAR GENERAL OVERSEER:—It is my duty to thank you for your prayers, which God has so graciously answered.

About February 8, 1902, our baby Alice was taken with a severe cold in her throat and lungs, pain in left side, and very high fever for two or three days and nights.

At first she vomited until her eyes were crossed and the muscles of her head and face were jerked continually.

Pneumonia and spinal trouble began to develop rapidly.

I left her in God's hands.

Mother, Mrs. Kennedy, and I prayed for her constantly.

About the 13th I sent you a telegram to pray for her.

About the time you prayed, she went to sleep and began to perspire.

The fever went down, and in three days was gone.

She soon gained her strength and was walking again.

Our baby's healing was a miracle indeed.

Oh! how much we owe to God, who does so much for us!

Three years ago our oldest daughter was healed of severe stomach trouble that was fast consuming her life.

Another child was healed of eczema, and another of catarrh of the head, which was almost as bad as a cancer.

We pray God's blessing to rest upon our dear General Overseer and family, and all Zion throughout the earth.

May God ever guide and keep you all. Till Jesus comes. (MRS.) EMMA E. HARRIS.

BEHOLD the days come, saith the Lord, that I will make a New Covenant with the House of Israel and with the House of Judah: not according to the Covenant that I made with their fathers, in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in My Covenant.—*Hebrews 8:8, 9.*

REDUCED FARE—FEAST OF TABERNACLES.

One and One-third Fare for Round Trip to Zion City—Conditions of Sale of Tickets.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Third Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 11th and July 19th, inclusive.

The following directions are submitted for your guidance:

First—Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first three days of the meeting—that is, July 9th, 10th, 11th, 13th, 14th, and 15th.

The advertised dates of the meeting are from July 11th to 19th; consequently you can obtain your tickets not earlier than July 9th and not later than July 15th.

Be sure that when purchasing your going ticket you request a certificate.

Second—Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

Fourth—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 16th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated and, consequently, you will not get the benefit of the reduction on the whole journey.

No refund of fare will be made on account of failure to have certificate validated.

Sixth—So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed but is contingent on an attendance of not less than one hundred persons from all points throughout the United States and Canada, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the limit fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado, as far west as Denver; Kansas, Oklahoma and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and the territory south and east of Toronto, Canada.

CAMP HOLIDAY—1903.

Regulations and Provisions for the Season.

Persons desiring to spend a holiday or attend the great teaching meetings of Zion will find, either as individuals, families or parties, inexpensive tenting conveniences, with good water near at hand in Zion's tents now in service in Camp Holiday, Zion City.

The tents are made of heavy duck material, strongly stayed, with fly, and are rainproof, being pitched above board floors.

The season's price of tents 9½x14, furnished, is $7; or unfurnished, $5 per month, when taken for two or more months, but not to be sublet.

Tents may be rented by the week at $4 for the first week and $2 a week thereafter.

The Feast of Tabernacles' rate is always $2.25 a person, four persons to a tent; otherwise the rate is double. Single cots for single nights, 25 cents; tent rates per day, $1.25.

All rentals payable in advance, in every case, whether by the month, week or day.

THE FURNITURE.

The furniture consists of the necessary cots, mattresses and chairs, one table, water pail, tin cup, wash basin and slop pail to a tent. The bedding includes one white sheet, two light and one or two heavy blankets, and a pillow and pillow slip to a single and two of each to double cots. Two-wick oil stoves may be rented for $1 a month, supplied with oil; and cooking and eating utensils, including stew pans, tin plates, cups, knives, forks and spoons, may be secured at a rental of 50 cents a month.

Larger tents 14x20 of similar material and workmanship and outfitting of the smaller tents may be secured for the use of larger families or more roomy accommodations, at a rental, furnished, of $11 a month; or unfurnished, $8 per month.

TENT PROVISIONS AND REGULATIONS FOR 1903.

Tents will not be rented to be put on the personal lots of individuals in any subdivision of the city, but may be rented by the week or month or placed on leased ground in the established camps of Zion, for the use of families or parties where middle-aged, sober-minded persons are members of such party.

Two tents may be required in some instances, even these would be cheaper than one large one. Then one can be used for sleeping, and the other for cooking purposes.

Zion Holiday Camp is located southwest of the Tabernacle, south of Salem boulevard, west of Gilgal avenue, and east of Herman avenue, and is intended for those spending the summer months in Zion City chiefly for a vacation or for the teaching.

During the Feast of Tabernacles, tents will again be located in Camp Esther in Shiloh Park, for which a charge of $2.25 a person for the ten days will be made; but persons leasing tents in Camp Holiday for at least a two months' period may obtain accommodations for the occasion at the season rental price.

Applications for such accommodations or conveniences should be addressed to Deacon James F. Peters, Administration building, Zion City, Lake county, Illinois.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON JULY 29th or 30th.

The Unfolding of a Godly Life.

1. *The awakening, conforming one to the Divine Will.*—2 Peter 1:1.
   If a man is in the Christ he is a new creature.
   He has a nature quickened from above.
   This is regeneration or being born again.
2. *The reign of abundance of peace.*—2 Peter 1:2.
   When God by Grace justifies people they have peace.
   Peace comes from knowing God in forgiveness.
   Peace not only grows but flows through the life.
3. *A lively hope for here and hereafter.*—2 Peter 1:3.
   A Christian is called to be something.
   A Christian is called to do something.
   His mission is like that of the Christ's.
4. *A continuous change that delivers.*—2 Peter 1:4.
   We are being saved every day.
   We are made clean through the Word.
   We deny ourselves worldly lusts.
5. *A patient, steady growth.*—2 Peter 1:5-7.
   Life shows itself in growth.
   Life manifests itself in fruit.
   Life reproduces itself.
6. *A knowledge that bears fruit.*—2 Peter 1:8, 9.
   A man must bear fruit.
   He must be made to become more fruitful.
   He is only justified by bearing much fruit.
7. *Loving obedience enjoyed.*—2 Peter 1:10.
   Careless living is of the Devil.
   Neglect of duty is not of God.
   A man must be faithful in little things.
8. *A wondrous inheritance revealed.*—2 Peter 1:11.
   The Kingdom is seen in transfiguration.
   To be faithful is to obtain a place of joy in it.
   He then, as a reward, has authority.
   The Lord our God is a Life-inspiring God.

SUNDAY BIBLE CLASS LESSON, AUGUST 2d.

Things Indispensable to Growth.

1. *A Divine Nature produces faith.*—Hebrews 11:6.
   Faith does not come from a carnal mind.
   The fleshly nature can't comprehend it.
   It comes only from a godly nature.
2. *Faith leads into virtue.*—Matthew 5:8.
   Faith makes one pure in heart.
   A pure heart gives a clean life.
   Faith alone can cleanse one.
3. *Purity fits one for knowledge.*—Hosea 14:9.
   The clean man sees beauties.
   The clean eye obtains knowledge.
   Depart from iniquity—this is wisdom.
4. *Knowledge makes one temperate.*—Proverbs 16:32.
   The ignorant imagine all sorts of things.
   The man who knows a thing is composed.
   The man who keeps cool does well.
5. *Self-control is manifest in patience.*—James 1:3-4.
   A man must keep his body under.
   The lusts of the flesh must be mortified.
   Be impatient, and things are left unfinished.
6. *The patient man is a godly creature.*—Titus 3:9-14.
   God is never impatient.
   The godly man is full of hope.
   Impatience makes one ungodly.
7. *The godly man is kind to the ungodly.*—1 Peter 1:22.
   Kindness flows out of his life.
   He is benevolent and merciful.
   He shows his love in deeds.
8. *A kind man must love everybody.*—Luke 6:35.
   He prays for his enemies.
   He curses nobody for any cause.
   He speaks evil of no man.
   God's Holy People are a diligent People.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufactory, and the Building Association

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security.
Price Lists, Earning Data, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of
Should write without delay

For lists, hints, and helps to secure purchasers,

So that investments can be made in Zion
Or a home secured in Zion City.
Booklets and leaflets with further information sent free upon application.

DEACON DANIEL SLOAN, Manager
Zion Securities and Investments,
Zion Administration Building, Zion City, Illinois.

OBEYING GOD IN BAPTISM.

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

Fifteen Thousand Six Hundred Sixty-seven Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Six Hundred Sixty-seven Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 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)....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		5948	
Total Baptized outside of Headquarters.....			6589
Total Baptized in six years and three months.....			15,488
Baptized since June 14, 1903:			
Baptized in Zion City by Elder Excell.....	90		
Baptized in Zion City by Elder Lee	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Chicago by Elder Hall	8	152	
Baptized in England by Evangelist Cantel.....		27	179
Total baptized since June 14, 1903			15,667

The following-named twenty-seven believers were baptized at the Corporation Baths, Union street, Leeds, Yorkshire, England, Wednesday, June 24, 1903, by Evangelist H. E. Cantel:

Brindle, Annie Elizabeth.....8 Wesley street, Morley, Yorkshire, England
Clarkson, Mrs. Grace....13 Parliament street, Morley, Yorkshire, England
Darbyshire, Mrs. Fanny
50 Victoria terrace, Ackroyd street, Morley, Yorkshire, England
Dickinson, Albert.....24 Pawson street, Morley, Yorkshire, England
Dyson, Arthur Watts
48 Victoria terrace, Ackroyd street, Morley, Yorkshire, England
Dyson, Miss Annie
48 Victoria terrace, Ackroyd street, Morley, Yorkshire, England
Farrar, Mrs. Annie Elizabeth..41 Bridge street, Morley, Yorkshire, England
Ford, Alfred.....33 Piccadilly, Swinton, Rotherham, Yorkshire, England
Frisby, Frederick William.....110 York road, Leeds, Yorkshire, England
Gledhill, Edgar.....285 Dewsbury road, Leeds, Yorkshire, England
Hepworth, William,
Fern Cottage, Ardsley, near Wakefield, Yorkshire, England
Hepworth, Miss Ethel Scaife,
Fern Cottage, Ardsley, near Wakefield, Yorkshire, England
Heselwood, Mrs. Mary Isam,
10 Woodhouse square, Leeds, Yorkshire, England
Leyland, Mrs. E. A.....50 Brownhill crescent, Morley, Yorkshire, England
Nunn, Thomas Louis .....285 Dewsbury road, Leeds, Yorkshire, England
Perran, Miss Mary Alice..29 Crown Point road, Leeds, Yorkshire, England
Ralph, Benjamin Simmons,
8 Brian street, off Bridge street, Morley, Yorkshire, England
Ralph, Mrs. Mary,
8 Brian street, off Bridge street, Morley, Yorkshire, England
Townend, Herbert .....2 Charles street, Morley, Yorkshire, England
Townend, Mrs. Martha.....2 Charles street, Morley, Yorkshire, England
Wilson, Mrs. Selina,
48 Victoria Terrace, Ackroyd street, Morley, Yorkshire England
Wilson, Joseph Arthur,
7 Cummings street, York road, Leeds, Yorkshire, England
Wilson, Mrs. Mary Ann,
7 Cummings street, York road, Leeds, Yorkshire, England
Wilson, Charles Harold,
24 Bridge street, Swinton, Rotherham, Yorkshire, England
Wilson, John William, 29 Plevna street, Stourton, Leeds, Yorkshire, England
Wilson, Mrs. Emily,..29 Plevna street, Stourton, Leeds, Yorkshire, England
Woollin, Mrs. Mary Ann,....54 Wesley street, Morley, Yorkshire, England

Notice to Correspondents.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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SERVICES OF THE

Christian Catholic Church in Zion

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

Every Lord's Day Afternoon at 2 o'clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

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

Shareholders in this Association

Will, as usual, have a ***10 per cent. Discount*** *from regular rentals of lots in that location, for a limited time; and those holding Certificates in* ***THE NEW FIFTH SERIES*** *offered for sale, beginning April 1, 1903, will have the right to make* ***first selection*** *of lots, according to Certificate Numbers. Shares may be bought at the* ***Par Value of $100 Each,*** *bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.*

The Unpreceaented Profits

Already realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking ***Clean Investments,*** *or who desire to live in a* ***Clean City,*** *where their families may be brought up and educated in an atmosphere of righteousness.*

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary *H. WORTHINGTON JUDD, Secretary and Manager*

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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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He sendeth His word and healeth them.

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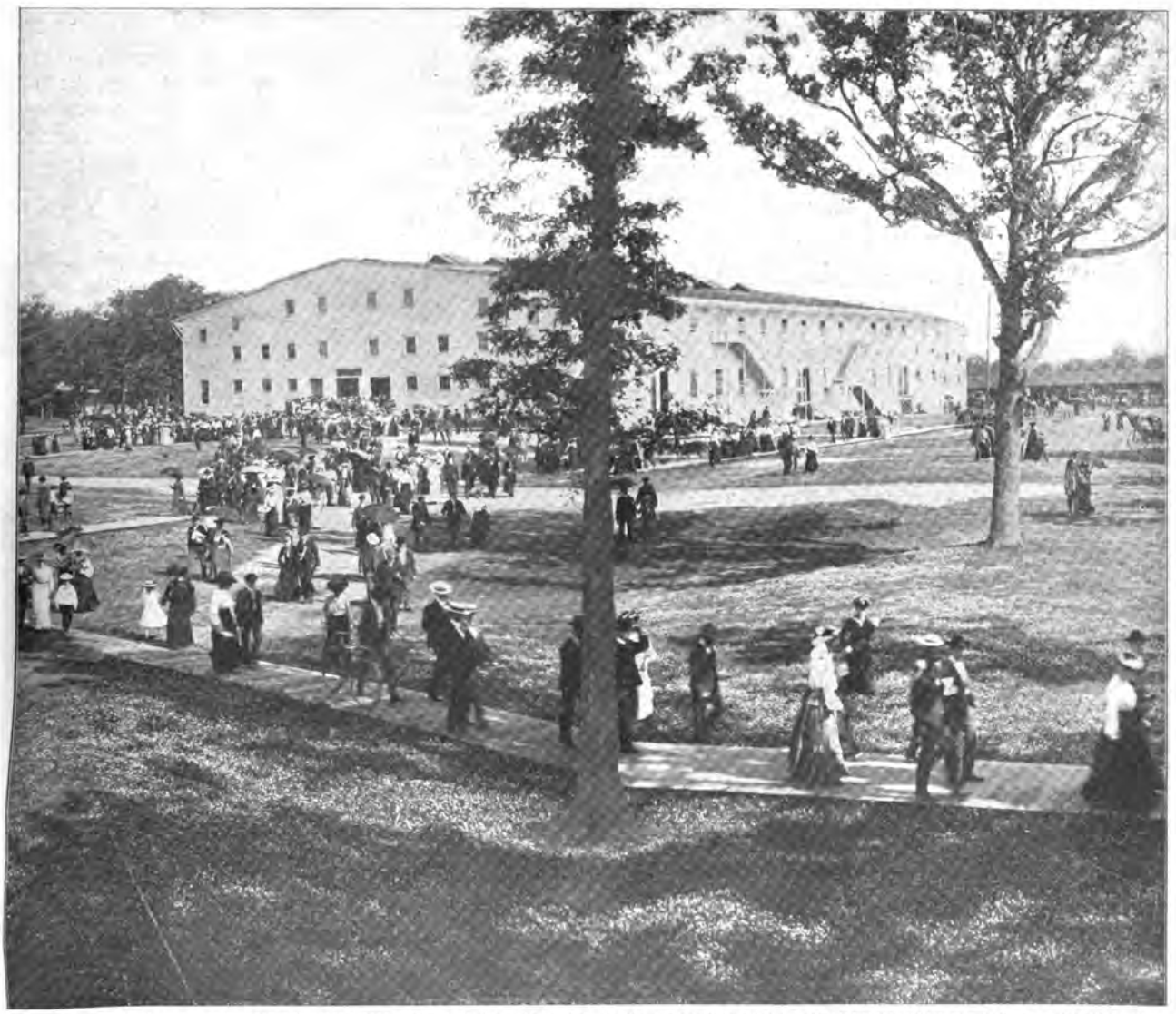
LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XIII. No. 12. *ZION CITY, SATURDAY, JULY 11, 1903.* *Price Five Cents.*



EXTERIOR OF THE ENLARGED SHILOH TABERNACLE, ZION CITY, WHICH NOW ACCOMMODATES OVER 8,000 PERSONS.
This picture shows the people as they are beginning to leave the Tabernacle at the close of the Early Morning (6:30) Meeting on Lord's Day, July 5, 1903.

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trates, voluntarily, and taken the most solemn oaths, never again to touch or taste the drug.

They have even opened their veins, and written pledges in their own blood.

They have sought solitude, confinement, and even death itself to free them from these terrible fetters.

In their despair they have sought relief from one drug through the workings of another.

Deceived and deluded, grasping at every straw, they have become victims of professional swindlers, who advertise all kinds of alleged cures, which not only fail, but leave the poor slave in worse bondage than before.

But, praise be to God, their case is not hopeless.

There is deliverance for the captive.

It is not through agonizing effort; but is a free gift.

Jesus, the Christ, the Son of God, has paid the price.

His Atoning Sacrifice has set free the captives.

Freedom, *Freedom*, FREEDOM—Freedom from Sin and Disease and Death and Hell is open to all who will accept and fulfil God's conditions.

That is the only Freedom.

It is real and true and perfect.

Every fetter falls, every prison door opens, every bond is loosed.

Freedom given by the Son is Freedom to do right, and that is Freedom indeed.

Rejoicing in this wonderful and perfect deliverance, Morton W. Lawrence, who looks with clear, steady eyes, from the first page of this paper, tells of his fearful bondage to alcohol, tobacco and morphine habits, and of his freedom through Jesus, the Christ, by the power of the Holy Spirit, and in accordance with the Will of God, his Heavenly Father.

He tells the story for the glory of God, and that others, bound in the same searing fetters, may also be set free.

There could be no other motive which would induce him to bring again to mind the memory of those years of awful slavery.

Like hosts of others, he sought release from every source which seemed to offer hope.

The apostate churches could not give him that for which he longed.

They taught him to rely upon physicians, and it was the physicians who had first twined around him the soft, silken cords of the narcotic drug habit, which afterwards became white-hot chains of triple steel.

Diabolical Spiritualism, and Christian Science, falsely so called, could not help him; for they had not the Christ, who alone can make men free.

On two occasions, he paid large sums of money for a much-advertised "cure," only to find himself more firmly fettered than before.

When hope was all but lost, and he seemed to be going down into the darkness of despair, their came a gleam of Heavenly Light.

It was borne on the wings of The Little White Dove, LEAVES OF HEALING.

It was the Message of the Messenger of God's Covenant, Elijah the Restorer, and the Story of one who, having been bound, had been gloriously set free.

It was a Message of deliverance, and the Story of one who had fulfilled the conditions, and obtained that gift.

Mr. Lawrence tells graphically of what followed.

Today, he is a free man, set free by a miracle of grace, the able manager of Zion City Box Factory.

But, although it was a miracle, it was only that which God, in His Infinite Love and Mercy, is willing, yea, longing, to do for every one of His children, now in the bondage of Sin.

God is no respecter of persons.

He will abundantly keep all of His Promises for every one who fulfils His Divine conditions of Repentance, Confession, Restitution, Faith and Obedience.

Jesus said:

If ye abide in My Word,
Then are ye truly My disciples;
And ye shall know the Truth,
And the Truth shall make you Free.

A. W. N.

WRITTEN TESTIMONY OF MORTON W. LAWRENCE.

2600 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, April 12, 1903.

DEAR GENERAL OVERSEER:—Today is Easter Sunday and the thought comes to me that today is a peculiarly appropriate time for any one whose mortal body has been quickened by the Spirit that raised up the Christ from the dead, to write of it and record, so far as his abilities permit, the wonderful workings of that spirit in his life.

I know myself sufficiently well to realize my lack of power to recount in written words the wonderful manifestations of God's love for me, a sinner.

Therefore I pray to Him to grant that His Spirit may emphasize and make powerful unto the blessing of others, the following testimony to the truth that He who centuries ago conquered death and the grave, is still the same, and that in His Name and by the Power of His Spirit we may today be conquerors of Sin, Disease and Death.

My first knowledge of the work and teaching of the Christian Catholic Church in Zion was through LEAVES OF HEALING.

The first copy I saw came to me through a dear friend in Fitchburg, Massachusetts, and may God bless her for her thought for me.

I resided at this time in Lynn, Massachusetts, ten miles from Boston, and was considered by most of those who knew me, and in fact I considered myself, to be past redemption, either spiritually or physically.

I was then in my thirty-second year, and for sixteen years (just half my life) I had been an habitual and heavy user of liquor and tobacco in a forms.

I had not drawn a perfectly "sober breath" five years; and for ten years had been a heav user of morphine, laudanum, and all forms opium.

My use of morphine began because of seve and lasting attacks of facial neuralgia.

I used it intermittently in one-eighth grain dose and soon became its enchained slave, although m fetters seemed of silk.

My system, predisposed by effect of inheri appetites for all stimulants, and by six years' u of tobacco and liquor, took to this new phase of th Devil's work at once.

In four years I had increased my daily consump tion of morphine to forty and forty-five grains.

One day I awoke to a realization of the fact th my habits and appetites were bossing the job, an becoming alarmed, I went to the Keeley Institu at Worcester, Massachusetts, where I spent fi weeks and $200 taking treatment.

I got all I paid for, which was treatment, boar and lodging.

I went home again and spent several miserabl months trying to recuperate from the reaction fo lowing the treatment aforesaid.

I had no especial craving for morphine at thi time or for anything else in life, for I was in a stat of prostration.

Finally resorting to our family physician, I wa soon on my feet again, for in spite of his knowledg as to my past habits, he gave me remedies con taining ether and a small percentage of laudanum

In a week I was again a morphine fiend.

Some years later I reached a state of physica weakness and infirmity that warned me that I could not keep up the pace much longer.

Again I resorted to the Keeley Cure, deter mined that this time no family physician shoul have any hand in the recuperating process.

This time I took treatment at Providence, Rhode Island; but the powerful drugs failed to affect my system, and I fell back into the old ways in about seven days after leaving the institute.

I now gave up all hope of help from drugs or doctors, for I tried to break the habit seven times with such help as doctors could prescribe, aside from my two trials of the Keeley Cure.

I knew that I must get help or die, or, worse still, become insane, which is the fate of so many drug fiends.

Knowing my own impotency in the matter, I sought for assistance among the many "isms," cults, and theories that so abound in Boston.

For more than a year I spent all my time and a great deal of my money with the priestesses or mediums of spiritism—spiritualism would be a misnomer.

I paid dearly for the knowledge that I could get rid of none of the old chains of vicious habit there, but could and did acquire a variety of new ones.

The Devil finally overshot his mark and hardened though I was, I became disgusted.

I dabbled in Christian Science, Mental Science, Theosophy, etc., but getting no help I finally gave up all attempts to secure help and settled down to "go it" as fast and as far as possible, while thinking as little as possible of the future and its awful possibilities.

I felt that I knew that there was no help for me in man, and I knew nothing about God's healing or saving people here and now.

I was so thoroughly dependent at this time upon the artificial stimulation of morphine and liquor that I was obliged to drink one-quarter of a pint of whisky before I could dress myself in the morning.

I would then take ten grains of morphine and

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wash it down with the balance of the one-half pint and in fifteen to twenty minutes was able to eat my breakfast.

During the day I would use fifteen to twenty grains more of morphine and ten to fifteen glasses of whisky.

I had lived this hopeless sort of life for a year or more when I received LEAVES OF HEALING.

Among the copies received in January, 1901, was one containing the testimony of Conductor (now Deacon) Burt M. Rice, whom God had saved from the cocaine, liquor and tobacco habits, and had healed of their spiritual and physical consequences.

This testimony gave me courage, and for the first time in nearly two years I was conscious of a hope of release.

The Devil fought hard and persistently at a point where every morphine, cocaine, or opium fiend is weakest, and hammered into my mind day and night the thought of the horrors of the mental state and awful physical suffering that attends the giving up of morphine, and also the utter folly of ever expecting to live through the fearful reaction that would occur if I gave up morphine, liquor and tobacco all at once.

I thank God that at this time my mother wrote you, General Overseer, and asked you to pray that God would lead me on to repentance. She did not recount my case in detail to you and I did not know that she had written.

I was to attend a cottage-meeting of the Boston Branch of the Christian Catholic Church in Zion.

This was March 20, 1901, and I thank God for the way He used Evangelist Helen A. Smith that night to bring me to repentance and confession.

I entered that room with a feeling of suspicion of every one, for years had taught me that about every man's hand was against me, and I thought that I had more reason to distrust professors of religion than any one else.

I thank God that I found them a peculiar people, who welcomed me so warmly, bore with me so patiently, and later prayed for me so earnestly and often that I caught sight of the manifestation of the Christ Spirit in their lives, and was encouraged and helped along.

May our Father bless them all, and especially my mother in the Gospel, Evangelist Smith, and Deacon and Deaconess S. H. Root, than whom no repentant sinner ever had better or more helpful friends.

In spite of my profession and promises I fell next day, and for nearly two weeks I kept away from the Branch and promised myself at night only to fall in the morning.

I finally got so ashamed to think that the good people of the Boston Branch were praying for me, and how miserably I was failing to do my part, that I went to Boston and at the Lord's Day morning meeting made public confession and asked their forgiveness and continued prayers.

I gave up my stock of morphine on hand to Evangelist Smith and, praise God, I have not touched morphine or liquor since.

I continued to smoke for three days when conscience drove me to give that up too.

In closing let me emphasize a few points which experience has taught me are the vital ones with the drug or liquor slave.

I was not a novice, but had been so long and thoroughly addicted to the constant use of morphine, liquor and tobacco, that humanly speaking, life without them had become impossible.

Man's most powerful remedies had failed utterly.

Life held no charm in itself, and only fear of death and the beyond caused me to struggle along.

Many times during the last year of my servitude I was tempted to end it all; but I was too much of a coward for such an act.

When LEAVES OF HEALING came it taught me that Jesus the Christ, was not only the eventual Savior—the churches had always told me that—but He could, would and did save and heal even cocaine and morphine fiends and drunkards here and now.

It taught me that the victory of that Easter day of nineteen centuries ago made Salvation, Healing, and Holy Living possible to me in March, 1901.

It taught me that James 5:14, 15 was capable of practical application to my case.

It taught me that repentance must be real, and practically demonstrated by deeds of restoration and that God said "I am Jehovah that healeth thee," to those who gave heed to His Word, and kept His statutes.

When I made my real surrender and put myself in His hands, body, soul and spirit, I prayed earnestly that He would remove the fear of the pain and suffering which past experience had taught me to expect directly I ceased to use morphine.

This awful suffering is of course aggravated by the fearful nervous state of the patient and lasts usually three days and three nights.

The crisis is then past, but the worst symptom of all, *i. e.*, the "morphine pains," sometimes continues for two weeks, gradually decreasing in severity.

These pains, called morphine pains by the doctors, extend from the knees down to the ankles, and in my opinion are best described by saying that the patient feels as if hot wires were being drawn through the marrow of the leg bones.

I praise God that He not only took away the fear from me, but that when I really trusted and gave up all my morphine, liquor, etc., I was ill only six hours.

There was no time during those six hours when I could not smile and even join my mother in a hymn.

Truly, he fears that we fear, and that come upon us, we might escape, did we but trust more fully and entirely in God.

I feared those morphine pains worse than anything this side of hell itself.

I prayed that the fear might be taken away and, praise the Lord, I received manyfold more than I asked, for not only was the fear removed, but I never had one moment's experience of the morphine pains during the whole time, or since.

Truly He that was in me was greater than he that was in the world.

I praise God that I am able to emphasize this point, for I well know how the Devil deters many a drug fiend from trying to trust and give up, by holding before them the certainty, as they believe, of the awful physical and mental sufferings, ending often in insanity and death, when confidence is placed in man and his remedies.

At the Keeley institute, where they filled my skin and stomach with the strongest stimulants they dare to use, and where they gave me morphine in decreasing quantities for eleven days, I walked the floor day and night for seventy hours without food and with an attendant watching me to prevent my escape if I got desperate.

Again, I say, I praise God not only for my deliverance, but for the manner of it, and that I can say to my brother or sister whom Satan hath bound with the chains of appetite and consequent disease, that this great loving God of Deliverances is the God of their Deliverance if they will have it so.

Since my redemption and healing there have come many changes into my life; truly "old things are passed away," and habits of life, environment and future prospects have all become new.

During the eighteen months of my connection with the Boston Branch, and through the prayers of Evangelist Smith and Deacon S. H. Root, I had several healings, two of them instantaneous and remarkable.

About November 1, 1902, I received word from Deacon C. J. Barnard, General Financial Manager of all Zion's Institutions and Industries, that there was an opening in Zion City for a box-maker.

To use a Boston phrase, "I got into immediate motion," was married November 4th, and left Boston for Zion City November 11th.

My wife and mother followed me December 4th, and we all had the pleasure of being present at the All-Night Meeting in Shiloh Tabernacle December 31, 1902, which was the first we had ever attended.

We are all members of the Christian Catholic Church and of Zion Restoration Host, and are truly of one mind and heart as we pray God to continue to bless to others as He has to us, you, as the teacher, and also the teaching which the Little White Dove carries throughout the world.

I thank you, General Overseer, for your prayer in response to my mother's letter of over two years ago, and I thank God for you and your teaching.

May God bless you and your wife and son increasingly.

Now unto Him who is "able to guard that which I have committed" be all the honor and glory and praise.

Yours to command in the Master's service,

MORTON W. LAWRENCE.

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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.

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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

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ZION CITY, ILLINOIS, SATURDAY, JULY 18, 1903.

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EDITORIAL NOTES.

"YE SHALL REJOICE BEFORE JEHOVAH YOUR GOD."

THESE ARE THE WORDS which God gave through Moses when he established the Feast of Tabernacles and directed it to be held "forever in your generations," in the Seventh Month of every year.

ZION IS APPROACHING the close of the Celebration of the Third Feast of Tabernacles in the City of Zion, which began on the evening of Saturday, July 11th.

We are writing these words at the close of the Early Morning Gathering of Saturday, July 18th, where about five thousand persons were present.

Our hearts are so full of Gratitude and Joy and Gladness that we cannot find words in which to express the Thanksgiving to God both of ourself and of the many thousands who are now assembled at this Great Festival.

AS TO THE NUMBERS attending, we have made a careful estimate, and believe that we are under rather than over the mark when we say that since last Saturday evening, July 11th, to this Saturday morning, July 18th, there have been Meetings, Gatherings and Conferences in Shiloh Grove and Tabernacle which have had an Aggregate Attendance of fully Ninety Thousand (90,000).

ON SEVERAL OCCASIONS there have been in Shiloh Park more than Ten Thousand (10,000) persons at one time, and it is probable that on Tuesday and Wednesday last there were more than Twelve Thousand (12,000) persons during the afternoon.

The Tabernacle has been practically filled upon many occasions, and it has an actual seating capacity of over Seven Thousand (7,000).

BUT IT HAS been not merely in the attendances, in the holy enthusiasm, in the earnest listening, and orderly behavior of all the people that we have rejoiced.

Above all things we have rejoiced in the conscious Presence and Power of God, in Praise, Prayer, Teaching and Testimony; in the solemn and beautiful Processionals; and, especially, in the Great Demonstrations on the Anniversary of the Consecration of Zion Temple Site, last Tuesday, and in Anniversary of the Opening of the City held last Wednesday, when Two Thousand Five Hundred (2,500) persons, belonging to the various Business and Construction Departments of the City of Zion, marched in Procession.

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EVERYWHERE GOD has been honored.

And God has honored us.

As the Feast is drawing to a close, we realize that the last Three Days will probably be still better, and that the Last Great Day of the Feast will be the best.

Yet we almost rebuke ourselves when writing this; for it has seemed to us as if we had had the "very best" all the time.

Still we know that Zion's Pathway will grow brighter and brighter unto the Perfect Day.

IN OUR ISSUE of next week, we hope to be able to give many interesting facts connected with this Great Festival.

But we shall now record the following items of happenings during the week:

We have received and given the right hand of fellowship into the Christian Catholic Church in Zion to Five Hundred Fifty-nine (559) persons.

We have received the Vows of Consecration, and laid hands in the Act of Solemn Separation to God and to His work in Zion Restoration Host, of Six Hundred Eighty-eight (688) persons.

We have received the Presentation and Consecration by the parents, and have laid hands upon and Blessed in the Name of the Lord, no less than One Hundred Five (105) young children, mostly babes.

We have ordained three New Overseers, and expect to ordain a number of Elders, Evangelists, Deacons and Deaconesses ere the close of the Feast.

We have laid hands upon hundreds of sick persons, and the Hand of the Lord has been stretched forth to heal and to bless.

It is the conviction of many that large numbers of persons will date their Salvation from this Feast of Tabernacles.

A Baptism has been held, and several hundreds are likely to follow at the Baptism of tomorrow.

BUT ALL these statements are only fragmentary notes of Events that cannot be put into figures.

THE REPORTS, however, that appear in this issue of LEAVES OF HEALING, will help our readers to understand both the Teaching and the character of the assemblies that have been held.

These able reports are, in themselves, a proof of the diligence and capacity of our Literary and Printing and Publishing House staff; and their work has been done under the special difficulties attending the removal of our plant from Chicago to Zion City.

We heartily thank them.

WE CALL ATTENTION to the beautiful Perspective View on pages 400 and 401 of the East and South sides of Shiloah Tabernacle, which is about to be constructed, and will be the first permanent building for religious purposes in Shiloh Park.

A BRIEF description of the building appears on pages 413 and 414.

But we shall publish, from time to time, other pictures of the Tabernacle, giving perspective views from the West and North sides, and sectional and other views of the interior of this great building, and a detailed professional description from the pen of Architect Paul Burkhart.

WE PRESENT to our readers, on pages 393, 397 and 407, several photographic views of the Public Procession of Zion's Institutions and Industries on Wednesday, July 15th, taken by George R. Lawrence from a tower erected for the purpose at the corner of Shiloh Boulevard and Elijah Avenue.

ZION IS GOING FORWARD gloriously on all lines, and all our Financial and Business Departments have been overwhelmed with work during the Feast.

WE GIVE THANKS to God for His wonderful preservation of us personally, and of all associated with us in the heavy toils of this Great Festival Occasion.

Although we have labored so hard ahd so long, it is a simple fact that we are, so far as we know ourself, stronger in spirit, and quite as strong and vigorous in soul and body, as when we began.

HOW CAN WE do other than praise our Faithful God, and ask all Zion throughout the world to

Give thanks unto Jehovah;
For His Mercy endureth Forever.

BRETHREN, PRAY FOR US.

OBEYING GOD IN BAPTISM.

(Continued from Page 415)

The following-named two believers were baptized in San Francisco, California, Lord's Day, June 14, 1903, by Elder W. D. Taylor:

Crum, Leon Bradley.....2484 Webster street, San Francisco, California
Hannah, Lou A.....506 Mission street, Santa Cruz, California

The following-named believer was baptized in Whatcom, Washington, Thursday, June 4, 1903, by Elder R. M. Simmons:

Lott, Mrs. Addie M.,.....700 North Broadway, Whatcom, Washington.

The following-named believer was baptized in Gibson, Illinois, Wednesday, June 10, 1903, by Elder F. M. Royal:

Bayler, Mrs. Elizabeth.....Roberts, Illinois

The following-named believer was baptized at Detroit, Michigan, Lord's Day, June 21, 1903, by Elder T. Alexander Cairns:

Singal, Daniel .....373 Clinton street, Detroit, Michigan

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The god of the apostasies is no god at all. You can smear over his face with honey and the flies stick, and he cannot brush them off; but I tell you there are no flies on Zion. (Laughter.) Mohammed, in order to prove to the Koraish that their gods were nothing, smeared them over with honey and the flies stuck. Then he said, "These gods of yours cannot wipe off the flies." I say to the Methodists: Can you wipe off the dead flies that caused John Wesley's ointment to stink? . . . A man can go to the theater, and do almost anything that he likes, in the Methodist Episcopal Church, if he does not do evil things too openly. . . . They have gone together to the Protestant Episcopal Conferences with the dining-car stereotype crammed with Liquid Fire and Distilled Damnation. Can you wipe off that fly? Can you wipe off the fly of the liquor traffic? Can you wipe off the fly of sin? The churches are stuck full of molasses and flies.
—The Voice of Elijah the Restorer, in Shiloh Tabernacle, July 12, 1903.

ELIJAH THE RESTORER'S REBUKE OF THE FOLLOWERS OF BAAL.

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ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

IN the sweet and holy calm of the eve of the Sabbath, Saturday, July 11, 1903, after a day of the most perfect beauty, Zion's Third Feast of Tabernacles began.

Joy and thanksgiving inexpressible filled every heart in all the City of Zion. The wonderful little city of two short years lay glowing like an opal in its setting of shimmering green, by the side of the great, still, dark blue lake, and, as the last purple rays of the setting sun crowned its flags and banners with a halo of glory, it was as if God had promised the Grace of His Presence at the Feast about to open.

But brighter and more glorious than the rays of the setting sun, was the Joy and Hope in the hearts of the people; for Zion's Third Feast of Tabernacles was opening with precious promise of even greater blessing than had been vouchsafed the memorable First and Second Feasts.

Nature was in her most gracious mood, sky and air being perfect.

The city and all of its Institutions and Industries was more complete and better prepared than a year before.

The throngs of citizens and visitors far outnumbered those who had gathered at the earlier Feasts.

The place for the holding of the meetings, the enlarged Shiloh Tabernacle, was more commodious and more comfortably equipped than any previous meeting place for this great Convocation.

Zion had just passed through its most gloriously victorious year, and was emerging into a great sphere of activity along its Ecclesiastical, Educational, Commercial and Political lines, and the future was big with promise.

Best of all, however, was the consciousness in every True Heart, in every Godly Home, in every Institution and, indeed, throughout the whole City, of the Presence of the Spirit of God, in fuller measure, and in greater power than ever before.

It was in the quiet, intense Joy of this sweet consciousness that from Zion's Great Camps, from the thousands of homes, and from the great Hospices, multitudes came thronging into the House of God on this Saturday night. They almost filled the great ground floor, and overflowed into the broad galleries, until about five thousand persons had gathered, and were singing praises to God.



Shiloh Tabernacle, Zion City, Illinois, Saturday Evening, July 11, 1903.

REPORTED BY S. E. C. AND O. V. G.

The service opened by the Congregation singing Hymn No. 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His word.
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

The General Overseer then read from the 5th chapter of the book of Deuteronomy, beginning with the 1st verse and reading to the end of the chapter, closing with prayer.

After Hymn No. 20 was sung, the General Overseer offered the following prayer:

Our Father who art in the Heavens, we hallow Thy Name, and in the Name of Jesus, Thy dear Son—that Name which is above every name; that Name to sinners given, that scatters all our guilty fears, and raises us to heaven—we come to Thee. We have no other plea but that He died for us, and gave us the unction of the Holy Spirit. He loved us with an everlasting love before the foundations of the world were laid,

PRAYER OF THANKSGIVING.

We bless Thee for the love that antedates the creation of the world by the Lamb of God slain from the foundation of the world, whose mercy shall unshaken stay when heaven and earth are passed away. We bless Thee for Jesus, the Way, the Truth, and the Life—our All.

We are grateful that in this tabernacle we can offer to Thee this Evening Sacrifice of Praise and Prayer. Look upon us. Thou knowest us; Thou seest us altogether; Thou art acquainted with us so perfectly that Thou knowest us far better than we know ourselves.

That would be a sad thought to us if we did not remember that Thou lovest us still better than Thou knowest us.

Father in Heaven, we are Thy offspring, for Thou art the Father of our spirits. Nevertheless many of us have come into this world, weighted by vices, diseases, and hereditary passions; but we are thankful that the entail is cut off and that Thou hast given to us a perfect redemption in God our Lord, and a perfect victory. We are glad that we can gather with a song of victory; not merely that spirits are subject unto us through Thy Name, but that we have power over all the power of the enemy and that we know our names are enrolled in Heaven. We are glad to know we have Thy Spirit's witness that we are the children of God. There may be some here tonight who have no such witness; who are among the people of God, but do not have any witness at all. Thou dost not speak in them, to

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them, or by them; it is all human talk. O, God, for Jesus' sake, help them not to rest until they get the witness of sins forgiven and union with Thee in Sonship and Fellowship. Make this first night of the Feast their birth-night. May it be that they shall get a real understanding, and a real regeneration.

We are thankful to Thee that this is the place of hope. Two years ago this was only open country. Tonight the beautiful little city rises up all around us, and we give Thee thanks because Thou hast done it all. Not unto ourselves, but unto Thee, do we give thanks, for Thou hast done it. If Thou hast been pleased to use any of us, or all of us, it is by grace. Thou couldst have done it by others; but Thou wast kind and condescending, and did it by us. We give Thee thanks for Thy gracious favor.

We praise Thee for those who have come into the City of Zion from distant parts of this land, and from many parts of Europe, Asia, Africa, and Australia within these few months. There are no strangers here. We are all brothers and sisters, and we welcome all to Zion and to Shiloh Tabernacle.

PRAYER FOR THE UNSAVED.

Give us a good night, and preparation for the morrow, and for all that lies before us, forgiving our many imperfections. If aught is yet unconfessed, make us to see it and put it away. Now, by Thy Spirit help us to understand that Thou dost love us, and art waiting to bless us. If there is any one here who is not Thy child by spiritual heredity may his spirit be quickened tonight.

Paul said truly that we were Thine offspring. Even those unclean heathen Greeks, in the midst of all their false philosophy, their great skill, and their deep thinking, although wilfully and shamefully degraded, were Thine offspring. O Father of spirits, there is not a spirit here who is not Thine offspring; but there are spirits here who are damned because they choose to serve the Devil. They are in the captivity of the Devil, dead in trespasses and sin, and estranged from Thee. O God, regenerate them, restore and make those spirits to live and be quickened. Make the blood to be clean, and their bodies to be strong. Give us a Perfect Salvation in this glorious Feast of Tabernacles.

PRAYER FOR ZION THROUGHOUT THE WORLD.

We thank Thee for the good work in all the lands; for all that has been wrought by Thy grace in Zion City, in Chicago, in the many cities and villages of this land, and in all the continents through the many thousands of the Christian Catholic Church in Zion. We pray for the many thousands in Zion everywhere. Bless Zion in America, in Asia, in Africa, in Australasia, in Europe, and in the Islands of the Sea, and hear us as we pray, with one heart and voice, as Jesus taught us.

The Disciples' Prayer was chanted by the Choir and Congregation.

General Overseer Heartily Welcomes All to the Third Feast of Tabernacles.

The General Overseer then said:

I am glad to see you all.

I am glad to know that already the outside Branches are very well represented here.

There are some people who cannot come to this meeting tonight because they are lengthening their cords, strengthening their stakes and furnishing their tents in Camp Esther.

I am thankful, however, for all who are here.

I believe that we shall have what we always have had—a very good time.

It has been getting better and better every year, until we almost dread to say that it is still better on ahead, because it seems as if we now have about the very best.

Nevertheless it is better on ahead; because there is a better time coming.

Boys and girls, youths and maidens, there is a better time coming, compared to which, what we have seen is as nothing.

Oh, the King is surely coming, and the time is drawing nigh,
When the blessed day of promise we shall see;
Then the changing in a moment, in the twinkling of an eye,
And forever in His presence we shall be.

The Supreme Joy of the Christian's Heart.

We shall see Him.

I do so often think of those words of Mr. Standfast, in the beautiful "Pilgrim's Progress."

As they watched him go into the river, without any fear, he turned to them and said, "I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself."

It was the joy of the Valiant Pilgrim that he was going to be with Jesus.

I thank God that that is the Supreme Joy of every Christian heart.

In Zion we are ever keeping before us the fact that Jesus is coming.

What is the motto for this year?

Audience—"TILL HE COME."

The audience then sang the first verse of "Till He Come," after which the General Overseer sang the second verse with deep feeling, when the audience again took up the refrain in the third verse.

The General Overseer said—That is all, "Till He Come."

He is surely coming, and the man who does not know that the Christ is coming has never believed His Word, for He said: "I will come again."

Do we believe Him?

Audience—"Yes."

General Overseer—We are waiting till He come, and working meanwhile

We are doing what we can to spread the Gospel throughout the world.

This last year, since I said good-by to you at the last Feast, has been the most delightful year of work I have ever had.

The greatest sorrow of our life lay heavily upon us then; but we went into the year's work, believing that God would turn our sorrow into joy, and He has done it.

Oh! It Has Been a Glorious Year.

It is the year of the formation of Zion Restoration Host.

Zion Seventies were consolidated into a well-organized Host on Lord's Day, September 21st, last.

Surely no host ever did better work than the Legion from Zion City did in Chicago, going into that city every Lord's Day, sometimes one, sometimes two, and on one occasion we were three thousand strong.

In two and two, we went into every nook and corner of the city until we carried many tons of Zion Messages to the homes of the people.

We took with us a million tons of love.

We went there saying, "Peace be to this house."

Sometimes the people would say, "What did you say, Sir?" or "What did you say, Madam?"

"Peace be to this house" they would say again, and oh, how often the cry would come back "Would to God that peace would come to this house."

Often peace came, because the Message that we have been sending out in thousands upon thousands, was the Message of the Christ.

You have been doing such beautiful work in Philadelphia, in Cincinnati, in Cleveland, and all over the land.

Not only in places where we have strong Branches, but in some places where Zion Restorationists are only in twos, and sometimes only one, we have such good results.

We have been going on, attending to business diligently, fighting our battles for the Lord, but keeping in good temper.

We have been finding great sums of money for the Lord, and have shown to the world that Zion could successfully attend to business—Ecclesiastical, Commercial, Educational and Political.

So we built up Zion City, organized its people and created a political party which so completely suits the tastes of the people that there has not been one vote on the other side. (Laughter.)

We Have Not Had One Dissentient Vote.

We have elected aldermen, a mayor, city officials and a judge who has all the powers of a circuit court judge, and in all our elections there has not been one dissenting vote.

Do you know where to find another place like that?

Audience—"No."

General Overseer—Have any of you come from a city like that?

Audience—"No."

General Overseer—We are all of one heart and one mind.

In the Council we have passed many important ordinances, and organized our work, and everything has gone on like clockwork.

There has not been one division in the council. We can produce our ordinances, and say that they are pattern ordinances.

We have had glorious times.

A short time ago a Circuit Court Judge was passing through

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this district from Waukegan, and the moment he got to the boundary of Zion City, he threw away his tobacco and cigar.

Ordinances of Zion City Must Be and Are Respected.

Some one said to him: "Your Honor, don't you think you are privileged?"

He replied: "No, I am not. I respect the ordinances of Zion City, and although I chew and smoke all day long, here goes! In Zion City, we must not use any tobacco!"

Here is, possibly, the one spot on earth where a man will be fined twenty-five dollars for being a Stinkpot. We have had a delightful time. We have worked and toiled, and we have been gloriously blessed.

Zion's Figures Constantly Grow.

Last year this Tabernacle was built to seat five thousand two hundred people; but, as you know, we had to raise the roof and enlarge it to seat eight thousand.

We are now getting a big shovel with which to dig for the foundations of the new Shiloah Tabernacle.

I did not know before that big shovels could cost so much.

The shovel that we have purchased for this, cost five thousand dollars ($5,000).

We had to construct a railway switch of a mile and a quarter to bring up the shovel and other building material.

One of these days, if you will stay long enough, I will show you the shovel.

We think that our new Shiloah Tabernacle, where we are providing sixteen thousand seats, will be large enough for perhaps a year. (Laughter.)

After that comes Zion Temple.

You know that I began by talking about a Temple to seat twenty thousand persons; then I gave that up and talked about thirty thousand; lately the architect and I have been talking about forty thousand, and I may as well tell you that I have now come to the conclusion that we must have fifty thousand seats in it, and I am not quite sure that I shall stop there.

We will have that Temple, God willing. But, best of all, we have the glorious assurance that, all over the world, by means of faithful Overseers, Elders, Evangelists, Deacons and Deaconesses, and the seven thousand Zion Restorationists, the work is progressing and growing wonderfully. But we must not forget the little children.

It has been most delightful to hear the little children talk.

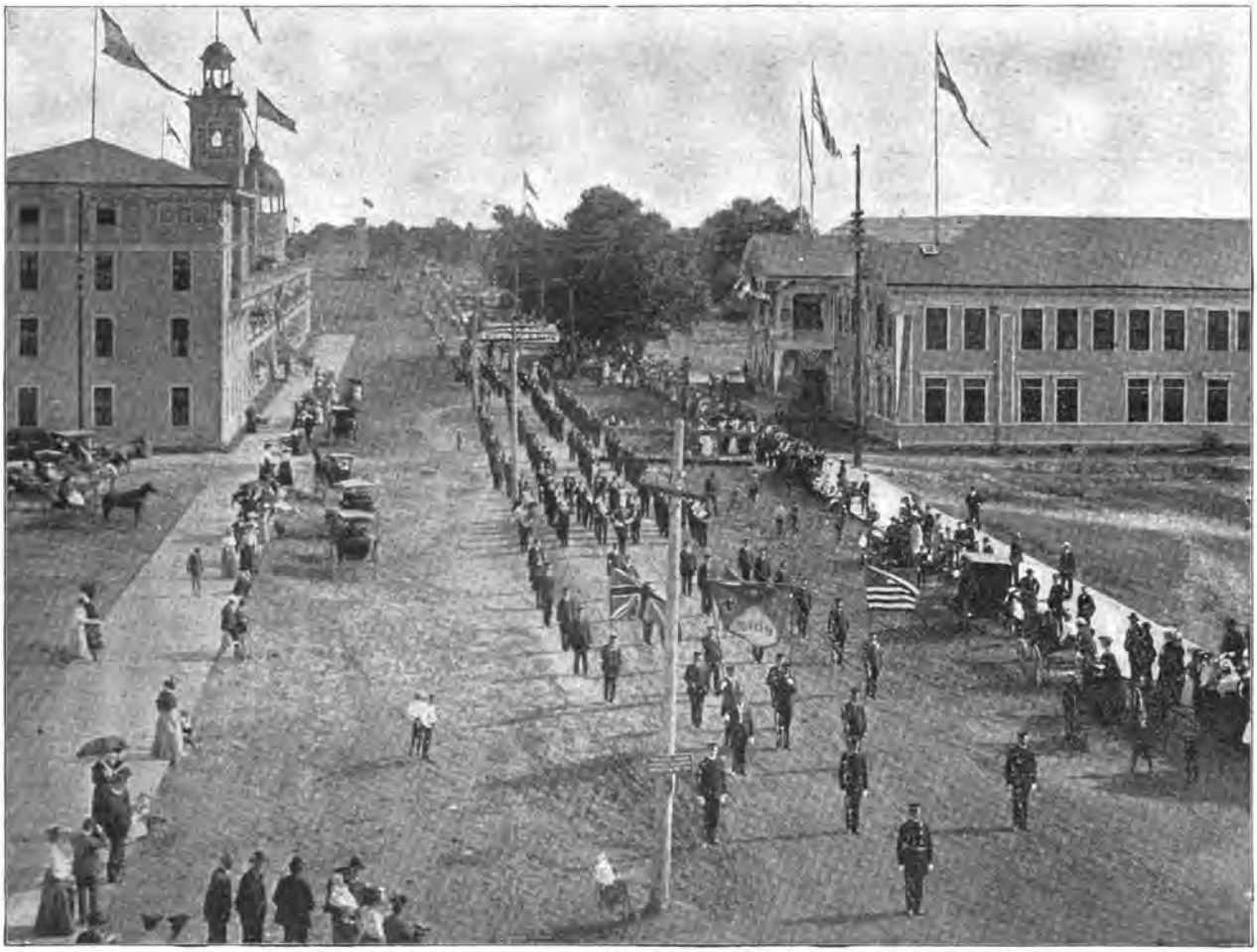
Apostate Ministers Have Much to Learn From Zion's Children.

A short time ago a grandmother in Iowa was sick, and a little one, who had been wonderfully healed when dying, saw a minister approaching the house.

When he was just outside the gate, she turned to the grandmother and said: "Grandma, that minister does not believe in the Lord as his Healer, does he?"

"No," replied the grandmother.

"Then he shall not come in," the little girl said, and went and stood at the door.



HEAD OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES

Col. Stern, Zion Guard and Band, Leading.

On Elijah Avenue, Between the Administration Building and Elijah Hospice Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903.

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As he came up to the door he said, "Good morning, little maid."

"Good morning, sir," she replied.

"I want to see grandmother," the minister said.

"If you please, sir, you cannot see her," was the reply.

"Why?" he asked.

"Because," she answered, "you are wicked."

"Wherein?" he asked.

Then she said, "Does not God say in His Holy Word, 'I am Jehovah that healeth thee?'"

"Yes," he admitted.

"Does He not say, 'I, Jehovah, change not?'"

"Yes," he replied again.

"Did you not ask my grandma to take some of your nasty doctor's stuff?"

"I did," he confessed.

"Then you will please go away," the little maid answered firmly (laughter), and stood there at the door and would not let him in until the grandmother interposed by saying, "We will let him in now, Sunshine, and perhaps we can convert him."

"I do not think it," she said doubtfully as she looked at him, but finally admitted him under much protest.

Later, the minister said, "I heard more thorough teaching on Divine Healing from that child in ten minutes than I have heard all my life."

He might have heard a great deal more if his ears had been open.

That is their trouble; "eyes have they, but they see not; they have ears, but they hear not."

They have an idol of a creed or a denomination, and they are mortally afraid to speak the whole truth.

The consequence is God has to set them aside.

I have been so surprised and delighted with the testimony and sweet consistency of the children.

God's Wonderful Blessing Upon Zion's Educational Institutions.

Last year we had enrolled in the schools and in the College together over 1,200, and during the entire year we lost but one in the junior schools and two in the college.

One case was wilful and wicked disobedience.

I am so grateful to God for His blessings to our children.

Our percentage of deaths is not more than 6 or 8 in 1,000.

I think we shall soon be able to show that in Zion City we have the lowest death rate and the higest birth rate in all the world.

Great numbers of sick people come here, some of whom calmly tell us, "I am glad to be here, and I have come to die."

I know of one who came more than ten thousand miles to die here.

We Have Had a Wonderful Year of Vigorous Health Without Pills, Parsons, Physic or Pig.

Two or three times, we stamped out smallpox that had been brought in from the outside.

We have such a beautiful place for those who come in with smallpox.

We take them to Bethesda. That is what they would call in Chicago the "pest house."

It is the House of Mercy. There we care for them, and do not lose one.

Dr. Speicher—"One family that was over there told me that it was a beautiful place. They said that it was the first vacation they had had in ten years."

General Overseer—We are so thankful that we have had such a vigorous, healthy, year.

The General Overseer Speaks of the Excellent Work of Zion Dorcas Workers.

And then what beautiful work has been done by the Dorcas women!

I always loved my wife, but I have loved her more than ever this year.

All her helpers have been so delightful, so holy, and so pure in their beautiful work.

We have reached thousands upon thousands of the poor in Chicago, and in other cities from the Atlantic to the Pacific.

We have cared for every one of the poor here, so that not a single Zion person has ever had to go upon public funds; but we do not talk about it.

We have taken out of the Storehouse what the poor brother or sister needed, and given it gladly and quietly.

In many cases they have brought back the money to us later and said: "How kind it was of you."

"We did not lend you that," we would reply.

"But," they said, "we want to bring it back to the Storehouse."

I have reason to be glad and to rejoice with you all in what God has wrought.

There are hundreds of our dear people who cannot be with us tonight because they are attending to business; but we will all be here in the morning, God willing, at 6:30 o'clock.

All Zion at Third Feast of Tabernacles Make Complete Consecration to God.

Before I deliver my short discourse, we will consecrate ourselves to God.

I would like to have you all get down on your knees where you are, and tell God that you are giving yourselves to Him spirit, soul and body, and that you are expecting that He will accept the sacrifice.

Pray, brethren, pray! The sands are falling;
Pray, brethren, pray! God's Voice is calling.

The years are rolling on, and the Master is coming. Pray! Pray! that you may take your part in the Restoration.

Listen! and perhaps you will hear, if you are still enough, the Voice of God—the still, small Voice.

The General Overseer then sang the verses of the Hymn, "I am not my own," the audience taking up the chorus after each verse.

Not my own, my time, my talents,
Freely all to Thee I bring,
To be used in Joyful service,
For the glory of my King.

Chorus—For I'm not my own, not my own,
Father, I belong to Thee;
All I have and all I hope for
Thine through all eternity.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in my spirit, soul and body. Give me power to do right, no matter what it costs. Help me to repent truly, fully believe, fully and constantly obey, and in all things seek to please Thee. Give me power to do right to my fellow men. If I have wronged any, help me to do right, no matter what it costs—to confess, restore, and put myself right with every man, and with Thee, My God. I make the vow that what Thou dost show me to be wrong, I will make right, by Thy grace, cost what it will. My Father, for the sake of Jesus, Thy Son, the Lamb of God who taketh away the sin of the world, take away every stain, every filthiness of the flesh and of the spirit, and make me pure, and keep me clean. For Jesus' sake.

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then God accepts you.

The General Overseer then delivered his discourse.

HEAR, O ISRAEL!

INVOCATION.

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

TEXT.

And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the judgments which I speak into your ears this day, that ye may learn them, and observe to do them. Jehovah our God made a Covenant with us in Horeb.

It is sometimes forgotten that Salvation cannot be had outside of Israel. You and I, by grace through faith, if not lineal descendants of Abraham, can never be saved outside of the Covenant which God made with Abraham, saying unto Him, "In thy seed shall all the nations of the earth be blessed."

God Has His Own Ways of Doing Things.

They are not my ways; they are not your ways; they are not man's ways.

He has His own way of thinking. His thoughts are not your thoughts, nor mine, nor men's, nor does He care one snap of a finger for all your thinking.

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The only thing that matters in all this universe, is what God thinks.

If you do not think as God thinks, you doom yourself to misery.

You are going against eternity; you are rushing to your destruction, and the harder you fight the quicker you are beaten.

One of Zion's Axioms.

You and I have to think as God thinks or we do not think rightly.

You have to think as the Eternal Laws think, and if you do not they will grind you to powder.

You had better think as God thinks about electricity.

You had better think as God thinks about the law of gravity.

Your opinion about the law of gravity does not matter a snap, for if you do not get out from under a four hundred pound weight when it is about to fall, the law of gravity will smash your skull and crush the life out of you.

We must obey.

God's Law is good, and only good.

The Highest Manifestation of law is the Glad Tidings—the Law of the Spirit of Life in Christ Jesus, which sets us free from the law of Satan, Sin, Disease, Death and Hell.

"Hear, O Israel, the statutes and the judgments which I speak in your ears this day."

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.

They will never budge; they will stand forever.

We had better get in line with the Ten Commandments; then we will get in line with the Eleventh Commandment.

When we love the Ten Commandments more, we will love the Eleventh Commandment more than all.

Pray for me in these morning hours of this Feast when I talk on the Eternal Verities.

I Am so Glad That I Can Talk of the Eternal Dwellings, for I Am Going to Them.

It will not be long until then.

It may be a year; it may be five years, ten years, twenty years, or even thirty years.

The snows of winter gather more thickly on my brow, but it will not be long.

Fifty-six years have passed over, and Oh! they are so short.

It will not be long until I see Jesus, for I care not whether I tarry till He comes or whether I go to Him.

It shall be as He wills it—only as He wills it.

It will not be long even were I to live thirty years more, when I would be eighty-six.

I love God's Law.

I love His Gospel, for it is the highest embodiment of His Law—the Law of the Spirit of Life.

I am so glad that I can speak once more at the glorious Feast of Tabernacles.

I think perhaps I will be privileged to talk for some years to come; at least until my mission is done for the time being. Then I shall return to God, and come back with Jesus to finish the Restoration.

I Shall Have a Thousand Years to Work With Jesus When I Come Back, and so I Will You.

We shall have a thousand years in which to fight His battles, and win, and then, at the end, to fight the Biggest Battle of all, after which God shall reign throughout Eternity.

I am so glad that I can look forward to a Thousand Years with Jesus upon earth—a Thousand Years in which He will reign in Jerusalem, and call us in from all the lands to do His Will.

We will delight to do His Will.

We will fight His battles until the whole world is won.

At the end of the Thousand Years the biggest fight of all comes, when He shall put down all rule, all authority, all power, and God shall be All and in All.

Then the last enemy, which is Death, shall be destroyed.

Thank God! death shall be destroyed!

Death and hell shall be cast into the Lake of Fire.

I am so glad that life is worth living!

It is worth our while to be obedient, to toil, to weep, and to go on and dry our tears, and smile even with a broken heart, sometimes.

Go on!

March on!

Go on! Go on!! Go on!!!

Never go back!

Never lie down!

Never get weary!

Do not forget that God says, "Go on!" and as we go on we go up.

I am so happy to think that we can get strength to go on.

Here and there He gives us these Oases in the Desert—these Sweet Times of Refreshing.

"Hear, O Israel!"

Do you want to hear what God says?

Audience—"Yes."

General Overseer—Do you intend to obey?

Audience—"Yes."

General Overseer—Then say: "By the grace of God, as the Commandments are unfolded, I will obey as I have not obeyed before."

After the Doxology was sung by the Congregation, the service was closed by the General Overseer's pronouncing the

BENEDICTION.

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

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY L. M. S., O. R. AND E. S.

Sweeter day never dawned than last Lord's Day, the first of Zion's Third Feast of Tabernacles.

As the mighty concourse of people met in the early morning of that day of perfect beauty and sweet tranquillity, there was a conscious sense of the presence of the Holy Spirit.

Eyes grew humid with emotion, and countenances were lit with holy fires, as the Messenger of God, Elijah the Prophet, the Restorer, breathed the prayer of praise to the Father in the Heavens.

Every song was a song of praise.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 12, 1903.

The meeting was opened by singing Hymn No. 1, Special Song Sheet:

Holy, holy, holy! Lord God Almighty!
Early in the morning our songs shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!

The General Overseer then read, first from the Inspired Word of God, the 19th Psalm.

Prayer was then offered by the General Overseer:

Our Father, who art in the Heavens, in the Name of Thy dear Son, we come to Thee, and say, as in the sweet old psalm which we have read, "Day unto day uttereth speech, and night unto night sheweth knowledge."

ADORATION FOR GOD'S WONDERFUL HANDIWORK.

Though the voices of Nature are silent to the ear, as in the silent majesty with which the sun arises, and chases away the darkness, for no sound is heard, yet, in Reason's ear, they all rejoice.

These glorious suns and stars and systems roll along, succeeding day and night, making them still more beautiful. To the ear of Faith, and Hope, and Love, they sing their song. But better than all the voices of Nature, is the Voice of Thy Spirit, breathing through all Nature, and through these songs that rise to Thee, Thou Holy God, whom the eye of sinful men may not see, but whom by-and-by we shall see, when He who is the Way, the Truth and Life, leads us into the Father's presence, cleansed from all sin, and enables us to bear the Wonderful Light.

Help us this morning, O God, to rejoice that we are on our way to that land where there is no night, no sin and no sorrow.

PRAYER FOR GOD'S BLESSING UPON THE DAY'S SERVICES.

Let this day be a good day, and let the teaching come with power. Let the prayers come with acceptance; let the people be blessed; let Zion Go

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Forward, and let the Work of God throughout all the world in Zion be extended.

Bless today all whom we love, wherever they may be. Dear to us are the ties of kindred and friendship; but, dear above all other are the ties which the Christ's love hath wrought. Bless all who are one with us in Him.

PRAYER FOR THE WHOLE WORLD.

Bless all Thy people, our Father. Bless those who are not Thy people; who have not the grace, life and help that Thy people have, but who sit in darkness. Let Zion bring them the Light.

Be with Zion everywhere. Bless Zion in America (Amen); in Asia (Amen); in Africa (Amen); in Australasia (Amen); in Europe (Amen); and in the Islands of the Sea. (Amen.)

Hear us for the sick and sorrowing, and for those who are weak and weary. Help them to cast their care upon Thee. If it is on Thee, it is no longer on them.

Bless us, as with one heart and voice, we pray as Jesus taught us.

The Disciples' Prayer was then chanted by the Choir and Congregation.

The General Overseer then read the 20th chapter of the book of Exodus.

May God in His Infinite love and mercy, bless that Old Testament reading.

Now read with me a few verses from the New Testament, the 5th chapter of the Gospel according to St. Matthew, beginning with the 17th verse.

They are the words of our Lord Jesus, when He uttered the Beatitudes, which were the subject of my morning Talks at the last Feast of Tabernacles.

In These Very Beatitudes, He Enforced the Re-enactment of the Law Which We Have Just Read.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

The words jot and tittle are used to mean the smallest letter and point of the Hebrew language.

Nothing shall pass away. The Law in all its perfection, in letter and in spirit, is to abide.

Whosoever, therefore, shall break one of these least Commandments, and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven. For I say unto you, that, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

May God bless His Word.

The Congregation then joined in singing Hymn No. 3, Special Song Sheet:

Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
T'ward heav'n, thy native place:
Sun and moon and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above. Amen.

THE FIRST AND SECOND COMMANDMENTS; OR, THE SUPREMACY OF GOD AND THE SIN OF IDOLATRY.

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.

This morning, we read especially the First and Second Commandments:

Thou shalt have no other gods before Me.

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

The First Commandment Declares the Supremacy of God.

Above all in earth, or hell, or highest heaven, God reigns. God is Supreme.

That is the meaning of the First Commandment.

Between God and thee there shall be no one; there shall be an open way, an unclouded sky.

The Second Commandment must be obeyed, or obedience to the First Commandment can never be maintained—the Command which forbids idolatry in any form whatever.

Hear, O Israel; Jehovah thy God is one Lord.

If Apostate Christianity has sometimes seemed to present the Triunity of God in such a manner as to make it appear that there were three Gods, remember that was not, and is not Christianity.

Why the Jews and Mohammedans Are Enemies of Christianity.

The travesty of Christianity presented by the Latin, the Greek and other so-called churches, has been that which has rightfully made the Mohammedan and the Jew the Enemy of that Christianity.

I am its enemy just as bitterly as they could be.

Nothing can be more hateful than the shameful idolatry of the mass, or shameful worship of the icons or the holy pictures.

Nothing can be more hateful than making God three Gods, and in addition a whole host of saints and angels, who must be worshiped and entreated. *Ora pro nobis*—the Pray for Us!—rings perpetually at the altar of Apostles, Saints, Angels, and I know not what.

I proclaim to you the Truth that Jesus proclaimed when He said: "The Father is greater than I," and "My Father is greater than All!"

When the Christ Prayed, He Prayed unto the Father.

When he prayed His last Prayer, ere He went out to suffer and die, He said, "Father, I thank Thee."

In the 17th chapter of Saint John the word Father occurs more than fifty times in less than thirty verses.

On the Cross, it was still, "Father, forgive them."

In the deepest hour of His Agony, when He was passing through the darkest of all the waters, it was "Eli, Eli, lama, sabachthani—my God, my God, why hast Thou forsaken Me?"

When He rose from the grave, He said: "I am not yet ascended unto the Father: but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God, and your God."

When He bade us pray, He said: "After this manner therefore pray, Our Father which art in the Heavens."

When the Apostles taught the Church to pray, they said: "For this Cause I bow my knees unto the Father."

The Glorious, Essential and Fundamental Principle of Christianity.

Father, forgive us if ever we have placed before Thee, the Christ or the Holy Spirit.

No one must come between us and the Father.

The First Commandment is the Supremacy of God, the Father.

The Christ must never be taught as other than that the Father was in Him, nor the Spirit as other than proceeding from the Father and Son, nor either as separate from each other, but all Three are One—one God, one blessed Triunity.

"I do not understand, I cannot understand," you may say.

You are not called upon to understand it.

You are called upon to believe it.

"But I cannot believe what I cannot understand," you may reply.

That is trash and nonsense!

Man as Well as God a Triunity.

I stand before you today as one man, not three.

Nevertheless, I have a body, a soul, and a spirit; and these three are one. But I cannot understand it.

They are perfectly united, and yet they are absolutely separated. I do not understand *how* and *why*, for I *know* it is so, and that is all, at present, that I need to know.

My body may go back to the earth, my soul—the animal life—may be dead; and my spirit, within an hour, may go back to the Father who gave it; my three parts would then be separated but now they are one.

You cannot make me three, and you cannot make me less than one.

God made man, and made him in His own image; He made him a Glorious Embodiment of Triunity.

You must not begin by praying to Jesus, or to the Holy Spirit.

You must do what Jesus taught you.

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He said: "When you pray, say, Our Father which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy Will be done."

When the Christ has finished His Work, He will deliver the Kingdom up to God, even the Father, that God may be All and in All.

Jews and Mohammedans Do Not Fight Christianity.

I feel much sympathy with the Jews and the Mohammedans, who have had to fight, not Christianity, but the travesty, idolatry and abomination that has gone under its name.

The poor, dying Pope, is reported to have said the other day: "I love the Madonna of the Carmelites." Poor old Pope, how many Madonnas have you?

You have the Madonna of the Carmelites, "our Lady" of this, and "our Lady" of that.

The Roman Catholic and the Greek Apostasies have invented almost a thousand Virgin Marys.

Religious Orders fight for their patron Madonnas, and have hundreds of legendary lies as to her special favors to one or the other.

They have Madonnas favorable to the Carmelites, and some favorable to the Franciscans, some to the Dominicans, and some to the Benedictines.

Poor Madonna!

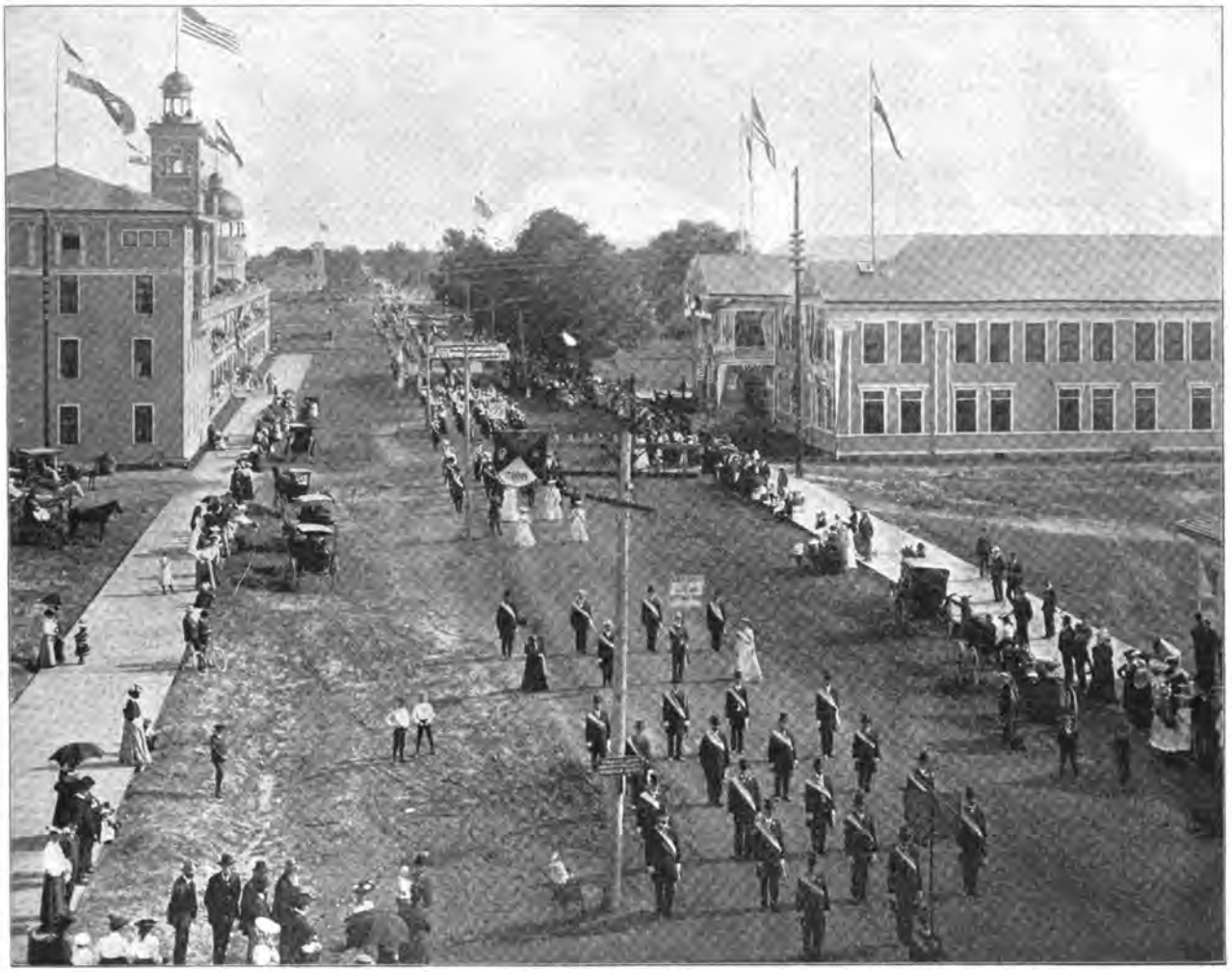
What a time she would have of it if she had to listen to all the flatteries and prayers of contending priests and nuns all over the world! It is an abomination! The poor old Pope has been lying there, dying for some time; but they cannot get him to die.

They have had all kinds of things.

They have had extreme unction, and he would not be unctioned. (Laughter.)

The other morning, he said: "Give me my Horace."

Poor old man, it is just as I thought; he never did have very much religion, so he wanted Horace perhaps to read one of the poet's Satires to the doctors and cardinals who are wearily waiting for the old priest's death.



PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES
Mayor and Council of the City of Zion in Front.
On Elijah Avenue, Between the Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903

Horace is not a very savory poet, and is usually more sought for at feasts than at deathbeds.

When We Come to Die, Shall We Want Horace?

Oh, no! The heathen satirist can bring no peace to the Christian heart, and his Odes and Epistles can give no consolation.

O Leo, if you only had the Word of God in your heart you would have called for the Gospel of Jesus, the Christ, and said: "Read to me what my Lord and Savior, the Christ said, when He was going away."

Let not your heart be troubled: ye believe in God, believe also in Me.
In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

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How that blessing would have come to the poor in spirit! How glad he would have been to have heard Him say: "Peace I leave with you; My peace I give unto you."

The old Apostasies are passing away, and the Christian Catholic Church in Zion is marching on to take the place of the Roman and Greek Catholic Churches. (Applause.) Rome is dying—the sap of life has departed and it will disappear.

We are but a little people, but oh! how God is blessing us, because

The First Thing in Zion is the Supremacy of God.

We do not forget to put the Father first, because Jesus put Him first.

We put the Father first, because the Holy Spirit, coming into our hearts, makes us cry: "Abba, Father!" and teaches us how to pray.

You can never keep that First Commandment, unless you keep the Second Commandment. Repeat it with me. (Congregation and General Overseer repeat the Second Commandment.)

Thou shalt not make unto thee a graven image. . . . Thou shalt not bow down thyself unto them, nor serve them.

God Can Be Praised but Not Worshiped, in the Admiration of the Beautiful.

This does not mean, and never did mean, that there should not be any pictorial expression, nor beautiful sculpturing; because, while that is forbidden as an object of worship, and while it is absolutely forbidden that you should kneel and pray either to the dead image or the beautiful picture, yet God, in His Infinite Mercy, has painted for us these pictures.

He paints them by the very sunlight, for our photographs are but the imprint of what the sun leaves on a sensitive plate.

Photography has been a help in His work.

It has helped to tell the Story of Zion, not only by the spoken word, and the printed pages, but by the pictures of those who are God's witnesses; and the sacred scenes in Shiloh Park, Zion City.

Thus multitudes have been blessed, but we never bow down and worship the picture.

If my own face has ever helped any—and I gratefully acknowledge it has—then I thank God if even the shadow of John Alex. Dowie falling upon any one has helped them.

God an Artist Whose Paintings Cannot Be Reproduced.

Let us not forget that we are living in a day when all that is beautiful in art can find its place in the true and eternal Kingdom of God; when nature can be cultivated and even reproduced, making us to be more and more in accord with the God who has painted pictures that the greatest artists even fail to convey to canvas.

Who could paint this morning's sunrise, as up out of the darkness, struggling with the clouds, the sun threw its rays of light of all kinds, casting away the shadows of night, until at last it triumphed.

No pen can tell; no word can speak; and no painter's brush can ever adequately transfer: but, oh, it helps us, sometimes, to have the poet's song.

We sometimes read John Keble's words:

Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible
Around His path are taught to swell;—

And into our spirit there comes the glory of the dawn, and the glorious colors of the morn.

Nor is the picture less sublimely beautiful in the evening, when the daylight fades, and the Western skies still hold the light, after the sun has disappeared from sight.

Oh how glorious!

Nor is there anything more beautiful than when the sun has sunk out of sight, and thousands of suns are revealed.

If Nature is not full of pictures, and if God does not make us to love it, and transfer its pictures to our thoughts and, if possible, to our canvas, then I do not understand God.

There is a Danger in Our Love for the Beautiful Things God Has Made.

God has made us love these scenes.

But in our love for these lovely things lies danger, lest we forget the God who made them and worship the things He made.

Here lies the danger of idolatry.

When He gives from His hands a pure sweet life, the babe comes out of the womb of all the centuries, as well as from the mother.

She is so sweet, and grows sweeter and sweeter until the babe becomes a sweet maid.

As she grows into womanhood she is sweeter still, and then she is suddenly—in the glory of her beauty—gone.

Oh! if that were all, our heart would be broken, for our idol would be destroyed; but Christians never worship idols.

We must not put any one before God—no, not the most beautiful and purest of all.

No, not the Christ Himself, because He takes us up to God, and He stands aside and puts the sinner before His Father *in the Fulness of Glory.*

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?

Then I hear the Message of Life and Love:

There is a way for man to rise
To that sublime abode,
An Offering and a Sacrifice,
A Holy Spirit's energies,
An Advocate with God.

The Father sent the Son, but has taken Him back again.

We might have loved Him in bodily person too much, and would have wanted to go to Jerusalem to see His lovely face all the time.

He is there; His Spirit is here.

The Spirit here on earth and the Son in heaven above are our Advocates; and so we get to the Father.

We want no other Way.

None of us must put before Him any other thing of earth or of time; no god of silver, or gold, or things of earth; no man nor woman.

We must see God, and there must be no idolatry.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Let it be that Thou shalt be supreme in my heart and in my life. Let there be no idol between me and Thee.

"The dearest idol I have known,
What'er that idol be,
Help me to tear it from its throne
And worship only Thee."

For Jesus' sake.

Do you believe that?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then my brothers and sisters let us go forth in the spirit of this beautiful song.

All joined in singing Hymn No. 4, Special Song Sheet:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise. Amen.

The General Overseer then dismissed the vast assembly, after he 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

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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.

GREAT GENERAL ASSEMBLY.

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

"A DAY in Thy Courts is better than a thousand!"

These few words of the Psalmist are a better portrayal of the experience of the thousands of people in Zion City on the first Lord's Day of Zion's Third Feast of Tabernacles than many volumes of description.

It was indeed a day in God's Courts.

It was indeed better than a thousand, yea, than many thousand days, away from God.

From the wonderful Early Morning Sacrifice of Praise and Prayer, with which the day began, when nearly 5,000 were present, to the Communion of the Lord's Supper, and the Evening Sacrifice of Praise and Prayer with which it ended, the people knew that they were in God's Courts, because God Himself was there in Spirit and in Power.

As it is impossible to choose one from a cluster of perfect jewels and say, "This is best," for each reflects and adds to the beauty of the other, so one cannot take one of the services of that glorious day and call it best.

Yet the principal service of the day, the radiant, Central Jewel, around which all the others clustered, was the Great General Assembly of the afternoon.

A sky of cloudless blue; all nature dressed in her robes of varying yet harmonious tints of living green, and the great, blue, clear lake, sending from over its sparkling waters a breeze of refreshing coolness, told their eloquent story of God and His Love.

The city was thronged with visitors from all quarters of the globe, and two long trains brought hundreds more from Chicago.

The vast expanse of seats in the enlarged Shiloh Tabernacle looked doubly ample, however, for all that might gather in the little city, and yet long before the hour for beginning the service had arrived, well-nigh every chair was filled, there being about seven thousand (7,000) persons present.

None who witnessed the scenes of that afternoon can ever forget the deep impressiveness of the opening Procession, as the hundreds upon hundreds of White-robed singers of Zion and the Robed Officers filed into the Tabernacle, up the broad aisles, and into the galleries behind and beside the platform, tier upon tier, section upon section, singing as they marched.

Proceeding from this Solemn Act of Praise and Worship, through the hymns, the recitation of the Apostles' Creed, reading of God's Commandments, with the response sung by all the people, the *Te Deum Laudamus*, the United Prayer of all the people, the wonderful chorus from the "Messiah," with its singularly appropriate words, "and he shall purify the sons of Levi," the service found its great climax in the Message of God's Prophet, "How Long Halt ye Between Two Opinions?"

This was the continuation and conclusion of the Message of the previous Lord's Day.

It was a Message which said to all the world, "The Times of the End are at hand. The Christ is coming to reign as King. Elijah the prophet, His forerunner, is here, as God promised. He is propounding a question which cannot be evaded; it must be answered and answered now. 'Choose you this day whom ye will serve! . . If Jehovah be God, follow Him, but if Baal, then follow him!'"

The position that God's Prophet occupied, and his authority for demanding this choice, were proved in this Message by the unanswerable logic of facts.

The people who heard accepted the proof, for they rose with scarcely any exception, at the close of the discourse, and recorded, by their rising, their determination to serve Jehovah, the God of Elijah.

The unprecedented scene of 559 new members receiving the right hand of fellowship on one occasion followed the recessional.

The General Overseer laid his hand upon each one, called him or her by name, and invoked the blessing of God.

After an intermission of about an hour, the people gathered for the final service of the day, and in many respects the most blessed.

It was the Communion of the Lord's Supper.

It was begun by the ordination of three Overseers, John Gabriel Excell, Harvey Dengler Brasefield and Daniel Bryant. The last named was designated as Overseer for South Africa.

With prayer, song and the reading of God's Word, the Sacred Emblems of the Body and Blood of the Redeemer, eaten and drunk in remembrance of Him Till He Come, were distributed to the thousands of people by the General Overseer, assisted by hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses.

A very few words from God's Messenger, thanking God for the blessings of the day, and urging the people to pray for His Divine Guidance and Approval upon the remaining services of the Feast, and for the world-wide work of Zion, closed this wonderful day in God's Courts.

Counting those at the early morning meeting, the convocation of Zion Junior Seventies, the gathering addressed by Overseer Speicher at 11 o'clock, and the great assemblies of afternoon and evening, there were *twenty-one thousand* (*21,000*) *attendances on this first Lord's Day of the Feast.*

Shiloh Tabernacle, Lord's Day Afternoon, July 12, 1903.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing as they came, the words of the

PROCESSIONAL.

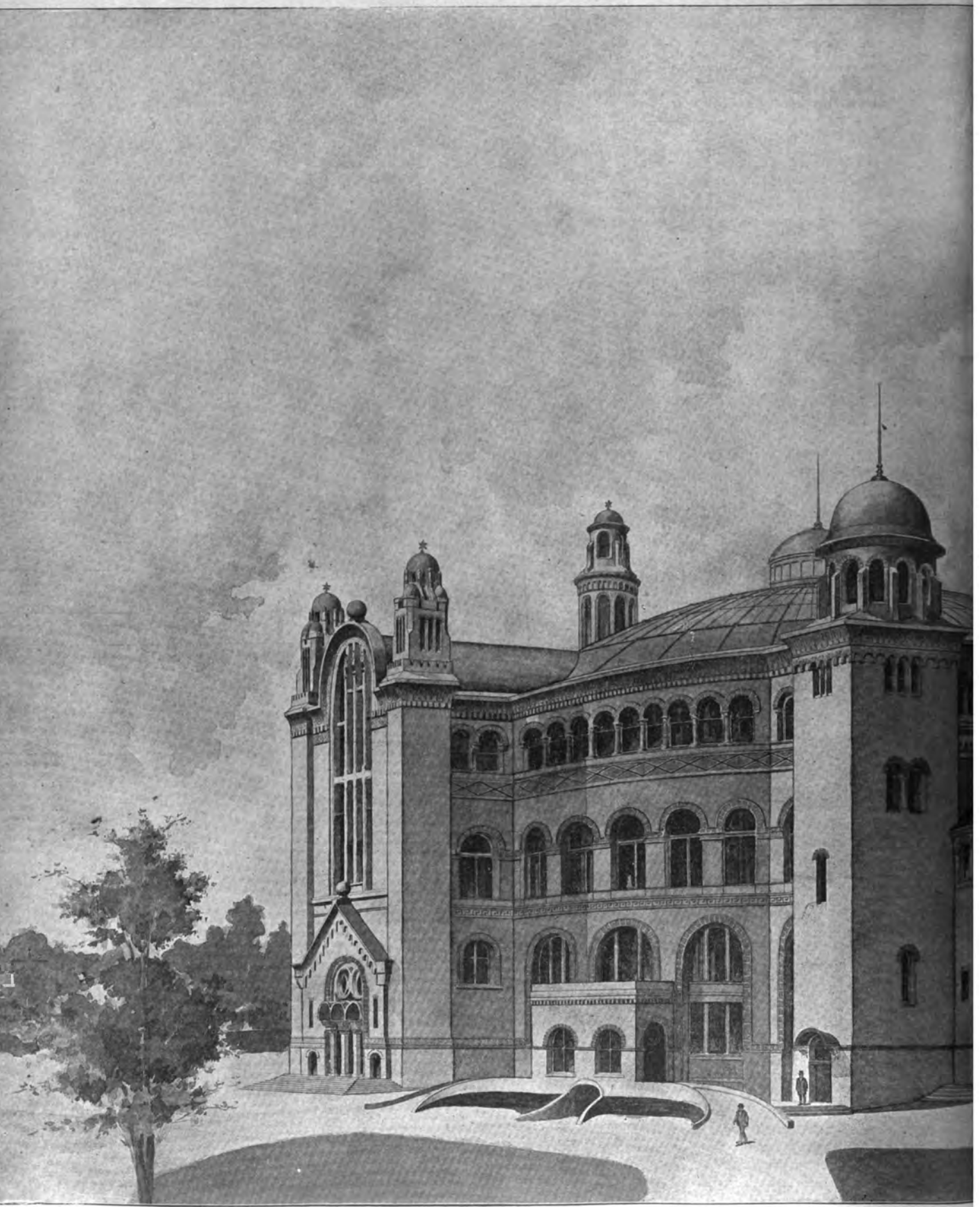
Rejoice the Lord is King!
Your Lord and King adore!
Mortals, give thanks and sing,
And triumph evermore:
Lift up your heart! lift up your voice!
Rejoice! Again I say, rejoice!

Jesus the Savior reigns,
The God of truth and love:
When He had purged our stains,
He took His seat above.
Lift up your heart! lift up your voice!
Rejoice! Again I say, rejoice!

He sits at God's right hand,
Till all His foes submit,
And bow to His command,
And fall beneath His feet.
Lift up your heart! lift up your voice!
Rejoice! Again I say, rejoice!

Rejoice in glorious hope!
Jesus the Judge shall come,
And take His servants up
To their eternal home.
We soon shall hear the archangel's voice;
The trump of God shall sound: Rejoice!

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PERSPECTIVE DRAWING OF SHILOAH TABERNACLE, ZION CITY.

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IOIS, AS PLANNED. (SEE ARTICLE ON PAGES 413 AND 414.)

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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. 10:

Blow ye the trumpet, blow,
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come;
Return, ye ransomed sinners, home.

Jesus, our Great High Priest,
Hath full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

Extol the Lamb of God,
The all-atoning Lamb;
Redemption in His blood
Throughout the world proclaim:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

Ye, who have sold for naught
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

The Gospel Trumpet hear,
The news of heavenly grace;
And, saved from earth, appear
Before your Savior's face;
The year of Jubilee is come;
Return, ye ransomed sinners, home.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

Deacon A. J. Gladstone Dowie then read, very impressively, the Eleven Commandments, the Choir and Congregation 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.

Overseer Jane Dowie then read from the Inspired Word of God the 18th chapter of the first book of Kings.

The general supplication was then offered by Overseer Bryant, after which the General Overseer prayed for the sick and sorrowing.

After the tithes and offerings were received, the General Overseer delivered his Message.

ELIJAH'S RESTORATION MESSAGES.

No. 77.

"HOW LONG HALT YE BETWEEN TWO OPINIONS?"

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, 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.

And Elijah came near unto all the people, and said: How long halt ye between Two Opinions? If Jehovah be God, follow Him, but if Baal, then follow Him.

There are but two armies contending for mastery in this world.

One army is led by that captain of the Hosts of Evil, whose power is so great that, did we not know that he was evil, we would sometimes think that he was indeed a god.

He is a god—the god of this world, in one sense; for he is the false god who has set himself up, and has been contending with God for the mastery these thousands of years.

The History of Satan Has Never Been Published.

The story of the Fall of Man has never been recounted in detail.

It is the glory of God to conceal a matter as well as to reveal a matter.

I am glad that the history of Satan, including the fall of man, is not written in detail, because God has chosen to conceal it.

Did we know much of what has happened, as well as what is going to happen, we should be incapacitated for the work of today.

After all, the great thing is the work of today.

I thank God for the clear division of the issues, however.

In This Day, as in All the Past, There Are but Two Armies.

The one fights under Satan, the Captain of Hell, and the other fights under the Captain of our Salvation, Jesus, the Christ, the Eternal Son of God.

This great army to which we belong, is that which fights under the Banner of the Christ:

Along our ranks no sabers shine,
No blood-red pennons wave;
Our banners bear one single line:
"Our mission is to save."

But this other army

Marches to the drum-beat roll,
The deep-mouthed clarion's bray,
And bears upon a crimson scroll:
"Our mission is to slay."

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The one has the mission of Salvation, and the other has the mission of Destruction.

Long centuries have rolled away since the Restoration of All Things was promised.

A Prophecy Which Can Refer Only to Elijah the Restorer.

Elijah the Tishbite, the Destroyer, was succeeded, nearly nineteen hundred years ago, by another Elijah, the Preparer.

John the Baptist, who came in the spirit and power of Elijah, ministered for about eleven months, and then was murdered as the reward of his faithfulness.

It was taken from him by Herod, another Ahab, and his paramour, another Jezebel, and he passed on.

After his body was buried, the disciples said to Jesus, when he came down from the Mount of Transfiguration: "Why do the scribes say that Elijah must first come?"

Then the Master explained that the Elijah had come; that they had done to him as they would and so they would to Him.

He told them that he also should suffer and die; but pointing on in the future, and to these Times of Restoration, he said to them:

"Elijah indeed cometh first, and restoreth all things."

This most certainly could not refer to Elijah the Destroyer.

It could not refer to Elijah the Preparer, for he was then dead and buried.

It must refer to the time of Elijah the Restorer.

Every Christian man or woman throughout the world today must answer two questions. First,

Is the Lord Coming?

Has the time come when prophecy points to the imminent Coming of the Lord?

What do you say, Father Hussey? (addressing an aged minister of the Gospel who was present.)

You represent many. Is it not the consensus of the people of God today that the return of the Lord is not far away?

Father Hussey—"Yes."

General Overseer—Of your own people?

Father Hussey—"Yes."

General Overseer—Well, do the Scriptures say that He will come before Elijah?

Father Hussey—"No."

General Overseer—It is impossible for the Christ to come in the Second Coming to receive His own until the Elijah work is once more done.

Never forget that God always *prepares* for great changes, and in His love and mercy provides for His people shelter in the time of storm. Hence my mission as Elijah the Restorer, the organization of the Christian Catholic Church in Zion, Zion Restoration Host, and the building up of the City of Zion, in the midst of which we stand today.

"Elijah must first come;" and he is the Sign of the speedy coming of the Christ.

In this position, which is a logical outcome of the Christ's Message and Words which the Church must face, they have been suddenly faced by it, and as suddenly passed from ridicule to absolute silence.

Why?

Because all the commentators of any value belonging to all the great schools of thought, from the early fathers down to the present day, are found to teach this truth: that Elijah must come before the Christ comes again.

Hence it is that the Church must first look for the prophet who must prepare with authority and power the way of the Lord.

This is the position which we have taken in Zion, and which God has approved.

God's Seal of Approval Upon Declaration of June 2, 1901.

Two years ago last June I made the Declaration in the Chicago Auditorium, when the hostile press, and the hostile churches immediately said, "That has settled Dr. Dowie. Zion is destroyed. No one will go to the city or take up with such a madcap piece of business."

But to their intense astonishment, it united Zion, and drew thousands upon thousands to Zion City.

To their still greater astonishment when they consulted their ministers and commentators they were compelled to admit that, whether I was or was not Elijah the Restorer, he must first come before the Christ, and that this was the time for him to come. They also found it hard to prove that I was not Elijah the Restorer, or to destroy the numerous identifications which confronted them.

They found themselves confronted with many confirmations, and as the weeks, months and years have rolled by, they have found themselves silent before the fact that God has blessed that Declaration, founded our city, and made Zion, although small, the most Aggressive, United and Practical Spiritual Force for God in the world today. (Amen.)

That is a fact which even thousands of clever critics admit.

We are not a Darius army of a million, but we are an Alexander army of 30,000 and more than twice that number, and we can give an account of all the apostate Darius armies in existence.

We are not afraid of them all put together. God has shown us and the world that this is true.

In my discourse of last Lord's Day I put before you the great historic facts connected with the time of which I speak.

I also demonstrated to you the fact that history has repeated itself.

Truth Concerning Masonry Sometimes Hard to Hear.

It is so very hard sometimes for many good men and women, whose fathers have been Freemasons, to be told that these fathers were in lodges where Jesus, the Christ, the Son of God was tabooed, and could not be worshiped; where God our Father, as revealed in this Bible was not worshiped; and where His Name, which we count the Name above every name, cannot be mentioned.

When they were told that the symbols of Masonry, the Point within the Circle, for instance, was acknowledged by the Masonic Fraternity itself, to be the symbol of Phallic worship, the most shameful, sensual, bestial and abominable of superstitions, the worship of Baal, the sun-god, they were struck with amazement.

But we have silenced the Masonic Order: for they dare not attempt to answer our charges.

We have silenced the Methodist Episcopal Church which we declared had sold out to the World, the Flesh and the Devil, root and branch.

We stand today in this invulnerable position because we "obey Him, and do those things which are pleasing in His sight.".

We have made our Declaration and proved our Contention, and, by the Grace of God, both stand, up to this time, absolutely uninjured.

You know as well as I that that which is Divine never stands still.

That Which Is of God Always Goes Forward.

It is not enough to know a truth and proclaim it and hold it as a truth.

You and I have come to see that what the world demands, and rightfully, is that the truth shall be embodied in action, and shall find expression and fulfilment in the whole sweep of human life. Truth is of no private application; and Christian men have a right to make certain demands upon Zion, ere its claims can be acknowledged.

They demand that in Zion, if it be indeed Zion, and through Elijah the Restorer, if he be indeed Elijah, there must come a Unification of the Forces of God for the Overcoming of the World, the Flesh and the Devil; for the Destruction of the Apostasies, and with that the Education of the people and their Organization in commercial, agricultural, and all kinds of businesses, that they may go forward to carry out that which is the political aim and end of all Zion's work: the assertion of and the fulfilment of the First Commandment, the Supremacy of God over all, in short the establishment of the Theocracy, the Kingdom of God.

A Work of Destruction Upon Which the Establishment of the Kingdom of God Depends.

This is the Gospel that the Christ came to preach.

He came to preach the Gospel of the Kingdom of God, which must be established, but cannot be established without overthrowing all other kingdoms in the ecclesiastical, educational, commercial and political realms.

Only one kingdom can stand, and that is the Kingdom of the Most High God. (Amen.)

This Zion comes to establish, not in words, but in fact.

My business and yours is to build up that Kingdom.

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The world looks on, and, as it sneers, it says with its tongue in its cheek: "The proof of the pudding is the eating of it."

We have made this pudding for several years, and you have eaten of it. Is it good?

Voices—"Yes."

Let any man living point to the time when Zion has been other than a Factor for Righteousness—for all that is purest in the family, the workshop, the state, and everywhere.

The answer comes rolling back, "You have fulfilled the requirements thus far."

Zion Has Solved One of the Most Momentous Questions of Today.

The next question asked is: "Have you shown how the great difficulties between capital and labor can be solved?"

We say, "Yes, you see it solved in Zion."

We have capital to the extent of millions upon millions of dollars coöperating with labor, and we have yet to find our first labor difficulty.

I ask you, have we not been at perfect peace in all our commercial relations?

Voices—"Yes."

General Overseer—It is a general observation that there has never been, within the same space of time, a community that has shown greater capacity for organizing and taking care of itself, and establishing two or three businesses, which will in the future employ hundreds of thousands of persons.

It is admitted today that there is nothing sweeter in all that is saccharine than Zion candy, and nothing that is more beautiful in all that is textile than Zion lace.

All over America dealers are standing like Oliver Twist and saying, "More, more."

We are giving them more as quickly as we can.

The fact is that Zion is built up, and what only two years ago was an open prairie has become a lovely city.

Every one of you, if you do not already live here, are homesick for the time when you can come, and feel that you must eventually come.

This is the commercial fact.

The Educational and Political Facts.

The educational fact is that every difficulty which the Christian Church has found in education is actually solved in Zion.

We are able to give a primary and secondary education leading right up to the university such as has not been attempted before in the same space of time.

The political position is the creation of a Theocratic party, whose motto is: "WHERE GOD RULES MAN PROSPERS."

Can you find a better one?

Voices—"No."

General Overseer—That party has been established here; our mayor, city officers, and judge have been elected, and we can say that there is one place on God's earth where the "officers are peace and the exactors righteousness" thus fulfilling already Isaiah 60:17, 18:

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise

We Do Not Present You With a Theory, But With a Fact.

As my native countrymen would say, "Facts are chiels that winna ding."

Facts are things which no man, no matter what he says, can alter.

Zion City is a fact ten thousand people strong.

But that is not all.

We have planted the Flag of Zion on every Continent.

We have planted it upon most of the Islands of the Seas.

We have raised up hands of men and women in Australasia, in Africa, in Asia and in Europe, so that sometimes our adversaries say: "You will find Zion Literature and Dowie's face from China to St. Petersburg."

That is true, and more.

Zion is in the palaces of kings, and beside the thrones of empires.

It could not have been possible, humanly speaking, for more success to have rested upon our banners within this time.

The success has been that the ministry of God, through Zion's lips, has brought Salvation to vast numbers that were lost; healing to multitudes that were dying; inspiration, expectation and the revival of hope to true Christians all along the line.

They are looking for Zion everywhere.

Thank God we are going everywhere.

Zion Restoration Host One of the Most Remarkable Movements the World Has Even Seen.

Calmly, firmly organized, we have done that which not all the united churches of Chicago, for instance, have ever done.

The members of Zion Restoration Host have carried the Gospel through street and lane to every house in Chicago twice over in a few short months.

We shall go down to New York, God willing, this fall.

We are so organizing that within the space of three weeks a Zion Messenger will go twice to every door in the entire City of New York with the Message. "Peace be to this house."

If you want us to do more, show us how we can do it, and we will be your debtor.

Meanwhile we are using every power that God has given, and we are not loosing anything either.

"Oh! what vast sums of money you are throwing away in that New York mission!" some one said a short time ago.

A New York writer's reply to that was: "You do not know Dowie, or Zion, if you say that. Dowie will not throw a cent away. If he spends $200,000 on that mission, that old fellow will, sooner or late, take $2,000,000 back." (Applause.)

They are right, only they do not go high enough.

We will not only take the money back, but we will take the people in the best sense of the word.

We will take them into the Covenant with God.

We will take them into the Church of God.

We will take them into the Hope of God, and Salvation of God.

They are looking for us and saying, even those who are not with us, "I want to see that man and his people. They have a religion that is up to date, and weighs sixteen ounces to the pound."

That is true, and I thank God for the fact.

I boast and glory in the Lord.

You ask me if I did it.

I say, No. I never did anything.

God did it all and I give Him the glory, and thank Him for His condescending love that used me in this work.

Travesties Upon Christianity in Which Their Propagators Have the Least Faith.

Standing here today, I say not merely to you, but to all Christendom, as far as my voice can reach: Come, let us reason together, and consider whether the time has not come that the crimson-stained nations shall be cleansed. Come!

You have no churches that cleanse you.

No one ever imagined that the poor old Pope, who refuses to die, although it is reported they have given him Extreme Unction twice, had much religion.

The other morning when he awoke, he said: "Bring me Horace."

Those of us who have read Horace, the Latin poet, wonder that a man on the eve of eternity should not want to have read to him the words of the Lord Jesus, instead of Horace.

However, that is not to be wondered at, as popes, cardinals, archbishops and bishops have often been libertines and infidels.

They have not an iota of confidence in their own pretensions as instruments of salvation.

Do you think that there is an intelligent pope or cardinal who ever believed that he could take a piece of wet flour and, by stamping it, change it into the body, blood and bones of Jesus, the Christ?

Not they.

They Have No Living Christ.

The Christ that they have in the church of Rome is either a baby in a mother's arms, or a bit of bread, or a dead man on a crucifix.

The Christ of the Christian Catholic Church in Zion is an all-glorious, beautiful and ever-living God. (Praise the Lord! Amen.)

He filleth all things.

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He leads the Hosts of Heaven.

He came to earth as Prophet; He pleads in heaven as Priest; and He is coming back to reign as King!

And we are telling the world: Get ready! Get ready!

That is a very good mission, is it not?

My words to kings, emperors, presidents and rulers, as far as they can reach, are: "Choose whom you will serve."

The god of the apostasies is no god at all.

You can smear over his face with honey and the flies stick, and he cannot brush them off; but I tell you there are no flies on Zion. (Laughter.)

Mohammed, in order to prove to the Koraish that their gods were nothing, smeared them over with honey and the flies stuck. Then he said, "These gods of yours cannot wipe off the flies."

I say to the Methodists:

Can You Wipe Off the Flies?

Can you wipe off the dead flies that caused John Wesley's ointment to stink?

Can you wipe off the flies, Dr. Buckley?

You have said publicly that there is no such thing as discipline in the Methodist church.

A man can go to the theater, and do almost anything that he likes in the Methodist Episcopal Church if he does not do evil things too openly.

No one ever imagines that Bishop Potter exercises discipline upon Mr. Pierpont Morgan after all the ecclesiastical junkets they have had together.

Yes, I call them junkets.

They have gone together to the Protestant Episcopal conferences with the dining-car storeroom crammed with Liquid Fire and Distilled Damnation.

Can you wipe off that fly?

Can you wipe off the fly of the liquor traffic?

Can you wipe off the fly of sin?

The churches are stuck full of molasses and flies.

I shall go down to New York to wake up things! (Laughter.)

"What can we do?" you ask.

I will tell you what we can do.

In the first place we follow the Christ, do we not?

Voices—"Yes."

General Overseer—Do you follow Him part of the time?

Voices—"No."

General Overseer—All the time?

Voices—"Yes."

General Overseer—Do you believe that I follow Him?

Voices—"Yes."

General Overseer—Will you follow me as I follow Him?

Voices—"Yes."

General Overseer—Then we will whip the Devil soundly.

I have always felt sure of that.

Success Depends Upon Works, Not Words.

We must be a people who live up to that which we talk about.

We must be a people with clean hands, pure hearts, living clean lives and having honest business relations with each other and the world—a people with which no Devil in hell can find fault.

That is our position.

We have kept to it hitherto and we shall keep to it still.

We do not say that we have not had trials.

We do not say that we do not have trials.

However, we have met nothing that we have been afraid of, and nothing that we have not overcome through the faith of God.

So we are to be, first of all, a people purified, prepared, made white and wise, that we may shine as the stars.

The light of Divine Restoration is to come to all nations through men.

If you imagine that God Almighty will save this world by angels, you are mistaken.

He has committed this Ministry of Reconciliation to men; and now that the Ends of the Ages are upon us, I stand and say to you as Napoleon said when he pointed to the pyramids at the Battle of the Pyramids—only, I am not wanting to be like him, for he lost it—"Soldiers, from the height of these pyramids thirty centuries look down upon you."

I point you higher.

I say: From the Battlements of Glory, holy ones are looking down, and they are saying, "Let no man take your crown."

By the grace of God we shall follow God, and be a pure people, shall you not?

Voices—"Yes."

General Overseer—Then rise and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in this Time of the Restoration. May I follow Thee. May I follow Elijah the Restorer. May I do my part, clean in heart, in life, in hands, in thought, in word, and in deed. Raise Thou up in Zion these dear children to be men and women for God, to go forth a countless host throughout the world. May they be men and women, youths and maidens, and little children of every race and language, and every tribe and nation. May they become children of the King, saved, cleansed, and kept through faith in Jesus. Give us this blessing, and help us to be true to Thee and to each other, and to bring all the tithes into the Storehouse. Help us to spread this Gospel from shore to shore, and from land to land until the Knowledge of God shall cover the earth as the waters the Sea. We ask it in Jesus' Name. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Answer—"Yes."

General Overseer—Then live it.

After the Recessional had been sung the General Overseer pronounced the

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.

Reception of New Members.

After those who wished had retired, members of the Church present, who had not yet received the right hand of fellowship, gathered in the seats immediately in front of the platform.

After examination, by the heart-searching questions, to which all made clear, earnest responses, and after the solemn charge, the hundreds upon hundreds moved in a long single line across the platform, where the General Overseer received each with a hearty hand-clasp, the laying on of his hand, and a fervent "May God bless you."

It seemed as if the candidates would never cease coming, but, at last, five hours after the beginning of the afternoon service, all who desired had been received.

Five hundred fifty-nine (559), by far the largest number ever received at one time, became full members of the Christian Catholic Church in Zion, on this memorable Lord's Day afternoon.

It was a marvelous scene; one rich in spiritual blessing to those who partook, and to those who beheld.

COMMUNION OF THE LORD'S SUPPER AND ORDINATION SERVICE.

REPORTED BY A. C. R. AND C. E. B

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Evening, July 12, 1903.

The service was opened by the usual Processional, after which the General Overseer pronounced the

INVOCATION.

God be merciful unto us and bless us, and cause Thy face to shine upon us, that Thy way may be known upon earth; Thy saving health among all the nations. For the sake of Jesus. Amen.

The congregation then joined in singing: "Guide me, O Thou Great Jehovah."

The General Overseer said:

Let us read in the Inspired Word of God, in the 14th chapter of the Gospel according to St. John, beginning with the 1st verse:

Let not your heart be troubled: ye believe in God, believe also in Me.

Or it may be read:

Believe in God! Believe also in Me!

It is difficult to tell whether it is the indicative or imperative, because by the peculiarity of the Greek language, the same accent is used in both cases.

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However, it does not matter.

It practically means: "You believe in God, and you believe in Me; therefore, do not be troubled."

What is there to be troubled about?

In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also.

It would not be heaven without Jesus, would it?

Any Place Would Be Heaven Where the Christ Is.

Where an affectionate father, husband, wife, or mother is, there is home.

It is not a question of whether it is in Italy, France, Germany, or in distant equatorial Africa.

And so with the Christ:

All scenes alike engaging prove,
To spirits 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,
Secure of finding God in all.

It is a delightful thought that we shall go to be with Him, and that where He is there we shall forever be.

That will be Heaven for us.

And whither I go, ye know the way.

Thomas saith unto Him, Lord, we know not whither Thou goest; how know we the way?

Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.

. . . . . .

If ye love Me, ye will keep My Commandments.

And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever.

Even the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you.

The Difference Between Abiding In and Abiding With.

When the Holy Spirit *dwelt with* the apostles, they were always getting into trouble; but when the Holy Spirit *dwelt in* them, what a difference!

O God, dwell in us. (Amen.)

The power in Zion is not that Jehovah dwelleth with Zion, but that, according to His Word, "Jehovah dwelleth in Zion."

We see it every moment in this city and in this work.

And I will cleanse their blood that I have not cleansed; for Jehovah dwelleth in Zion.

That is a Latter-day Promise.

We claim all these promises.

It is said of me: "That man Dowie claims everything that is in sight, and applies it to Zion."

That is true. (Laughter.) I claim everything in sight.

It belongs to Zion, and I desire to live up to it.

I desire to appropriate it all for God and for Zion.

At first it was not fashionable to talk about Zion.

But now that God has called us out to reëstablish the Christian Catholic Church in Zion, Zion means something.

I will not leave you desolate.

The marginal reading is, "I will not leave you orphans."

I come unto you. Yet a little while and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.

Because He lives, we live.

If He did not live, we would have no life in us. Apart from Him we could do nothing.

We live in Him as the branch lives in the vine; we draw our life from Him.

In that day ye shall know that I am in My Father, and ye in Me, and I in you.

A Wonderful Revelation.

I desire you to consider very carefully the tremendous power of the next verse.

I think that in some respects it is a most wonderful revelation.

He that hath My Commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.

Think of the fact that if we love Him He will love us, and will make His abode with us.

This is true not only of the Christ, but of the Father, and of the Holy Spirit.

Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My Word: and My Father will love Him, and We will come unto him, and make Our abode with him.

I believe that the word *with* could be translated *in*.

The Greek particle *en* (*ἐν*) can be translated either by the word *in* or *with*.

A Triune God Dwells Within a Triune Man.

It is not only the Holy Spirit which already has been spoken of, but there is something more than the Holy Spirit dwelling in us.

The Father, the Son, and the Holy Spirit—a Triune God dwells in a Triune Man, as in the Man Jesus—the Christ—to the extent that we have faith and consecration.

It is wonderful that God could not only make us a dwelling place of the Spirit, but teaches us to pray, not only of His Son, but of Himself—the Father.

We love the Son, because we keep His Word; do as He commands us; pray as He teaches us; and walk along God's Way as He has directed us.

If we keep His Word, the Father, the Son and the Holy Spirit will love us, and the Triune God will come and make His abode in us.

Then we will have the Fulness of God.

Oh! That is a wonderful thing!

I now desire to read to you concerning a wonderful ordination which took place about eleven years or thereabouts after Pentecost, which is found in the 13th chapter of the Acts of the Apostles; beginning with the first verse:

Now there were at Antioch, in the Church that was there, prophets and teachers.

In the 1st epistle to the Corinthians in the 12th chapter is a portion of Scripture of which I desire to take up the exposition at some of our Great Feasts.

I Hope That We Shall Soon Be Able to Keep Some Other Feasts.

I hope we shall be able to keep the Feast of Passover, and the Feast of Pentecost as well as the Feast of Tabernacles.

We shall then have three Great Feasts, annually in the City of Zion.

There is a certain sense in which the Feast of Tabernacles has a peculiar beauty of its own; but who can exaggerate the glories of the Passover, and the wondrous power of the Pentecost.

I think that we will come to the place where we will keep these Feasts in such a way, that we will get the power of the Christ, and of the Holy Spirit, and the Supreme Blessing of the Father, upon us.

I am preparing to have them every year.

The gathering together for these Holy Convocations, will be a means of wonderful blessing.

At one of these Feasts, perhaps a Pentecostal Feast, I intend to give my attention in the Early Morning Meetings to the 12th chapter of first Corinthians concerning the Gifts of the Spirit, and the organization and development of the Church.

I believe that some of these times there will come such a holy, sacred, and pure unction from on high, that we will get to the place where I shall be able by the Holy Spirit's guidance, acting in my Prophetic Authority, to call out the Apostolic College, and reëstablish that Fundamental and Perpetual Order.

There were prophets and teachers at Antioch, but no apostles.

The apostles were scattered throughout the world.

Paul Did Not Become an Apostle Immediately After His Conversion.

Although Paul had been converted at this time, probably eleven years before, he was not an apostle.

Some people imagine that Paul became an apostle in Damascus when he was converted; but he did not, for after his conversion he spent three years in Arabia.

At first they were all afraid of him, except Peter, who was a kind of fellow who now and then was not afraid of anything.

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Sometimes he would get a scare; but ordinarily Peter was quite a brave fellow.

He did some wonderfully brave things.

Peter and James, the brother of our Lord, took Paul in, and they were probably the only apostles he had seen up to this date, because the rest were all afraid of him—possibly some of them were fighting him.

He had been a terrible persecutor in Jerusalem, and they were not quite sure of him yet.

That is the way with some people.

They are very skeptical about conversion; and sometimes with good reason: for profession and conversion do not always mean the same thing.

However, Paul went on patiently until they came to the conclusion that he was not only a converted man, but that he was a prophet and a teacher.

He was in the Third Order of the Christian Ministry. God hath set some in the Church, first apostles, secondly prophets, thirdly teachers.

They Had Prophets and Teachers in Antioch But No Apostles.

Several of the apostles had died, and the apostolic office had to be filled up.

God did not send the Spirit upon the Church at Jerusalem; possibly because they had become too narrow; but He sent the Spirit upon the apostles and teachers at Antioch, that He might call out through them, and ordain two new apostles.

Still, it says there were in the Church at Antioch certain prophets and teachers, such as Barnabas and Symeon, who was called Niger.

He was called Niger, possibly because he was from the Niger in Africa, and because Niger meant black.

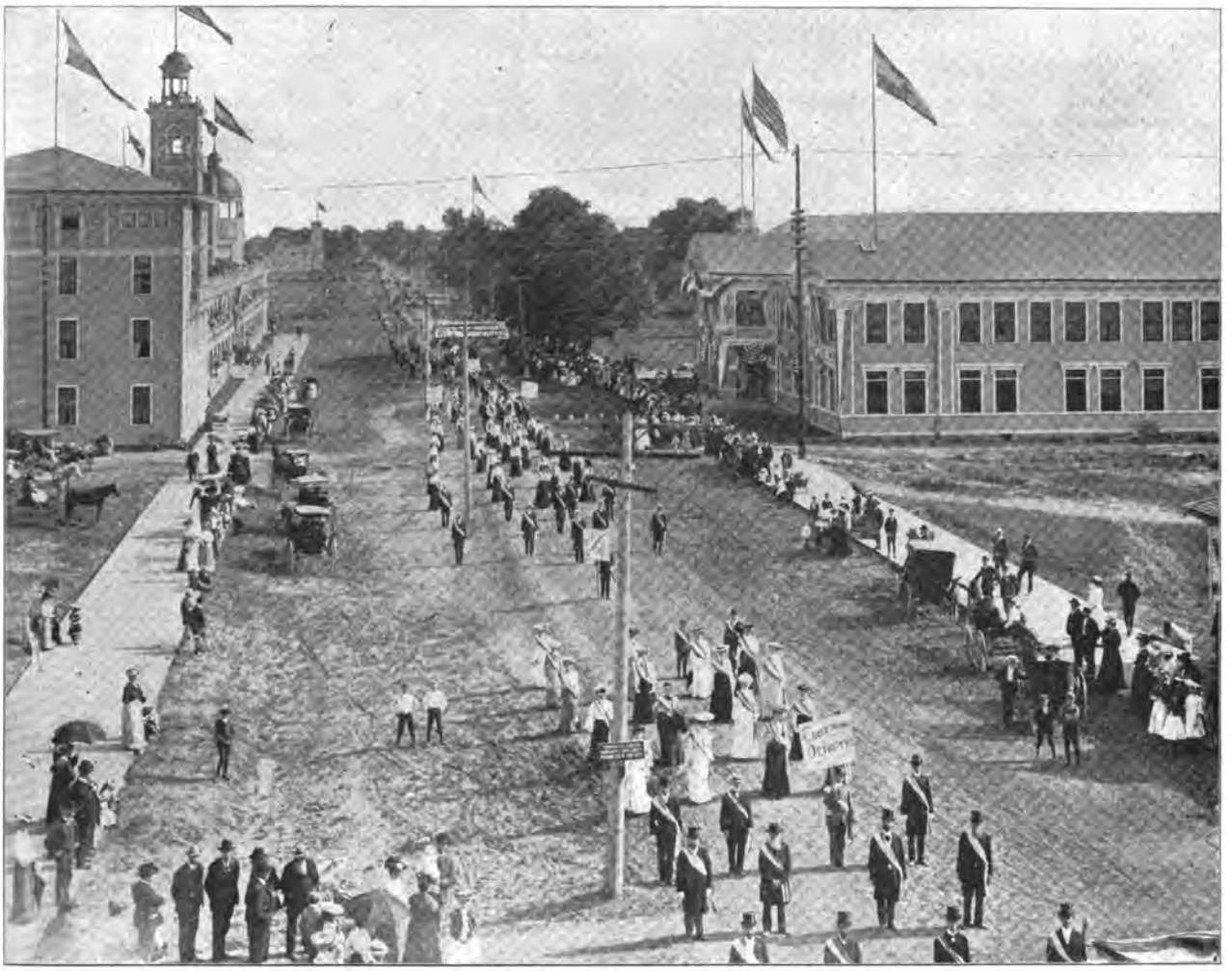
There is no doubt but that one of these prophets was black.

I love that race.

I love all men; and my heart goes out to the Ethiopian.

I charge the man whom I am about to send as an Overseer to Africa to love and labor for the Ethiopian.

There are hundreds and hundreds entering into our fellowship there.



PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES
General Overseer's Staff in Front.
On Elijah Avenue, Between the Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903

May God give us the Kaffirs in South Africa.

We Want the Entire Universe for God.

Sometimes, I am told, "You want the Earth, Doctor."

That is true, and I want every other Planet I can reach for God—Mars and Venus, Jupiter and Uranus with all the other planets and their satellites in our solar system, if their inhabitants are not already children of God.

If there is any planet where God is not honored, I want to get there and have it out with the Devil.

Indeed, I have a strong longing to go to Hell.

I have quite a longing, and feel that whenever I am good enough and strong enough, God will send me down to Hell.

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I should like to fight it out with the Devil there.

Did not Jesus go down into Hell and fight it out with the Devil?

Did He not preach there to the spirits imprisoned, and lead captivity captive and bring multitudes out of Hell?

The only One who went to Hell to bring out the people was Jesus; and perhaps, some day, He will endow us with power to go also.

Maybe some day we can go to the Devil and say, "We will have it out with you. There are many people here from Chicago, whom we want liberated."

It will be a glorious mission to clean out Hell.

Death and Hell will then be cast into the Lake of Fire.

What a glorious thing it will be to have Hell purified, and Death destroyed and cast into the Lake of Fire.

I believe in talking about these things just as God leads me. Wherever there is a sorrowing heart the mercy of God goes.

If I make my bed in Sheol, behold, Thou art there.

The Christ the Only Man Who Could Bridge the Great Gulf.

That is good theology, is it not?

I believe that God had reached the rich man in Hell, of whom Jesus spoke in Luke 16.

That rich man had not cared for his brothers while he lived, but in Hell, when he found that he could get no relief until that Great Gulf was bridged, he remembered them then and pleaded for them.

I believe that God has bridged the Gulf since Jesus spoke.

Abraham could not bridge it.

No man who was such a coward as he could ever bridge it.

It took more than Abraham to bridge Hell; it took the Christ.

Paradise and Heaven are two different places.

The Christ went to Paradise with the penitent thief, but He did not go to Heaven, because, when He rose from the grave, He said: "I have not yet ascended unto My Father and your Father, and to My God and to your God."

He had not gone up but He had gone down.

There in Paradise was Abraham and Lazarus, and I hope David got there, but I do not know about Solomon.

Any man who has seven hundred wives, and three hundred concubines, is a beast. I do not care if his name is Solomon.

I do not know how he got to Heaven; but God is very merciful, and can knock all the lust out of a man that must needs have a thousand women. Perhaps Christ found the foolish Solomon, with the Antedeluvians, in Hell, and brought him out.

What a horrible story that is of the wise king becoming the filthiest fellow upon Earth: for 1 Kings 11, says that he "did evil in the sight of Jehovah," and that he "went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites."

The Rich Man's Prayer From Hell Was Heard.

When all hope was shut out for the rich man that no one could reach him and give him a drop of water, he prayed a prayer that makes me know that God had reached him.

He said in substance, "Father Abraham, you cannot send Lazarus to me; but O father, send Lazarus to my brethren that they come not into this place of torment."

Did not that man get a kind heart and a loving thought?

I believe that it did him good to go to hell.

I believe there are some people who will not get good here on this earth; the only way that good will ever come of them will be for them to go to Hell, and then they will believe that the Wages of Sin is Death to all good, and land a man in Hell.

Here they will eat and drink and live like dogs, and then go to hell.

God will reach them there as He reached the rich man.

This man in hell could not reach any one on earth.

Poor Abraham knew the limitations.

He did not have much faith in any one rising from the dead.

He did not think that Lazarus was of much account, because if they did not believe Moses and the Prophets they would not believe one raised from the dead.

There are worse things than dying.

It would be better for a sinful, beastly fellow to be in hell tonight than to live ten more years of deviltry. There will be more hope for him.

Symeon, One of the Apostles, Was an Ethiopian.

There are some people in some parts of this land who because a man is black, have got the Devil in them about him.

They do not want Symeon who is called Niger, and they would refuse ordination at his hands—they want "lily-white" hands to do that, and criticise Paul's bad taste in being ordained by a nig-er prophet.

They do not think that a "nigger" could do anything.

Listen! When God wanted two new Apostles, he selected a black man and ordained them by him.

Some of you people have that black spot on your heart.

There is no question but that a Negro was one of those who ordained Paul and Barnabas as Apostles.

Now there were at Antioch, in the church that was there, Prophets and Teachers, Barnabas—

His name, as you will see from the Acts of the Apostles was Joseph and he was called Barnabas.

Some think that he was the rich young ruler whom Jesus loved and who afterwards repented and was called Barnabas Son of Consolation.

Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, the foster brother of Herod the Tetrarch, and Saul.

Saul came last.

A "nigger" was ahead of him in the list of prophets and teachers in the Church at Antioch.

There is also a possibility that Lucius of Cyrene was black because most of the Cyrenians were black.

Some of the greatest fathers and martyrs of the early Church were black.

Cyprian of Carthage and many of the great fathers who wrote such wonderful works were Ethiopians.

May God bless Ethiopia, who is stretching out her hands to Him.

And as they ministered to the Lord—

Most of the Ministers of Today Minister to the People.

There are many ministers who minister to the people and to the popular fashions of the day.

Some, who pretend to be Christians, minister to Baal.

These prophets and teachers ministered unto the Lord.

And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me, Barnabas and Saul—

No doubt the Spirit spoke through one of the Prophets.

Barnabas came first on the list; Saul came last.

Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

They made them apostles, for from that day Barnabas is called an apostle, and Saul's name is changed to Paulus, meaning Little. Some of the Most Wonderful

Work in the World Has Been Done by Little Men.

Paul was a little man. Ulysses Grant only weighed a hundred and thirty pounds. Napoleon was a little man.

They used to lovingly call him "the little Corporal."

I like to think of the personal appearance of these men.

Barnabas was that dear, good fellow, who sold everything and laid it at the apostles' feet.

I wonder if Hoffman has pictured it rightly.

He has made a wonderful picture of the Story of Christ and the Rich Young Ruler who "went away very sorrowful: for he was very rich."

I have a copy of it at Ben MacDhui and enjoy standing before it and studying it carefully.

The rich young ruler, who went away sorrowful, did not do much when the Christ lived; but when he saw the crucifixion he gave his heart to the Christ.

They sent away Barnabas and Saul as Apostles.

That was a wonderful ordination; but at Jerusalem they did not like it.

Some thought that the only place from which you could get apostles was Jerusalem, or, perhaps, that there were only to be twelve and no more—a foolish notion not yet dead in some minds.

For a long time they did not quite agree that Paul was an apostle until he had proved his apostleship.

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After all, the question as to whether a man is an apostle prophet or teacher is a question of his proving it.

It does not matter what he says or what any one else says; if he does not do the prophetic or apostolic work, you may set him aside.

You can call a man a general and put epaulets on his shoulders but you cannot make him a general.

McClellan, who was a scholarly man, a fine gentleman, and very kind, did nothing but march his men up and down in a masterly and strategical manner and accomplished next to nothing.

It took Grant, that little tanner from Galena, Illinois, to do it.

It took a man who could fight the Battle of the Wilderness day after day, day after day—a most awful succession of cruel battles, with most horrible loss of men.

It was one of the most wonderful battles in the world, for the only way to break the Power of Rebellion, and make Appomattox a possibility, was to fight the Battle of the Wilderness.

I Have Had to Fight a "Battle of the Wilderness" and I Know Something About It.

I had it to fight during the World's Fair year.

It was literally a Wilderness down there at Sixty-second Street and Stony Island Avenue in Chicago.

I fought it and fought it, until at last God turned the Wilderness into Springs of Water.

I have not done any better work than that which I did in my long "Battle of the Wilderness," which lasted more than three years. May God bless His Word.

Elder Percy Clibborn then led in prayer, followed by prayer by the General Overseer for the sick, the congregation joining in chanting the Disciples' Prayer.

ORDINATION OF THREE OVERSEERS.

Elders Excell, Brasefield and Bryant then stepped forward and stood before the General Overseer on the platform.

The ordination service of the Christian Catholic Church in Zion, very simple, very direct, with no pageantry and no unnecessary multiplication of words, followed.

It was only a simple Declaration of experience and belief, the Solemn Registration of a brief but all comprehensive Vow; the laying on of hands by God's Messenger for the enduement with Power by the Holy Spirit, and then the laying on of hands in ordination, followed by earnest prayer.

When they had been thus ordained, Overseer John Gabriel Excell, Overseer Harvey Dengler Brasefield and Overseer Daniel Bryant were presented to the people by the General Overseer.

Their ordination was accepted with a hearty, unanimous voice, and all the people promised to pray for them and faithfully to obey them in all matters in which they had jurisdiction.

Overseers John G. Speicher and George L. Mason, the only other Overseers of the Christian Catholic Church in Zion then present, extended the right hand of fellowship to their new brethren in office, the General Overseer giving them the right hand of fellowship on behalf of the other officers and members of the Christian Catholic Church in Zion.

The Ordinance of the Lord's Supper was then administered by the General Overseer to about four thousand communicants, assisted by about two hundred ordained officers, after which he said:

Pray earnestly for the wonderful work of God throughout the World.

PRAYER BY THE GENERAL OVERSEER.

Father, bless every Overseer, Elder, Evangelist, Deacon, Deaconess, member of Zion Restoration Host, all the children in the homes, and all the institutions of Zion, and not least Zion's printing press. God bless our beloved workers in Zion Printing and Publishing House for Jesus' sake. Amen.

Postcommunion "Family Talk."

Beloved friends, we have had a wonderful day.

We give thanks for the twenty thousand attendances, and five hundred fifty-nine received into fellowship.

We are thankful to God for the perfect weather He gave us.

We could not have wished for a better day.

I am grateful for this privilege, and I am happy to believe that as the Feast goes on, there will be greater blessings still.

The Congregation then sang the first verse of Zion's parting Hymn, "God be with you till we meet again," and the General Overseer very softly, the last, the people joining in the chorus.

The first day of the Feast then came to a close by the General Overseer's pronouncing the

BENEDICTION.

Jehovah bless thee and keep thee.
Jehovah make His face to shine upon thee and be gracious unto thee.
Jehovah lift up His countenance upon thee and give thee peace.
Grace, mercy and peace from God the Father, God the Son, and God the Holy Spirit, one God abide in you, and with all the Israel of God everywhere, forever. Amen.

General Overseer—Peace to thee.

People—"Peace to thee be multiplied."

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY O. L. S., R. K. AND E. S.

As one great family Zion gathers in the early morning to the Sacrifice of Prayer and Praise.

The toilers—the bread-winners, side by side with the mothers of Zion, and the little children between; youths and maidens, the old men and the white-haired mothers in Israel, all, all gather in the dawning of the glad day to give praise to God, the Maker, the Keeper, the Healer.

The Third Commandment, or the sin of blaspheming the Name of God, was the subject of the Message delivered by Elijah the Prophet, the Restorer, at the Early Morning Meeting last Monday.

Shiloh Tabernacle, Zion City, Illinois, Monday Morning, July 13, 1903.

The General Overseer came upon the platform promptly at 6:30 a. m., and greeted the congregation with his usual loving greeting, "Peace to thee!" to which there was a very hearty response, "Peace to thee be multiplied!"

The General Overseer then announced Hymn No. 7, on the Song Leaflet which is being used in the meetings:

Soldiers of Christ, arise,
And put your armor on:
Strong in the strength which God supplies,
Through His Eternal Son.

The Great Song of the Feast of Tabernacles in Jerusalem.

As introductory remarks in connection with the reading of the Scripture lesson, the General Overseer said:

I believe that the 12th chapter of the Book of the Prophet Isaiah was the Great Song at the Feast of Tabernacles in Jerusalem in the olden time.

This song was sung, accompanied by the silver trumpets and all the instruments of music, in the thrilling Temple Service, as the high priest came up, having taken the water out of the sacred stream of Shiloah.

He went up the Temple Mountain, accompanied by all the great officials, both of the Church and State, with all the pride and pomp of a Roman as well as of a Jewish Holiday.

When the high priest, bearing the golden vessel containing the sacred water, poured it out on the Last Great Day of the Feast, upon the Altar in the Temple of God, tens, and probably hundreds, of thousands of people looking on from every height, rose to say: "Therefore with joy shall ye draw water out of the Wells of Salvation."

It was probably at the time when the libation was poured out upon the Altar, that Jesus stood in the midst and cried:

If any man thirst, let him come unto Me and drink.
He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.
But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

But now He is glorified, and the Holy Spirit is given; so we come today and say, "Lord, give us the Living Water!"

I hope you are all praying for this.

Let us read this Great Song.

I hope that by this time next year, Conductor, (turning to Conductor Rice), we shall have some inspired musicians in Zion, who will write music that will be altogether sublime for this Song.

In that day thou shalt say,
I will give thanks unto Thee, O Jehovah;
For though Thou wast angry with me,
Thine anger is turned away,
And Thou comfortest me.

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Behold, God is my Salvation;
I will trust, and will not be afraid:
For the Lord Jehovah is my strength and song;
And is become my Salvation.
Therefore with joy shall ye draw water out of the Wells of Salvation.
And in that day shall ye say,
Give thanks unto Jehovah;
Call upon His Name;
Declare His doings among the peoples,
Make mention that His Name is exalted.

Honest Expression of Gratitude Is Praiseworthy.

There are so many people who say, "Do not tell what God has done; do not talk about it; just keep it to yourself."

There is too much of that "keeping it to yourself," even among our fellow men.

I love to have people express the joy, the love, the gratitude and the emotions that honestly fill the breast.

I love to hear people say, when they rise and see the beautiful sunlight, "Thank God for this beautiful day!" rather than to look upon nature and the wonderful gifts that come to us through nature, without joyfully praising the God who is the Creator of beautiful nature and the Free Giver of it all to sinful man.

Now we must make mention that His Name is exalted.

Why should the wonders God hath wrought,
Be lost in silence, and forgot?

Sing unto Jehovah; for He hath done excellent things: let this be known in all the earth.

Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

The General Overseer then offered the following prayer:

Our God and Father, who art in the heavens, in the Name of Thy dear Son, and beseeching Thee that Thou wouldst help us by Thy Holy Spirit, we come to Thee.

PRAYER OF THANKSGIVING.

First of all, we come with thanksgiving; for never sweeter day dawned than that which dawned on Zion yesterday. We thank Thee, praise Thee and glorify Thee for blessing of the First Day of the Feast of Tabernacles. We thank Thee for the great throng that gathered here, but we thank Thee most of all, for the influence and consciousness of Thy presence by Thy Spirit. We thank Thee for what our eyes have seen and our ears have heard of Thy workings at the beginning of the Feast.

So high have been the holy and blessed experiences of yesterday, that some of us may think it difficult for the joy and blessing to rise higher, but the joy will rise higher and higher, until it shall seem as if the City of God above was open to our view. We thank Thee, O God, that we have not a single thing to trouble us in the surroundings that we have in this city, and that Thou art so good to this people.

We thank Thee for the thousands of workmen who are now present. They have been such good, brave, earnest workmen, toiling in the winter, rain, snow and frost; down in the ditches, draining the land and building in the terrible weather, so often. We remember when this Tabernacle's foundations were laid, in the winter in the year gone by, they had to dig down in the frosty earth to get to the place for thes foundations. We thank Thee for the toilers in every department of all the institutions, and we are glad that they are nearly all here this morning.

God bless them all!

PRAYER FOR THE INHABITANTS OF ZION CITY.

Bless the faithful women who have been doing such good service, in the pioneer work; content with the little cottages and barns—the only places they could get—and they have been so patient until their homes were built.

God bless the mothers and wives of Zion.

Bless the little children, who have so loved Zion, and have made its streets so happy with their sweet songs and their increasingly good behavior.

God bless the children.

Bless the dear old people, who could not do very much, but could look at us lovingly and pray for us.

We thank Thee that under the shadow of Zion's hills they have been sitting with great delight.

They have been such a help to us; for they have comforted and inspired us.

We thank Thee for all of those who have built up the city.

We thank Thee for the kind loving words of those who have come for the first time and enjoyed this Feast. We thank Thee that in two short years all the visible has been wrought; but who can know the invisible?

Therefore we praise Thee this morning for that which is best of all, the invisible work. We thank Thee and praise Thee for this work which is the outward and visible expression of an outward and visible faith; yet we thank Thee for that inward and invisible faith which, if everything around us were to vanish, would recreate it, and Go Forward in joy, doing that work, not faltering. Though the earth itself were to pass away, and "the mountains shake with the swelling" of the terrible volcanic powers, and be cast into the sea, "there is a River, the streams whereof make glad the City of God," and which flows through this Tabernacle of the Most High God. Therefore we are always happy.

Let us drink of that River of God, which is full of water. Give us now refreshment and strength for the duties and privileges of this day. Bless, we beseech Thee, the Children's Gathering under Overseer Brasefield at 9:30. Bless, we beseech Thee, the Baptism which the Overseers will conduct. God bless the newly-ordained Overseers, and bless the 559 adult Christians and the 16 children, who came into fellowship with us yesterday. Bless these 575.

PRAYER FOR GOD'S BLESSING UPON THE SERVICES OF THE DAY.

We plead that Thou wouldst in Thy great compassion bless the afternoon meeting of Overseer Jane Dowie. Let the women of Zion be blessed.

Bless my talk tonight and the talk of others, with the men of Zion. God bless the men of Zion—the young men, the middle-aged and old men. Let us all receive a blessing.

Father in heaven, we have spread before Thee the engagements of the day in this Tabernacle. However, some of us have much to do in the Administration Building, the General Stores, the Industries, the building, the getting ready the streets of the city, the growing of the flowers and the fruits, the care of the gardens and the fields, and in the gathering in of our hundreds of acres of beautiful harvest. Let us go forth to our work with great joy. Send to Zion the increased resources in men and women, and in money that is needed with the increasing responsibility. Help us to extend the Industries, that we may be able to provide profitable occupations for many tens of thousands in Zion.

Help us in our attitude toward those who are without. May all the visitors to this city be kindly and courteously received. May all workmen be obedient to their superintendents, and may they all be kind and considerate to their servants in Zion, and let us all realize that "One is our Master," and "all we are brethren."

PRAYER FOR BLESSING UPON ALL NATIONS.

Bless Zion everywhere. Bless Thy people everywhere. Bring them into the unity of the one Fold and one Shepherd. Father, in this time do not let us forget the nations that sit in darkness. The dawn has come, but the darkness has not yet departed from many parts of the earth. Let the Sun of Righteousness reach every corner of this dark earth; and help us to prepare in Zion for this great work. Bless our brethren who do not see with us, because they do not understand. Father, lead us into the "unity of the Spirit," and keep us in the "bonds of peace."

Bless the sick and sorrowing; for there are some in this city who are very sick. Many have come from distant places, who are seeking Thee. O God, bless them! Bless the visitors who have come to this Feast from beyond the seas, and intend, when it is over, to return to Europe and other places.

Now give us grace to pray the prayer so sweet and old, that the Master Himself taught the disciples, when they besought Him to teach them to pray.

The congregation joined with the General Overeer in chanting the Disciples' Prayer.

The General Overseer began the song, "Jesus the Water of Life will give," singing with a depth of meaning the leading words of each verse, the congregation taking up the refrain and the chorus.

The General Overseer then delivered the following address:

THE THIRD COMMANDMENT; OR, THE SIN OF BLASPHEMING THE NAME OF GOD.

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 you to read with me the 20th chapter of the Book of Exodus down to the Third Commandment.

And God spake all these words, saying,
I am Jehovah Thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
Thou shalt have no other gods before me.
Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.
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.

I speak of this Commandment as a warning to us against the sin of blasphemy.

The Sin of Blasphemy Is a Sin That Destroys All Possibility of Communicating With God.

God will never hold guiltless the man or the woman who lightly and in vain takes His Name.

It is also associated with the sin of perjury.

One of the saddest things in connection with this land is to hear from the lips of learned judges the statement that perjury is so common that they are sure that in the majority of trials evidence is given which is known to be wilfully and wickedly false.

So continuous is this perjury that a judge who has been upon the bench for many years said to me the other day:

"It Is the Despair of the Judiciary."

They do not know what to do.

They are perfectly sure that in a vast number of cases the

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evidence against and for is manufactured, and that both sets of witnesses are telling lies; having lifted their hand and sworn deceitfully in the presence of the ever-living God that they would "tell the truth, the whole truth, and nothing but the truth."

Not only is this true, but there are judges upon the bench who wilfully render false decisions.

You know of one case in connection with Zion, when the judge branded the testimony of the plaintiff who fought against Zion as being "untruthful and unreliable"—he was proved to have told fourteen lies inside of about as many minutes—and yet that judge shamefully gave the verdict to that evil man upon his unsupported testimony, knowing that he was a wilful and shameful perjurer.

He himself abandoned his sworn testimony, and in his last bill entirely reversed everything he had said in his first.

The shameful spectacle was presented of a judge, who had sworn before God that he would give a righteous judgment, and a witness who had sworn that he would tell the truth, yet, when the case was concluded, which of the two was the most wicked it was impossible to say.

When that is the case in this land of much Christian light and liberty, what is it in the nations of the earth where these commandments have no place; where the Name of God is blasphemed in the courts of justice, and where good judges are almost heart-broken?

Blasphemy in the Testimonies of the Churches of Today.

Then to pass from the courts to the Church you see people standing up and giving testimony that is shamefully false.

They testify to the fact that God saved them, healed them, and cleansed them; and while they shout their halleluiahs, they know that they are the slaves of lust.

They know that they are sick, some of them, unto death.

They know that God has not cleansed them, and that they are talking of a salvation of which they know nothing; a healing they do not possess; a holiness which it is irreverent, shameful and blasphemous to talk about, for they know nothing about it.

When I came to this land I expected to find the most delightful and most perfect expression of Christian life among the ranks of those who were professing holinesss.

I found, as in the Christian Alliance, that those who were making the loudest professions both of holiness and of healing, had neither the one nor the other, and it was more than a question as to whether they were saved.

An Example of Blasphemous Professions.

I shall not forget how, on one occasion, shortly after I came to this country, a number of persons came to ask me to pray for their healing.

They were sick unto death, and stricken with the deadly diseases of cancer, horrible tumors and all kinds of things.

"Why," I exclaimed, "I thought you had professed that God had healed you!"

I shall speak especially of one of these, a wealthy lady, who kept a Divine Healing Home, in an Eastern State.

She traveled to see me when I lived at Evanston, and asked me to pray for her healing.

"I have seen your testimony in print, in which you say that you were perfectly healed of that tumor years ago," I said to her.

"Yes," she replied, "I was healed by faith, and I have been professing all these years that I was healed, for I had received it through faith."

"Madam," I said, "you are a shameful liar! In the Name of the Lord, you have taken His Name in vain.

"You have that deadly tumor yet, and it was shameful to lie in the Name of the Lord."

"You are right," she answered, "but they told me that when I was anointed, and I prayed, that I was to say that I was healed.

"I said it, and there has not been one day since Dr. Simpson got me to say it that I have not been in agony and I am in agony now.

"That tumor is causing a terrible pressure upon my brain, and I have long, sleepless nights."

"Oh, you shameless liar!" I said, "have you not seen that you have been blaspheming the Name of God all these years? You have been hindering His work; for you have been a pretense, a sham, a delusion, and a snare."

"But that is what we were taught," she said.

When I began to investigate it, I found it so terrible, that one day in Pittsburg I said, "Every one of you who have been professing to be healed and are not healed, but have been lying, stand up."

Mrs. Dowie, who was present, will remember that more than a hundred persons rose in the Carnegie Hall.

A Healing Dependent Upon a Confession.

One of them had a cancer so terrible that you could smell the pungent and foul odor of her disease yards off.

When she entered my room after that Divine Healing meeting, desiring that I pray for her, I said to her, "Unless you stand in the midst of that crowd and say, 'I have lied in saying that I was healed,' I will not pray with you. I will have nothing to do with you."

She said, "I will not!"

"Then go and die; and the quicker you die the better," I said. "You will not reach heaven unless you make a most open confession of that sin."

She went out, her face ablaze with passion.

Outside, she said the severest things about me.

I told the good lady in charge of the mission, "Get that woman away, or else I will go! Clear her out of your house!"

There, in that home, the principal teacher was professing holiness. He had been a bosom friend and fellow worker with Dr. Simpson.

You who remember the story of those years will know of whom I speak.

Professing holiness, he said he could not sin; yet there were two babies born of women in that house, and the shameless villain said that they were the children of the Holy Spirit.

Oh, the blasphemy of it!

Afterwards he had to admit that they were his children.

Shame! Shame!! ten thousand times SHAME!!! that men should profess healing and holiness who have never had it.

Men Who Shamefully and Falsely Profess Holiness.

A certain writer of books on Holiness, is now speaking on Holiness all over this land.

A few years ago the shameless villain left a holiness tent at Martha's Vineyard to take a woman and live with her.

He lived in shame with her first while his wife was speaking in a tent-meeting.

When detected, he went to New York and continued to live in sin.

Still the villain, having said he repents, teaches Holiness.

The books that he wrote upon this subject, while living in sin, are text-books on holiness.

Shame!

A venerable-looking man, high in Christian life, a Hebrew and Greek scholar, a man of high culture and a professor in a Theological school, once came to me.

He had cancer.

He was in our Home for days, but I could not make him out.

At last one morning I looked into his eyes, and said that I believed in my spirit that there were some there, who, while professing holiness, had been living lives of hypocrisy and adultery.

I watched his face, and it changed from a white pallor to a crimson, that made me almost fear his heart would burst.

In an hour or two he sent for me, and said, "Doctor, I desire to make a confession.

"I have been living a lie all these years. While I have conducted Holiness Missions in Europe and in America, I have committed adultery with the wives of the very ministers in whose homes I have stayed while holding missions."

I asked him the names and residences of those in this country, and he told me.

I said, "Get out, and go straight to those ministers, and confess your sin! You are not saved; you are damned! You will go to hell!"

He had been brought to me by a minister, and I sent him with that minister, he promising that he would go and make confession to one most deeply wronged.

Instead he broke his vow to God and went to his home and died.

The holiness papers wrote his biography; and today he stands before the world as a man who lived what he spoke on

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this subject, and triumphantly swept his way into heaven. But he went to hell.

You cannot make me think anything else. The hypocrite!

The Christian Alliance Has Undermined Veracity in the Individual Mind.

Holiness teaching, which has compelled men to confess to an entire sanctification, when they had none, is responsible in a measure for the undermining of Christianity in this land.

False professions in the Salvation Army, by people who are not even saved, have made it what it is today, and we have had most terrible proofs of this during the past year.

Where is the great majority of those who professed Salvation in the Salvation Army; in it or out of it?

Elder Percy Clibborn (formerly a brigadier-general in the Salvation Army)—"Out of it."

General Overseer—Out of it.

I heard for years that it is said of any officer, of either high or low order, who leaves the Salvation Army, "he has gone to join the Great Majority."

The Great Majority in the Salvation Army Are Backsliders.

The Great Majority have blasphemed the Name of God by taking His Name in vain.

There is no man in this generation who has been more guilty of this than William Booth or his son Bramwell Booth.

Before William Booth started on his tour of this country, they branded me as a renegade; as having been in their Army, and having been put out of it in some shameful way.

I challenged it. It was false, and without an iota of foundation—a fabrication pure and simple published by them in London papers and spoken by General William Booth in Exeter Hall, London.

They have not taken their lies back; but the contrary.

The lie they told is there still.

In the Name of the Most High God I challenge much of the so-called Salvationism of today! I challenge much of the so-called Holiness. Spurious Salvation and Holiness have greatly hindered the Extension of the Kingdom of God.

I brand living and dead teachers, many of them of the highest eminence, as being hypocrites and liars!

I dislike to have to say it, but I am here in the place where I am demanded of conscience and of God to speak the truth, and to all the world I speak it, cost what it may! (Applause.)

The Time Has Come for Me Not Only to Arraign the Courts of Justice, But the Very House of God.

Judgment must begin there.

My brothers and sisters, let us take care that we make no more profession of piety than we live. (Amen.)

God help us to live it. (Amen.)

May He help us not to take His Name in vain!

O Father, help us never to take Thy Name and put it upon a lie, but to hallow Thy Name with reverence and love!

No one who knows me would think that it is any pleasure for me to denounce the living and even the dead.

Some say, "to speak of the dead say nothing but good."

I say, "speak of the dead nothing but truth."

If I am challenged in this matter I will produce the names and facts surrounding these dead men who have passed away in the odor of sanctity, and also of the living.

That man of whom I told you, did not repent.

He went home and died of cancer.

They glorified God for his patience, and his wonderful virtues, and his glorious entrance into heaven.

He lied.

He had defiled his friends' wives; and he went to the hell to which he belonged.

I told him, that he would go there unless he repented.

He said he would repent, but he did not.

There Is No Use In Your Talking.

Your talking does not save you, your talking does not heal you, or make you holy.

May God give us Salvation, Healing and Holiness. (Amen.)

"Let another man praise thee, and not thine own mouth."

Do not profess holiness and say, "I am holy."

You are nowhere called upon to do it.

Let others speak of your holy life.

In a holiness meeting there were a number of persons testifying to holiness, when one woman rose and said: "I praise God for John Alexander Dowie. I was a sinner, sick and dying, when he came to Los Angeles. Now, by the grace of God, I am saved and healed, and am enjoying communion with Him. I am endeavoring to walk in the King's Highway of Holiness."

"Sit down, sister!" said the leader.

"Why?" asked the lady.

"I know that you are a holy woman," replied the man, "but Dowie is no good!"

She rose again and said: "All I know of salvation, healing and holiness has come to me through him, and I believe you are no good, sir!" (Applause.)

That camp-meeting was not over before that man had gone away with the wife of a fellow minister!

Oh, the villain!

However, it does not matter what they say about Zion: for God is witnessing for us.

Let them say that we know nothing of salvation, healing and holiness, but if we live a healthy, strong and living manifestation of Divine Salvation Healing, we are living a holy life.

It is Holy Living that God wants; not holy talking.

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, soul and body. If I have blasphemed Thy Name by using it in making professions that I did not make truly, O God, forgive me, and in the time to come may I speak only what is true. Help me that I may be able, in Thy Name, to realize the salvation, healing, cleansing and Holy Living. For Jesus' sake. (*The prayer was repeated, clause by clause, by all present.*)

The congregation then sang the first verse and chorus of Hymn No. 20, 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.

ZION IN SALINA.

The Rev. W. H. Cossum, Elder in the Christian Catholic Church in Zion, and Professor of History in Zion College, assisted by Deacon Edgar S. Anderson, Assistant General Financial Manager of Zion Industries and Institutions, both of Zion City, Illinois, will conduct Meetings in the OPERA HOUSE at Salina, Kansas, Lord's Days, July 26th and August 2d, 1903, at 3 and 7:30 p. m. And in AUSTIN HALL, Monday, Tuesday and Friday evenings, July 27th, 28th and 31st, also in Abilene, Kansas, Wednesday and Thursday evenings, July 29th and 30th.

The teachings of the Rev. John Alex. Dowie, Elijah the Restorer, on REPENTANCE, RESTORATION, SALVATION, BAPTISM, DIVINE HEALING AND HOLY LIVING will be explained in an able manner.

The establishment and two years' growth of the wonderful CITY OF ZION, with a population of nearly 10,000 will be told by eye witnesses.

All welcome. Seats free.

"CHRIST IS ALL AND IN ALL."

Notice to Correspondents.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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SHILOAH TABERNACLE

Description of the Plans for Zion's First Permanent House of Worship, to Seat 16,000 Persons

Shiloah Tabernacle will occupy a ound space of 330 by 340 feet.

The architectural style of the building ll be Oriental.

The cost is estimated between $400,000 d $500,000.

The foundations of this large place of rship are to be laid in a solid concrete cement. Above the grade to the base- nt, the towers and the outside walls ll be constructed of limestone blocks; e skeleton of the building entirely of el construction; the other parts of the ilding are to be of red pressed brick cked up by Zion brick.

The two main towers of the Tabernacle e to be 200 feet high, to the base of the gpoles. A set of chimes will be placed one of these towers and an observatory the other.

A clock, with four electrically connected ces, will be placed in the two eastern d two western towers.

At the summit of the towers are to be o flagpoles for the Zion banners.

At each of the four corners will be a wer 135 feet high, while a number of naller towers will be scattered in between.

All the towers contain stairways to the alleries.

The finishing cornice, on the top of the uilding, will be a large cove decorated ith colored ornaments.

The building is to face east, and one of ne architectural characteristics of the ront will be an imposing flight of stone teps leading up to the main entrance, hich will be in the form of a graceful rch between the two main towers, forty- wo feet wide and sixty-five feet high. In he upper part of this arch will be a large indow of stained glass.

Continuing up between the two main towers over the entrance, will be a semi-circular cornice of colored ornaments, surmounted by the official seal of the Christian Catholic Church in Zion, over all being a large stone globe representing the earth.

In addition to the main entrance, there will be public entrances on the north and south sides.

Four large driveways will be provided to four entrances over which will be handsome portes-cochère. These are to be placed diagonally opposite one another. Two of these carriage approaches are to be for the public, one for the private use of the General Overseer, and one for the use of the officers of the church.

The esthetic effect of the outside appearance of the building is not expressed in elaborate and expensive details, but rather in the graceful grouping of the perpendicular and horizontal lines of the building as a unit.

The outside walls on the north and south sides follow closely the circular shape of the auditorium so as not to enlarge, needlessly, any part of the building.

This fact gives a distinct character to the design of the Tabernacle as to its special use and purpose.

Entering at the main entrance, on the east side, one finds a large reception hall for the public, which will also serve as the Choir assembly room for the procession, which will start from there.

On both sides of the main entrance will be found the Zion literature counters.

Passing from the reception room through the swinging doors, one enters upon one of four large and a number of smaller aisles, which lead to the seats in the auditorium.

These aisles are large enough, and so divided, that the procession may approach the platform, coming up the large stairways on either side, eight to twelve persons abreast.

The robing rooms for the Adult and Junior Choir are, in part, level with the main floor, the others being in entresols, and will be located to the right and left of the main reception hall, with doors leading directly into the main assembly room.

At the north and south entrances will be found reception rooms for the public, which will also serve as assembly rooms for the officers prior to the procession.

The officers' robing rooms will be in two entresols, located directly beneath the choir gallery, from which private corridors lead to the assembly room.

The great feature of the interior will, of course, be the auditorium, which is to seat 16,000 persons. The construction will be in the shape of a horseshoe, and must solve many difficult problems in the arrangement of so many thousand seats, in ventilation and, most difficult of all, in acoustics.

The choir gallery will be made to seat 1,600 persons.

The speakers' platform is to be elliptical in shape, fifty feet long, eighteen feet wide.

A large stairway on either side of the platform will lead directly to the choir gallery.

In front of the speakers' platform will be a permanent Communion table which will constantly be set, ready for this most solemn service; this table will rest on a platform raised just a few feet from the floor, lower than the one occupied by the speakers.

Leading from each side of the platform will be private corridors connecting with the General Overseer's private apartments and those of Overseer Jane Dowie on one side, and the rooms for the Overseers and Elders on the other side.

The acoustic conditions of this vast auditorium are to be improved by a sound-reflecting wall directly behind the speakers' platform, which is curved in such a manner that the sound will spread out uniformly to all parts of the Tabernacle.

Another sound-reflecting wall will be built behind the choir gallery to reinforce the sound of the singers' voices.

In the rear of the public galleries of the auditorium other sound-reflecting walls and ceilings for further reinforcement of sound will be built.

The seats in the choir and officers' galleries will be arranged at an angle sufficient to show the face of every one distinctly to the audience.

Back of the choir, and in line with the center of the building, a great pipe-organ will be built. The organ will be so placed that the organist will face the auditorium.

Two large galleries, in the shape of a horseshoe, will be built in such a manner that the public finding seats there will be able to see plainly the face of every one sitting on the platform.

These large galleries will seat about 8,400; the ground floor about 6,000; the choir and officers' galleries about 1,600—giving a total seating capacity of 16,000 persons.

Elevators will be provided at the main entrance to lift the people up to these galleries.

On the east side of the galleries will be four stairways, three on the south side and three on the north side; one stairway at each one of the four corners of the building and two more in the rear of the choir gallery.

These sixteen stairways connect directly with the outside, and as exits will be of invaluable use in emptying the vast auditorium quickly and in an orderly

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manner, should the occasion ever require.

The dome of the auditorium is to be constructed of steel, and covered partly with glass and partly with sheet metal; and at the highest point will be 160 feet from the ground floor. On the interior the dome will measure 192 feet in diameter, varying in height from 100 feet on the sides to 135 feet from the floor to the center.

The basement will contain the baptismal basin, the boiler and ventilating plant as well as the dressing-rooms for the candidates for baptism.

From the ventilating plant, the temperature of the building will be regulated so that hot or cold air may be forced into the auditorium as may be desired, thereby keeping a uniform degree of heat at all times.

Electricity will be used in lighting the tabernacle. Thousands of incandescent lamps will be required for this purpose.

A large refreshment and lunch room is to be located in the basement; also room for those to eat the lunches they may bring from home.

Numerous retiring rooms will be provided near all exits for both men and women.

One of the most unique and attractive features of the new Shiloah Tabernacle will be the Baptistry.

On either side of the basement, directly under the choir gallery, robing rooms for the candidates for Baptism will be arranged, on one side the women, on the other the men; both rooms will be 70x58 feet in size.

On leaving the robing room, the candidates go directly to the river-like Baptistry by way of separate corridors, one for men and one for women, entirely hidden from public view until the large stairways leading into the Baptistry proper are reached.

Two hundred persons may be baptized at one time, and so complete will be the arrangements that one thousand can easily be baptized in one hour.

Candidates will enter the Baptistry from one corridor and pass through another on the other side to reach their robing rooms after the ceremony.

The Baptistry basin will be twenty feet wide and sixty-five feet long.

It is to be arranged with flowers and shrubbery, while the water will come from a waterfall under the speaker's platform. The water will fall in full view of the public, flow through the entire length of the Baptistry and pass out of sight under the floor of the auditorium.

Shiloah Tabernacle besides being the largest auditorium ever erected for the worship of God will have one of the largest and most conveniently arranged baptistries in the world.

The building throughout will be a harmonious and symmetrical combination of great convenience and beauty.

The plans are the result of the combined thought and prayer of the General Overseer, Deacon R. H. Harper, and Architect Paul Burkhart.

When completed, the new Shiloah Tabernacle in Zion City will be the most complete and modern house of worship in the world. A perspective drawing of the Tabernacle, as planned, is published on pages 400-401 of this number of LEAVES OF HEALING. J. S. B.

ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, AUGUST 5th or 6th.

Slanderous Reports.

1. *A good name resents a slander.*—Proverbs 22:1-5.
   Reputation is worth more than money.
   This is something all can have.
   One must guard the good name.
2. *These slanderous reports are the Devil's poisoned arrows.*—Psalm 11:1-7.
   Secretly they seek to harm the innocent.
   Blast a man's reputation, and his usefulness is impaired.
   God will vindicate the right.
3. *A righteous person ostracizes a slanderer.*—Psalm 101:4-7.
   Cut the society of a man who abuses another.
   Shun the man who practices deception.
   Flee from him who rushes at you with a false report.
4. *One does not have to listen long to hear slanderous reports.*—Psalm 31:13-20.
   Who has not been slandered more or less?
   Sometimes many conspire against one.
   God can ever deliver from slanderers.
5. *Some women are adepts at it.*—1 Timothy 3:8-13.
   Women get into trouble by talking.
   They get others into trouble by talking.
   A gossiper, as a rule, is a fool.
6. *Society is more and more given to it.*—Jeremiah 9:1-8.
   People love to hear a lie.
   They try to see who can lie the most.
   They make themselves tired lying.
7. *Good never comes out of such evil.*—Romans 3:5-8.
   God's Judgments are always right.
   Men err in the things they do.
   Reports they usually make are false to the core.
8. *The man who does right must bear more or less of it.*—1 Peter 3:14-18.
   Being slandered should not make one ugly.
   God has forgiven every sin; we must be happy.
   You must suffer because of sin; the Christ did even this.
   The Lord our God is a Slander-denouncing God.

SUNDAY BIBLE CLASS LESSON AUGUST 9th.

Evil Surmisings.

1. *The self-righteous reformer looks for some one to lance.*—1 Timothy 6:2-5.
   The man who does this is sin sick.
   He does not know the truth.
   He has a raving nature.
2. *He has palpable inconsistency; he cannot see.*—Matthew 7:1-5.
   He is ever ready to judge.
   He sees great faults in others.
   He is blind to his own wickedness.
3. *Such evil imaginations come from a debased reason.*—Genesis 6:5-8.
   The imagination pursues an evil course.
   One has evil surmisings because he is wicked.
   God is tired of such people.
4. *Such surmisings center about relations between men and women.*—Romans 16:1-19.
   They make every one guilty of gross sins.
   They assume that a person must surely be guilty.
   It is truly a thorn in one's flesh to bear these reports.
5. *Voicing such suspicions proves you are a fool.*—Proverbs 10:10-21.
   Such doings show a delight to uncover evil.
   Such a slander proves what you are.
   Foul suspicion is not from above but from beneath.
6. *Such people are dogs looking for sores to lick.*—Proverbs 12:13-23.
   To always imagine an evil like this comes from a deceitful heart.
   Such reports sow discord and make trouble.
   God abominates such doings.
7. *Be pure and you will not be scenting the impure.*—Titus 1:10-16.
   Such a person is a vain talker.
   He talks this way to advance his own cause.
   How defiled such a conscience must be!
8. *The appearances of things often do not bear out the truth.*—John 7:14-24.
   The Devil has a ready explanation for things.
   He gets people to ask questions. He has an answer.
   All judgment must rest on the truth.
   God's Holy People think no evil.

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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 Seven Hundred Fifty-six Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Seven Hundred Fifty-six Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 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)....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		5967	
Total Baptized outside of Headquarters.....			6608
Total Baptized in six years and three months.....			15,509
Baptized since June 14, 1903:			
Baptized in Zion City by Elder Excell.....	90		
Baptized in Zion City by Elder Lee	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Chicago by Elder Hall	8		
Baptized in Chicago by Elder Farr.....	6		
Baptized in Chicago by Deacon Christie.....	2		
Baptized in Chicago by Overseer Mason.....	10		
Baptized in Chicago by Elder Richert.....	18	188	
Baptized in England by Evangelist Cantel.....		34	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Ohio by Elder Bryant.....		11	
Baptized in Pennsylvania by Elder Hammond.....		8	59 247
Total baptized since March 14, 1897			15,756

The following-named eighteen believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 21, 1903, by Elder Fred Richert:

Boser, Daniel.....79 Wisconsin street, Chicago, Illinois
Boser, Emma.....79 Wisconsin street, Chicago, Illinois
Boser, Myrtle Maria.....79 Wisconsin street, Chicago, Illinois
Brosait, Louisa.....37 Clarendon avenue, Chicago, Illinois
Ganz, Alfred.....98 LeMoyne street, Chicago, Illinois
Ganz, Bertha.....98 LeMoyne street, Chicago, Illinois
Ganz, Will.....98 LeMoyne street, Chicago, Illinois
Kuchenbecker, Erna.....204 Burling street, Chicago, Illinois
Kruse, Anna.....204 Burling street, Chicago, Illinois
Kuhbaus, Ellen.....82 Gardner street, Chicago, Illinois
Kuhbaus, Ida.....82 Gardner street, Chicago, Illinois
Kuhbaus, Max.....82 Gardner street, Chicago, Illinois
Richert, Gottlieb.....202 Burling street, Chicago, Illinois
Sackman, Paul.....237 Dayton street, Chicago, Illinois
Schoene, Frangott.....702 North Halsted street, Chicago, Illinois
Woltersdorf, Mrs. Elizabeth.....Niles Center, Illinois
Woltersdorf, Elizabeth.....Niles Center, Illinois
Woltersdorf, Frederick.....Niles Center, Illinois

The following-named ten believers were baptized, in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 28, 1903, by Overseer G. L. Mason:

Bogart, Emily .....Laporte, Indiana
Camp, G. W.....1201 Michigan avenue, Chicago, Illinois
Dimmick, Miss Lucia.....3623 Vernon avenue, Chicago, Illinois
Goetz, Mrs. Emily.....2927 Shields avenue, Chicago, Illinois
Goetz, Miss Frida.....2927 Shields avenue, Chicago, Illinois
Goetz, John.....2927 Shields avenue, Chicago, Illinois
Goetz, Miss Mary .....2927 Shields avenue, Chicago, Illinois
Iverson, Miss Agnes .....3623 Vernon avenue, Chicago, Illinois
Nicholson, Mrs. Bell .....3623 Vernon avenue, Chicago, Illinois
Staphsoun, Miss Mabel .....3623 Vernon avenue, Chicago, Illinois

The following-named four believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 28, 1903, by Elder G. E. Farr:

Bilucha, Mary .....5232 Armour avenue, Chicago, Illinois
Logan, Louise .....6010 Princeton avenue, Chicago, Illinois
Thomas, Herbert.....6010 Princeton avenue, Chicago, Illinois
Wehling, Alverna..... 5118 LaSalle street, Chicago, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Lord's Day, June 21, 1903, by Deacon W. C. Christie:

DeNormandie, Margaret.....623 East Seventieth street, Chicago, Illinois
Kyle, Mabel I.....763 East Seventy-first place, Chicago, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 21, 1903, by Elder G. E. Farr:

Huaneryager, B.....166 West Sixty-sixth street, Chicago, Illinois
Turner, Della.....6564 Harvard avenue, Chicago, Illinois

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 14, 1903, by Elder G. E. Farr:

Bilucha, Herman..... 5232 Armour avenue, Chicago, Illinois

The following-named eight believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, June 21, 1903, by Elder G. Hammond:

Allen, Mrs. Anna .....Beverly, New Jersey
DuMar, Miss Edith.....1713 Bowers street, Philadelphia, Pennsylvania
Joynes, Mrs. Millie.....724 South Wanrock, Philadelphia, Pennsylvania
Lapp, Miss Annie.....681 Broad street, Philadelphia, Pennsylvania
McMichael, Harry N.....209 Magnolia street, Westchester, Pennsylvania
McMichael, Mrs. Ida M....209 Magnolia street, Westchester, Pennsylvania
Stehman, Miss Alice V. .1339 Thompson street, Philadelphia, Pennsylvania
Todd, Mrs. Christian.....1043 South street, Philadelphia, Pennsylvania

The following-named seven believers were baptized at Ipswich, Suffolk, England, Thursday, June 18, 1903, by Evangelist H. E. Cantel:

Gilbert, Miss Eveline Rosetta,
105 Woodbridge road, Ipswich, Suffolk, England
Goodenough, G. T...36 Waterloo road, Dunstable, Bedfordshire, England
Hewitt, Mrs. Esther.....35 York road, Ipswich, Suffolk, England
Hewitt, William Charles.....35 York road, Ipswich, Suffolk, England
Hill, Frederick.....Tattingstone, Ipswich, Suffolk, England
Lloyd, Emma.....Stone cottage, Burstall, Suffolk, England
Motts, Mrs. Florence Harriet.53 Cobbold street, Ipswich, Suffolk, England

The following-named seven believers were baptized in Cincinnati, Ohio, Lord's Day, June 28, 1903, by Elder Daniel Bryant:

Kiefer, Edward Jacob.....Brecon, Ohio
Kiefer, Mrs. Carrie.....Brecon, Ohio
Marion, Mrs. Lulu Violet.....426 Central avenue, Cincinnati, Ohio
Putman, Miss Anna.....325 Broadway, Cincinnati, Ohio
Obel, Charles Wesley.....Hand's pike, Sandford, Kentucky
Obel, Mrs. Carrie.....Hand's pike, Sandford, Kentucky
Thompson, Miss Rebecca Hellen.....Hand's pike, Sandford, Kentucky

The following-named five believers were baptized in Webster City, Iowa, Thursday, June 25, 1903, by Elder F. A. Graves:

Collins, Mrs. Elizabeth.....Webster City, Iowa
Haven, Mrs. Abbie E.....Hubbard, Iowa
Henley, Samuel.....Webster City, Iowa
Hosford, Mrs. Sarah J.....Webster City, Iowa
Hummell, G. F.....Webster City, Iowa

The following-named four believers were baptized in Vancouver, British Columbia, Canada, Lord's Day, June 7, 1903, by Elder R. M. Simmons:

Alcock, Wm. Duffren, Central Park, Vancouver, British Columbia, Canada
Campbell, Mrs. Matilda,
349 Eighth Avenue, Mt. Pleasant, Vancouver, British Columbia, Canada
Lindsay, Miss Ella Roberta,
516 Richard street, Vancouver, British Columbia, Canada
Miller, Wm. Albert, 567 Barnard st., Vancouver, British Columbia, Canada

The following-named four believers were baptized in Fresno, California, Lord's Day, June 14, 1903, by Deacon F. H. Chamberlain:

Galletto, Frank J. .....Fresno, California
McCaig, Dougal.....R. F. R. No. 1, Oleander, California
McCaig, John Alexander.....R. F. D. No. 11, Oleander, California
McCaig, Mrs. Marion ....R. F. D. No. 1, Oleander, California

The following-named four believers were baptized in Cincinnati, Ohio, Lord's Day, June 21, 1903, by Elder Daniel Bryant:

Brenner, Mrs. Anna .....226 East Clifton avenue, Cincinnati, Ohio
Ostermann, Miss Emma Maggie .....Hand's pike, Sandford, Kentucky
Unverzagt, Mrs. Sophia K.....1058 West Liberty street, Cincinnati, Ohio
Unverzagt, Mary Sophia.....1058 West Liberty street, Cincinnati, Ohio

The following-named four believers were baptized in Wichita, Kansas, Lord's Day, June 7, 1903, by Elder David A. Reed:

Barrett, Melissa Beatrice.....605 Main street, Wichita, Kansas
Hughes, Glen.....230 Water street, Wichita, Kansas
Gossage, Eliza Jane.....234 South Water street, Wichita, Kansas
Markell, Bertha E.....313 North Market street, Wichita, Kansas

The following-named two believers were baptized in Toronto, Ontario, Canada, Lord's Day, June 14, 1903, by Elder Eugene Brooks:

Gardiner, Miss Annie E.....311 Queen street, Kingston, Ontario, Canada
Marwood, Mrs. Elizabeth.....11 Alpha avenue, Toronto, Ontario, Canada

(Continued on Page 389.)

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PROGRAM

LAST THREE DAYS OF THE FEAST



LORD'S DAY, JULY 19 — ***Early Morning Sacrifice of Praise and Prayer.***

6:30 A. M. Twenty-Minute Address by the General Overseer: "THE NINTH COMMANDMENT; OR, THE CRIME OF BEARING FALSE WITNESS."

9:30 A. M. The General Overseer will speak on "TRIUNE IMMERSION; GOD'S SEAL ON A LIVING CHURCH."
At the close of this Service the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, will Administer the Ordinance of Believers' Baptism.
All persons desiring to be Baptized on this occasion must fill up their Application Cards for Baptism, and present them to the General Recorder, Deacon Andrew C. Jensen, and his Assistants, not later than 9 a. m.

2:00 P. M. GREAT GENERAL ASSEMBLY.
FULL PROCESSIONAL of Zion Robed Officers, White-robed Choir, and all the members of Zion Junior Seventies, under their Leader, Overseer Brasefield.
The General Overseer will speak on "THE MINISTRY OF CHILDREN IN ZION."
And at the close of this Service he will Administer the Vow of Zion Restoration Host, Organizing the Junior Seventies into Zion Junior Restoration Host.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

MONDAY, JULY 20 — ***Early Morning Sacrifice of Praise and Prayer.***

6:30 A. M. Twenty-Minute Address by the General Overseer: "THE TENTH COMMANDMENT; OR, THE CRIME OF COVETOUSNESS."

9:00 A. M. Eighth Convocation of Zion Junior Restoration Host,
Conducted by Overseer Harvey D. Brasefield.

11:00 A. M. EDUCATIONAL CONFERENCE,
Presided over by Overseer Brasefield.
Addresses by Members of the Faculty of Zion College, Zion Preparatory and Zion Manual Training Schools.

2:00 P. M. A CONFERENCE ON ZION'S BUSINESS INSTITUTIONS, will be conducted by the General Overseer, and Addressed by Managers of the Various Institutions.
The Meeting will be Strictly Limited to Investors in Zion's Stocks.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

TUESDAY, JULY 21 — ***Early Morning Sacrifice of Praise and Prayer.***

6:30 A. M. Twenty-Minute Address by the General Overseer on "THE NEW, OR ELEVENTH, COMMANDMENT."
Jesus said:

> A New Commandment I give unto you,
> That ye love one another;
> Even as I have loved you,
> That ye also love one another.

Obedience to this Commandment is the Universal Proof of Christian Discipleship.

9:30 A. M. Ninth Convocation of Zion's Junior Restoration Host,
Conducted by Overseer Harvey D. Brasefield.

11:00 A. M. A CONFERENCE CONCERNING DORCAS AND MATERNITY DEACONESS WORK IN ZION THROUGHOUT THE WORLD.
Conducted by Overseer Jane Dowie.

2:00 P. M. A CONFERENCE ON ZION BUSINESS INSTITUTIONS, will be Conducted by the General Overseer and Addressed by Managers of the Various Institutions.
The Meeting will be Strictly Limited to Investors in Zion Stocks.

8:00 P. M. THE ORDINANCE OF THE LORD'S SUPPER will be Administered by the General Overseer and Ordained Officers of the Christian Catholic Church in Zion.
This Gathering will be open only to Members of the Christian Catholic Church in Zion, and other Christians desiring to commune with them.
At the close the General Overseer will deliver the CONCLUDING ADDRESS OF THE FEAST.

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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 XIII. No. 14. *ZION CITY, SATURDAY, JULY 25, 1903.* *Price Five Cents.*



SHILOAH TABERNACLE, AS PLANNED, SHILOH PARK, ZION CITY, ILLINOIS.

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A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE

Application for entry as Second Class matter at Zion City, Illinois, pending.

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ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, JULY 25, 1903.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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General Letter from the General Overseer

Shiloh House,
Zion City, Illinois,
July 23, 1903, 4:15 p. m.

To the Overseers, Elders, Evangelists, Deacons, Deaconesses, Zion Restoration Host, and Members of the Christian Catholic Church in Zion Throughout the World, and to All Lovers of God.

Beloved Brethren and Sisters in Jesus, the Christ, our Lord and Coming King:

Zion's Third Feast of Tabernacles has ended, but the story can never be told in words.

More than 120,000 aggregate attendances, and the remarkable figures connected with the reception of new members; separations to Zion Restoration Host; the organization of Zion Junior Restoration Host; baptisms; consecration of young children to God, etc.; all these would tell the story still further.

But the Spiritual results can never be told, for they cover innumerable blessings to the spirits, souls and bodies of the many thousands attending these Gatherings.

I send greetings to all Zion throughout the world, saying:

Rejoice with me and with your Brethren at Headquarters.

Time does not permit me to write any Editorial Notes this week as, within a few minutes, I leave Zion City to cross the great lake with my beloved wife, for a few days beside our Galilee at Ben MacDhui.

During that time, I hope to revise the reports in this issue, and the further reports of the remainder of the "Feast," and to write a few Editorial Notes.

It is my intention to return to my work here on Saturday, August 1st, to be on the platform, God willing, of Shiloh Tabernacle, at the Early Morning Meeting, on Lord's Day, August 2d, and to conduct the principal services throughout the day.

I give glory to God for the surpassingly beautiful weather with which we have been favored throughout the Feast, and for the fact that I am, personally, in so far as man can tell, in perfect health, and greatly rejoice in what God hath wrought.

Not one single disorderly action was committed, so far as was known, during the whole of the Feast, although throngs came in from Chicago and surrounding cities.

The behavior of the people was such that not a single arrest was made.

On one occasion nearly one thousand persons, not connected with Zion, came in on an excursion from Wisconsin, and frequently several hundreds from various other points, while there were thousands who came from Chicago.

But all was in perfect order.

We ask our members to pray that our bow may abide in strength, and that the work of God in Zion City throughout the month of August may be very greatly blessed of God.

Asking all Zion everywhere to pray for us, I am,

Faithfully, Your Friend and Fellow-Servant in Jesus, the Christ, Our Lord,



General Overseer of the Christian Catholic Church in Zion.

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.

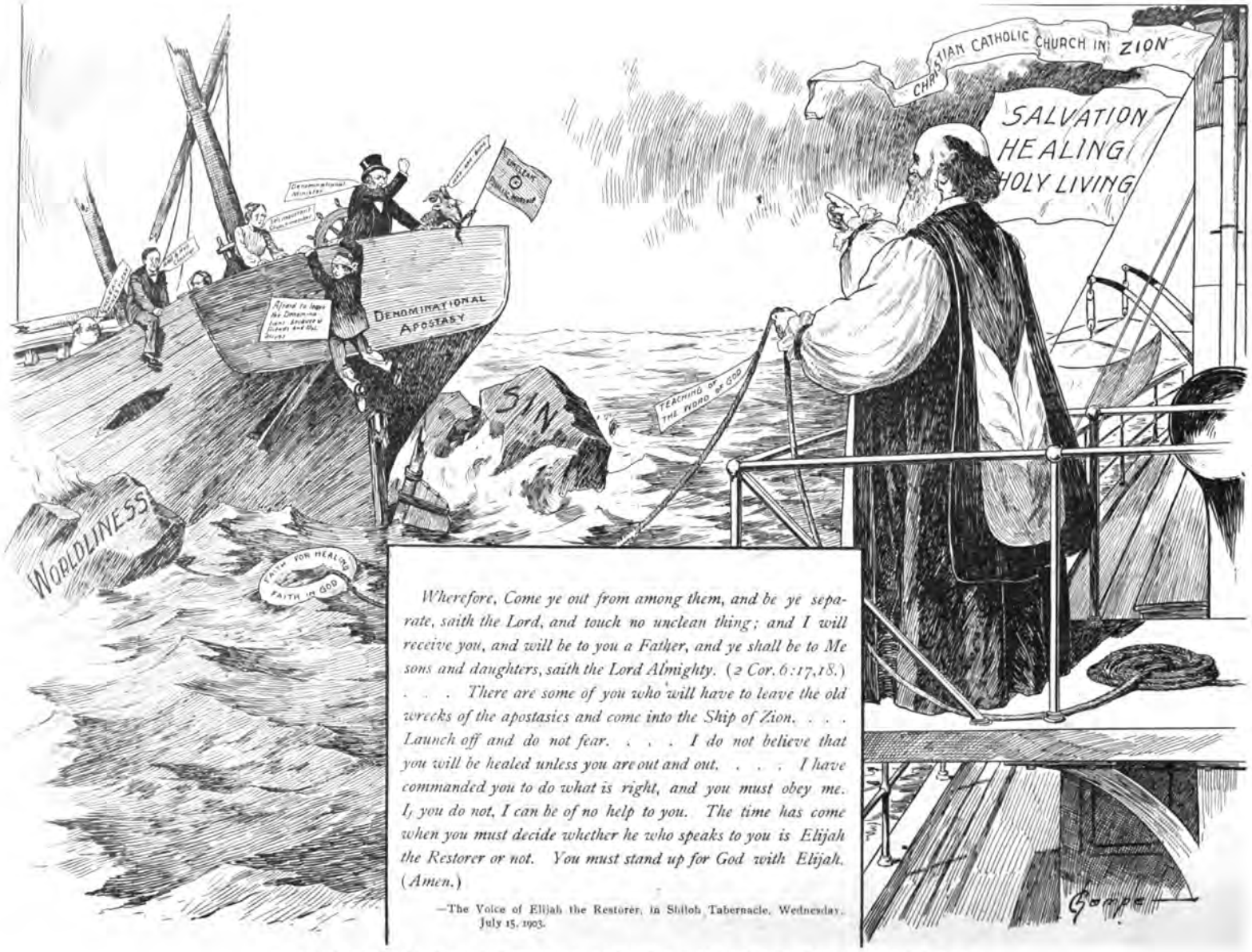
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Zion City, Illinois, U. S. A.

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The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty. (*2 Cor. 6:17,18.*) . . . *There are some of you who will have to leave the old wrecks of the apostasies and come into the Ship of Zion. . . . Launch off and do not fear. . . . I do not believe that you will be healed unless you are out and out. . . . I have commanded you to do what is right, and you must obey me. If you do not, I can be of no help to you. The time has come when you must decide whether he who speaks to you is Elijah the Restorer or not. You must stand up for God with Elijah.* (*Amen.*)

—The Voice of Elijah the Restorer, in Shiloh Tabernacle, Wednesday, July 15, 1903.

ELIJAH THE RESTORER WARNS AGAINST REMAINING IN THE APOSTASY.

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ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

A MEETING FOR WOMEN ONLY.

REPORTED BY E. S.

When Zion womanhood attains to its full perfection; when the lovely promise has become the beautiful reality; when to be known throughout the world as a Zion woman is synonymous with being known as a virtuous woman, then in the beautiful pattern presented will be found many a thread woven by the beloved wife of the General Overseer of the Christian Catholic Church in Zion, Rev. Jane Dowie, Overseer for Women's Work in the Christian Catholic Church in Zion throughout the world.



So wise and helpful, so true and simple, so womanly and so strong, so godly was her teaching on Monday afternoon, July 13, 1903, in Shiloh Tabernacle, at the meeting for Zion women, that there was no woman present of all the great audience who listened to her words but felt the uplift of a noble spirit, thanked God for sending to them the beloved Overseer, and prayed that she might be with them, to guide, and lead, and bless, many, many years.

The Word of God was made much use of in the Overseer's teaching.

Indeed, to such an extent was this done, that the inevitable conclusion was reached that this was God's teaching, God's way, God's thought, God's Word, and the human words spoken were but a beautiful acquiescence in the Diviner Truths presented. "Good, straight, plain teaching," the Overseer called it; and so it was: There was no mincing of words, yet the truest delicacy and sanctity was maintained throughout the handling of the Overseer's subject, which was, briefly, the presentation of

Two Pictures.

One, the description of a virtuous woman, as it is recorded in the 31st chapter of the Book of Proverbs, and the other a picture of the evil woman—the strange woman, as she is called in the Proverbs. Both were vivid, both perfect in their way.

The virtuous woman, whose husband's heart safely trusts in her, doing him good and not evil; industrious, working willingly; attending to her household and her maidens; with good business sense, considering a field and buying it, yet not so bound up in her own that she forgets the poor and needy; making her house beautiful with fine tapestries and herself attractive with becoming garments; looking well to all the ways of her household, with kind and wise speech—thus is portrayed the virtuous woman whose children call her blessed and whose husband praises her, and whose price is far above rubies.

Against this fair picture is the strange woman, the flatterer, subtle of heart, loud and stubborn, now in her house, now in the streets, lying in wait at every corner, with impudent face and wicked ways—the woman whose house is the way to Hell, going down to the chambers of death.

"Can a man take fire in his bosom and his clothes not be burned?"

From these contrasting pictures the Overseer deduced plain, homely, practical truths, the knowledge of which goes to the upbuilding of that PERFECT WOMANHOOD so much desired in Zion.

"Know ye not," she read from the 6th chapter of the first epistle to the Corinthians, "that your body is a temple of the Holy Spirit?"

Wise and loving admonition to young girls was given by the speaker.

"Do you not understand," she said, "why we caution you to be modest and quiet?

"It is because to be otherwise is the beginning of this dreadful, this wicked thing.

"What is in the wages the Evil One gives?

"Loss of health and strength and every good thing.

"There is only misery, misery, misery!

"'The wages of sin is death.'"

Addressing matrons, the Overseer said, among other things:

"There is nothing I despise more than to see a woman neglecting her little ones and her home, while she does what she deems is some mission for the Lord.

"Her mission is to care first, and always, for her little ones and to bring them up in the fear of the Lord.

"The other field of usefulness may come later, but for the time being, her principal place is in her home.

"This does not mean that she is not to accompany her husband to a foreign field or refuse to help in a mission or do Restoration Work or assist in our Dorcas Work."

Addressing herself to a kindred subject, and one in which much interest was evinced by the audience, the following thought was given, among many others:

"The birth of a little child is

Not a Disease.

"There should be no fear and there should be no suffering.

"There is need for a rest.

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"The body needs a rest and you should take it.

"Surely the care of the little child whom God has given you is enough for your strength for a few weeks.

"The time will surely come when, if you abuse your body and tax it beyond its strength you will reap the fruits.

"Zion women must learn to take care of themselves, and Zion men must learn to take care of their wives."

Many words of encouragement were given to

Zion Mothers.

With humid eyes and faltering, yet brave, voice, the speaker reverted to the time when she had her own little ones about her.

"There never was a time in my life," she said, "when I was happier, although at that time I had many trials, than when with my little ones."

"Oh, I love the little children!

"How many pretty thoughts we get from them!

"Seek to draw out their young minds; encourage them to express themselves.

"There is nothing so lovely as little ones in the home, praying for each other, helping each other.

"Mothers, do not be discouraged.

"God will keep you and bless you.

"In the New Commandment which the Christ gave

The Solution

is found for all marital troubles.

"So we love one another, and obey God," the Overseer concluded.

"May God help us to do what is right in His sight.

"It is not what you think, but what God says.

"You are to obey God.

"You are to do good and not evil, and God will bless you and give you the strength you seek.

"Live right, do right, and you will get the blessing in your home lives."

Prayer, earnest, sincere, preceded and closed the Overseer's address to Zion women, sweet songs accompanying the exercises, after a collection had been taken for the benefit of the Dorcas Work, which is under the direction of the Overseer.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY S. E. C., O. V. G. AND O. R.

"Every day a Sabbath!

"Every home a Temple!

"Every father a Priest!"

Thus spake the Prophet of God, Elijah the Restorer, Tuesday, July 14, 1903, at the Early Morning Sacrifice of Praise and Prayer.

The Great Audience listened eagerly to the Exposition of God's Word concerning the Fourth Commandment, or the Sabbath of Jehovah thy God.

The day was indeed another Sabbath.

The city had gathered for its hour of Praise and Prayer.

Quiet, Peace, a Heavenly Calm brooded everywhere.

So clear and plain was the teaching, so high and broad the truths presented, that every heart present gave thanks once again to the God who made His own Day, for that Day, its joy and rest, its privileges and duties.

Early Morning Sacrifice of Prayer and Praise, Shiloh Tabernacle, Zion City, Illinois July 14, 1903.

The Service was opened by the congregation singing Hymn No. 4, from the Song Leaflet:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

The General Overseer said:

Let us repeat together the Song of Salvation, Healing and Holiness, and of the Triumphant Entry into the Zion above—the 35th chapter of Isaiah.

I think that nearly all of you can say it without the Book.

Better than a marked Bible is to write the Bible on your heart. Carry it in your memory.

This people will be strong just in proportion that they have the Word of God hid in their hearts.

The 35th chapter of Isaiah was then recited in unison.

The congregation joined in singing Hymns Nos. 14 and 15 from the Song Leaflet.

The General Overseer then said:

Let us read from the 20th chapter of the Book of Exodus. I believe that you are able to recite it for

We Should Have This Law Written in Our Hearts.

And God spake all these words, saying,

I am Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other Gods before Me.

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

The First Commandment teaches the Supremacy of God, and the Second Commandment warns us against the Sin of Idolatry.

Will you please repeat the Third Commandment?

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

This Commandment warns us against the Sin of Blasphemy, which is connected with the sin of perjury, false witnessing in God's Name, and other sins.

Will you please to repeat the Fourth Commandment also?

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

The General Overseer then read from the 20th chapter of the Book of the Prophet Ezekiel, beginning with the 2d verse, commenting as follows on the 41st verse:

As a sweet savor will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations.

Is there any one so blind that he cannot see that Zion is being brought out from among the people?

There Are More Than Seventy Nationalities in This Meeting.

During this past year they have come to us from the East and from the West, from the North and from the South.

There is being gathered together a people of the most diverse language—Jew and Gentile.

There is scarce a country in Europe that is not represented. From Constantinople to Copenhagen the people have come.

They are from Armenia, Bulgaria, Hungary, Greece, Italy and France; we have them from the Slavonic countries, the Latin countries, the Teutonic countries and the Anglo-Saxon countries.

Surely, if there ever was a people brought out from every land, it is the people gathering here.

Who brought them?

Audience—"God."

General Overseer—He has brought you from lands that were not known to Israel when these Words were written.

He has brought you from the Islands of the Pacific, and from the Frozen Regions of the North.

It is one of the Signs of the Times; it is the Gathering of the People under the Banner of Israel—the Banner of Zion.

May God hasten the work! (Amen!)

Preparation for the Glorious Entry Upon the Holy Land.

God is bringing His people together. He is gathering them in and this is all preparatory to the glorious entry upon the Holy Land—Palestine.

That land is a poor, barren, miserable land now.

People in that land are so poor.

Even the Jews themselves, when they go to see it, come back; they cannot bear to be there. When the wealth of the

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nations is gathered into Zion, and Zion grows and grows in power, then Zion from everywhere will enrich the Holy Land.

We can take away its stones and the rubbish of the generations, and build up the beautiful land again.

The old wells can be dug out and the sweet water will flow again, and God will manifest His power and presence there.

Then we shall build His Temple again.

This is the Gathering of the People for this great work.

The General Overseer then continued the reading from the 41st verse, and concluded with the 44th verse. Prayer was offered by the General Overseer.

The General Overseer then delivered his Message:

THE FOURTH COMMANDMENT; OR, THE SABBATH OF JEHOVAH THY GOD.

INVOCATION.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, 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.

One of the most wonderful things in these Laws of God is, that while they all begin either with declarations of the great I Am, or with the command, Thou shalt, and, Thou shalt not, this Fourth Commandment begins with the beautifu. word,

"Remember!"

"Let her go," a man once said to me. "I hate her. Let her go."

His face was livid with passion.

The wife of his youth, with her face stained with tears and marked with blows, was crouching, weeping.

I put my hand upon him and said, "John, remember."

I took the poor fellow over his life.

"Remember when the sweet face of this woman first came into view, and you knew what a lovely woman she was."

He was about to speak, but I said: "Wait; remember her loving father and mother, to whom she was all. It broke their hearts when they gave her to you; they did not live long; Maggie had gone, and they are in their graves.

"You promised them; you promised her; and you promised God, that you would love her and cherish her.

"Remember, when the babe came, and you received her. Remember.

"Remember, when the babe died, and it nearly broke your hearts, and you wept together.

"Remember the place where the little body lies.

"Remember the long years of patient love and kind consideration; and then you left her to go out night after night—alone. She sinned, but Remember!"

By this time they were both weeping.

He went up and put his arm around her. "I remember," he said, "may God forgive me."

It was all right because he remembered.

Oh, that God's people would remember that Wonderful Gift which God gave when He had finished creation!



O Day of rest and gladness,
O Day of joy and light;
O balm of care and sadness,
Most beautiful, most bright.

The day of all days the best.

If you ask the children in Zion City what the best day is, they will tell you the Lord's Day.

They are looking forward to it all through the week.

Remember that the Sabbath is God's.

Some tell me, "You are not keeping the Sabbath, for the Sabbath is the seventh day, and not the first."

How foolish we all are by nature!

The Strictest Sabbatarians Often the Most Unspiritual.

Some of the narrowest, most unspiritual and most foolish people upon God's earth are the people who are the strictest Sabbatarians, so-called, who have a Sabbath that begins at a certain tick of the clock, and ends at a certain tick of the clock.

Many of them put their Sabbath dress on when it begins, and take their Sabbath dress off when it ends, and that is all the Sabbath they ever have.

Remember that the Sabbath, as our fathers knew it, was a burden too great for them to carry.

As it was in my youth in my native country, Scotland, it was the most wearisome, and most miserable day.

I shall never forget an infernal villain, who kept a whisky shop all the week, and made people drunk, taking their hard-earned money and putting it into his bag, when he knew that it was the price of blood.

He knew that it meant starvation, the little children's boots, clothing and a broken-hearted wife's life.

However, when the Sabbath came, he was an elder and would assume a most pompous and sanctimonious manner.

One Sabbath I was standing in the entry, waiting for mother to come down, dressed to go to church, and as I waited I whistled softly, "Come, let us to the Lord our God, with contrite hearts return." Suddenly a heavy hand came down upon me. There was this whisky dealer, in a towering indignation, who said to me, "Dae ye ken what you are daeing? Stop whistlin'! It is the Sabbath!"

The murderer! The Judas Iscariot!

I saw him a little while afterward, standing behind the silver plate, where he was elder-in-charge of the offering.

I once saw him with his white apron on, beside a drunken woman, who had got drunk in his house, and fallèn and cut her head, and he called out to the police, "Take that drunken hussy off."

He had made her drunk. The Sabbatarian hypocrite!

The Jews an Example of Strict Sabbatarianism.

Have you forgotten that the Jews, who were seventh day people, had it for their principle charge against the Christ that He had broken the Sabbath?

He had gone into a synagogue on the Sabbath day, and had

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seen a woman bowed down with the spirit of infirmity of eighteen years.

Oh, how weary she was!

He said to her tenderly, "Come," and laid his hands upon her.

She became straight in a moment, and the people glorified God with loud Hallelujahs.

The miserable old Rabbi said in substance, "Hush, do not make such a noise in the synagogue. Are there not six days in which men ought to work? In them, therefore, come and be healed, and not on the Sabbath."

Do you remember how the Christ put the brand right between his eyes, and said, "Thou hypocrite?"

It was entered in the rabbinical records at Jerusalem, that He had called a devout and venerable rabbi a hypocrite, and had healed people on the Sabbath day.

That was a Sabbatarian nail in his cross.

One day He went through the field, when he was hungry, and He rubbed out the sweet corn and ate it.

Then again they said to Him, "You are breaking the Sabbath." He had broken their law which enumerated thirty-nine kinds of forbidden work on the Sabbath.

The Christ replied to them: "The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath." But it was another nail.

The Loss of the Christ's Teaching After His Resurrection an Irreparable One.

I grieve that what our Lord Jesus the Christ said to His disciples during the forty days after He rose from the dead has been lost.

Much as I value and sorely as I would miss one of these Gospels, I think that I would be willing to give up a Gospel to get what Jesus said during the forty days after He rose from the dead, when He told them how to go into the world and establish His Kingdom and His Church.

I would give much to know if He did say what the early Christians say that He did.

It was a tradition known by those who were in immediate touch with Him.

Take, for instance, Justin Martyr, who was born in Palestine, and was a disciple of Polycarp, both of whom were martyred for the Christ.

Polycarp was a friend of John, who knew Jesus.

Justin Martyr may have seen John, and known him as a child, for he knew Polycarp, John's disciple, who was the most John-like of all the early fathers.

In one of his beautiful writings, he tells of how Trypho, a Jew, charges him with breaking the Laws of God, and says, "You have sinned. You do not keep the seventh day."

"No," answered Justin, in effect, "our Sabbath is now the first day, for our Lord taught His apostles that it was the spirit and not the letter of the law, and that He was the Lord of the Sabbath.

"He said that from henceforth our Sabbath was to be a day of resurrection life and glory—the day when He rose from the dead. Thus while we venerate the seventh day, we keep the first day. It is the Lord's Day, the Christian's Sabbath."

Trypho went at Justin Martyr again, and he replied, "It is our Sabbath, for the martyrs and the apostles have brought the Commandment to us from the Christ Himself, and we keep that day."

Why would they have said this, if it had not been true?

They were Jewish Christians.

It would Have Been Easier for the Apostles to Keep the Seventh Day Than the First Day.

Their keeping the seventh day made an additional difficulty in extending the Gospel among the Jews. Nevertheless, they kept it, because, as they said, it was reliable apostolic tradition.

It became patristic tradition that had come down from the apostles and martyrs, who had been in touch with the Lord, and who would die for Him.

There are some people who fancy that Jesus, the Christ, is not the Lord of the Sabbath, but they speak as if they are the lords of the Sabbath.

They will tell you that you are sinful, and will never get to heaven; that you are damned, because you do not keep the seventh day. I tell you that

There Is no Seventh Day, and There Is no First Day.

As a matter of fact, the chronology of the world has got into the utmost confusion, and you have to make the first day arbitrarily. Can you tell me how many days' difference there is between the Russians' time and ours?

There are thirteen days.

The Jews in Russia are not keeping the seventh day with the Jews in America.

The chronology had become all mixed up, and, in order to straighten it out, as you know, ten days were dropped in October, 1582, and three since.

The Eastern church refused to agree, and continues with the "old style" calendar.

But the Latin church under Pope Gregory XIII. did it, and Western Europe agreed, in order to get the calendar correct.

There is no such thing as Saturday being the seventh day, if you come down to the exact chronology.

Should I See that the Seventh and not the First Day Should Be Observed as the Sabbath, I Am Honest and Brave Enough to Tell You.

I have gone to God about this year after year, and every one who knows me truly, knows that I am a most candid scholar; that nothing in the world can move me from acceptance of facts as I find them.

When I see that I have been wrong, and that there is something that I must do that I have not done, I will do it.

Follow my steps in baptism.

I knew nothing about immersion; but when I saw, as a scholar, that baptism must be by immersion, I was immersed.

When I saw, as a scholar, that *baptizo* (βαπτίζω) meant to dip repeatedly; and when I saw that the command was to be baptized into the Name of the Father, and of the Son, and of the Holy Ghost, and that the Ordinance could only be kept by dipping three times, I was manly enough and servant of God enough to go back to that which the Christian Church preserved, amidst many apostasies for nearly twelve centuries, as the only form of Baptism.

There was only one breach in it for the first four centuries, and that was caused by a miserable man who was a heretic, and a wicked man, who denied the Divinity of the Christ, and was banished from the Church.

If I knew and saw that the seventh day was right, I am brave enough to say to this people: "We will close these stores and shut up all work on the seventh day, which is the Sabbath day."

If I could see that it were so, it should be done, and Zion would follow me to a man.

I Am a Sincere Believer in the First Day of the Week Being the Day of Christian Rest and Worship.

We can call it the seventh day, or the first day, or what you may, but we must begin our week with God, not merely end it with God.

I am afraid that the old Jews and a great many Sabbatarians start on Sunday to serve the World, the Flesh and the Devil, and come to make things right with God at the end of the week.

I would rather start with God, and go through with Him all the days of the week, so that when Saturday night comes I can say: "O God, I walked with You every day of the week."

It seems to me that that Command will be best kept by our admitting the historical and chronological fact that the exact seventh day, in perfect sequence from the beginning, is not found in our present Saturday.

If you desire to get at the root of the matter, read the many able articles in the Encyclopedia Brittanica on the Calendar, Chronology, Sabbath, Sunday, etc.

We have to put in one day every four years, to make up for the loss of a fraction of a day in a year of 365 days.

The Command stands as a sign forever that we shall perpetually remember the Sabbath Day.

The seventh day under the Ancient Law is the first day under the Christian Dispensation.

If God should ever show me otherwise I should then set to work to show my people what I had seen.

I do not know what may be, but I do not see anything at the present moment than that this first day of the week may be rightfully kept as the Sabbath—the day on which the Lord rose from the dead.

The day is better than the one observed under the Ancient Dispensation, when they understood the Sabbath so imperfectly.

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They wandered from it because their teachers never made it a joy and a delight.

But now, with all the glory of God shining upon us,

We Make Our Sabbath a Delight.

Under the ancient Sabbatarian law—a definition given it under the ancient law—we could not possibly conduct our services as we do.

It would be counted an impossibility for us to go away forty-two miles and work for God in Chicago.

It would be impossible for us to receive our people from Chicago.

It would be impossible for our people to get together in Chicago, in a city of such great distances, walking these many miles.

The fact of the matter is, that the great, broad idea of the Sabbath has come, making it not less sacred, but more so.

Zion's Sunday Excursions Not a Hindrance to the Cause of the Christ, But a Blessing.

"The blessing of God will not be upon Dr. Dowie," said a strict First Day Sabbatarian, "His people go to and fro from Chicago by rail on the Christian Sabbath, and look at these poor train men!" Look at them!

I do not desire to boast of what God has wrought, but many of these "poor train men" have heard more Gospel and songs of praise on Zion Restoration Host excursion trains, than they have heard on the Sabbath in all their lives before.

These train men have been delighted to run these trains on the Christian Sabbath, for when we arrived in Chicago numbers of them attended our meetings in the Auditorium, and then, at the close of the services, hustled back in time to take our trains to Zion City.

Some were godless men when they began those trips, and now many have been saved and many more are being blessed.

People complained that it would create more traffic on the Chicago & North-Western railway.

On the contrary our influence has been such that every Sunday excursion train was cut off on that road, except the Zion trains, because, they said, "They are serving God."

The Chicago & North-Western railway has followed our example in Zion City.

They do not allow one man on the line to smoke tobacco while on duty.

One man said recently, "The North-Western line is becoming Dowieized all through." (Laughter.)

If I wanted to point to a triumph for the first day of the week, and for a Sabbath that God has blessed, I would point to what God has wrought in the Chicago & North-Western railway.

We have rebuked the foolish, vain and disgusting excursions, which have now been cut off.

I must say, as the Prophet of God, and a Restorer of the Sabbath,

That You Must Be of One Heart and One Mind in This Matter.

Some of you people, who have a poor, mean, narrow notion, if you cannot act better, must go somewhere else, and make all your fuss and noise about the Saturday as the only Sabbath.

For the present, we have all agreed in Zion that the interpretation given from this platform shall thus far satisfy: that no one will make the Sabbath question a matter of contention.

I will not say that what I have said will satisfy your minds, because there are some of you who are like some trees, you were twisted when you were very young, and it is exceedingly hard to get the twist out of you.

However, I can stand you if you can stand me; but if you tell me that every tree must be twisted because you are, I object. (Laughter.) I want to have all my trees straight.

I will not object to your having your own opinion concerning the Sabbath if you keep it to yourself.

Zion will be just so much ahead if you keep two Sabbaths.

I should be delighted, if, in one sense, it were one continual Sabbath; and yet, as we are in this world, that cannot be.

The Sabbath is God's, and whether we keep it the seventh day or the first day, we keep the spirit of the command.

The Fourth Commandment Must Be Strictly Obeyed.

More and more do I see that this Sabbath must be so strictly kept as a day of rest and worship of God, a day of joy and delight, that when I know that people are making it a day for their own selfish pleasure, or a day for working their wives and making them get a hot dinner, I make it very hot for them. (Laughter.) All unnecessary cooking is forbidden in Zion.

If you will not keep the Sabbath Day to the fullest extent of your power, I shall consider you an offender against God just as much as if you were a thief, an adulterer or a blasphemer; for the same law that says, "Remember the Sabbath Day to keep it holy," is a part of the same law that says, "Thou shalt not steal," and "Thou shalt not commit adultery."

This Christian Sabbath Day in Zion is a power.

Millions of people in all the lands are beginning to think of these Early Morning meetings that we have every Sabbath, and to admit that they are a great Spiritual Power in Zion.

The power of Zion is, among other things, that

The Sign of Israel Is Here.

There is one day that is taken from business care and toil—a Day of Rest and Gladness, of Resurrection Life and Glory—and that is the power of Zion.

Under God it is one of the things that makes Zion what it is today.

Some may say, "Your cattle are not to work on the Sabbath."

If my cattle will enable me to attend so many services, and I can rest them at another time, is that not all right?

I sometimes stand upon this platform for hours and hours.

If I were to attempt to walk even to and from Shiloh House, how many would slip up to me and say, "Will you let me walk with you, General Overseer? I would like to ask you a question."

Once I tried to walk to the Tabernacle in Michigan avenue, Chicago. It took me longer to go from Twelfth street to Central Zion Tabernacle in Michigan avenue, which is not more than half a mile, than it would have taken me, if you had not been in the road, to walk several miles.

I do not know when I would have got there if I had stopped to talk to all who wanted me to.

Is there any sin in my using my not overworked horses to take me to and fro?

Oftentimes I am drenched through and through with perspiration when I leave this platform; and if I were to walk out in the cold air I would take a chill and risk my life needlessly, especially in winter.

Zion Prepares for the Sabbath.

All who know me know that every Saturday, in our home, everything is done to make the labor light on the Sabbath; so that sometimes every servant in our house is here in the morning.

The majority of them, including my coachman, are here now.

We keep the Sabbath of our God.

Is it not a matter of keeping it in the spirit and not in the letter?

Are we not to loose our ox or our ass, and use it for God, or take it to water on the Sabbath?

We are to do all the work for Christ we can.

I have tried to put in every hour and minute of the Sabbath, and if the four legs of my horses can help me, is not that right?

They are so underworked that if any of you have watched them when they come out on Sabbath morning you have seen them fairly dance with delight to be out.

I do not work them more than six days.

I take care that they get their Sabbath every week, and a great deal more.

Zion Has Liberated the Christian Woman From Home Oppression.

The Sabbath must be kept, not as a day to afflict a man's soul, but as a day when we shall set free all kinds of labor as far as we can.

One very important thing that Zion has already done was to liberate the Christian woman from the thraldom of the Sunday dinner.

If there are any of you men who demand hot dinners on Sunday I will search you out; I will toast you over your fire.

I will make for you a hotter fire than the fire over which your wife stands slave.

She has a right to her Sabbath; and the household servants have a right to their Sabbath.

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Nevertheless, it must be understood that there are works of necessity and mercy that must be done.

The servant must give up sometimes, and make it a Sabbath to wait upon others.

Our Zion servants do this when it is needful.

The day will come when the Sabbatical question will become a much plainer thing than it is now.

This whole issue has been shockingly muddled up by centuries of un-Christian controversy and strife.

Now it is better to leave the people with a freedom that makes the day a joyful, free-will service, than to bind them by any number of petty, miserable bondages.

I will not do it.

I only say that you must keep the Sabbath day holy.

All work, except works of necessity and mercy, must be put aside.

You must make it a happy, bright, joyful day, and see that while you are serving others, you reserve a part of that day most sacredly for yourselves.

Christian Laborers Have a Work in Their Own Homes, Also.

See that while you are seeking to save other people's wives and sons and daughters, that you do not neglect your own.

Therefore, the Zion Restorationists must give part of that day to their wives and families.

If they cannot take them with them, or are away one entire day, after the morning service, let the next Sabbath be a day that they are at home, if possible.

There are times, however, when wife and family can all go.

I thank God that we shall arrange our services and our baby house, so that there will be no excuse for any one not being in God's House or doing something in God's service, if they are able, on the Sabbath Day.

Let us keep it holy.

Let us not forget that it is a Sign of God's Presence in Zion, a combination of the Day of Rest, and the Day of Resurrection Glory and Service.

Let us make the First Day all that the Seventh Day ever was, and more.

May God make it truly His Sabbath, and a Sign in the Christian Catholic Church in Zion to all generations.

CONSECRATION PRAYER.

My God and Father, in Jesus' Name, hear me. Help me to do Thy Will, not to be bound by the letter, but to be set free by the Spirit to serve Thee, to love Thee, and to make Thy Sabbath a day of delight. For Jesus' sake. Amen. (*All repeat the prayer.*)

The Congregation then sang the first verse and chorus of Hymn No. 20.

The Service was closed by the General Overseer's pronouncing the

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.

THIRD ANNIVERSARY OF THE CONSECRATION OF ZION TEMPLE SITE.

REPORTED BY I. M. S., A. C. R., M. E. L., L. K. AND T. A. C.

"Terrible as an Army with Banners."

These were the words that came to mind as one beheld the wonderful Procession on Tuesday, July 14, 1903

Zion is learning more and more clearly, that the silent forces are the most powerful.

Love is more potent than a booming cannon; Divine Anger than the roar of a waterfall; Mercy than the rolling, crashing thunders.

So the silent procession of Zion's Ecclesiastical Host, as they marched in order and precision about the Site of the Sacred Temple, carried with it a power so still and yet so overwhelming that the hearts of the thousands welled up with enthusiasm and praise.

It was so like, and yet so unlike, to that wondrous march of the Crusaders, when they sought the Reclamation of the Holy Sepulcher, when Peter the Hermit, fired with religious enthusiasm of unbridled fanaticism, led the hordes of murderers to the Holy Land.

But Zion moved with a grandeur and sublimity unutterable and irrepressible, because it was penetrated by the deep undercurrent of Divine Power, and Purity and Consecration.

In the lead was Colonel Stern with his staff, clad in rich and glistening garb.

Following the colonel and his staff came about two hundred fifty of the blue-coated Zion Guard, under their proper officers.

Then the Zion Band followed, numbering thirty-six men with Drum-major Alsop at their head and Conductor Bosworth as their director.

Their music rang out through the grove with an inspiration that was felt in every heart.

The Drum Corps, in connection with the Band, did excellent work. At present there are sixteen men in the Drum Corps, but it will soon be enlarged to thirty men, with twenty bugles and ten drums.

Deacon Disbrow is its director.

Following the Drum Corps came the White-robed Zion Choir, led by Conductor Rice.

Their numbers were never so large, there being 638 members in the line.

This wonderful Choir, a veritable host in itself, has been, and will increasingly be, a blessing to thousands and tens of thousands of people.

Then came thirteen Seventies of the Zion Restoration Host, led by Elder Lee, their recorder.

Nearly two thousand Zion Restorationists were in line, wearing the sash of Gold, White and Blue.

At the head was carried a large beautiful Zion Restoration Host banner, and in the ranks were seen many other local and sectional banners.

Then came the officers of the Christian Catholic Church in Zion—96 Deaconesses, 112 Deacons, and 60 Elders and Evangelists were in line.

The black robes and mortar-board hats added to the dignity of their appearance.

Following these came Overseers Speicher, Mason, Excell Brasefield, and Bryant.

Then came the large Zion banner, borne by two guards, assisted by four Deaconesses, and underneath it marched Zion's noble leader, the General Overseer, Elijah the Restorer.

Indeed, it was a Wonderful Procession!

Pulses quickened, chests heaved, and eyes and hearts overflowed as the thousands marched and countermarched on the broad slope of the site of Shiloah Tabernacle.

The whole hillside was covered with the marchers, four abreast—a harmonious, orderly, and therefore mighty conspiring of Life, Light, Color, Music and Motion to one end, and that end the Worship, Praise and Adoration of God.

The General Overseer came to the highest elevation of the site, a natural platform, and the Great Host of marchers came to a standstill. After a song by the great Choir, the man of God consecrated the Sacred Site and commended the assembled people to the Father in heaven.

As the principal officers were gathering about the General Overseer, their hearts overflowed with boundless enthusiasm at the sight of the great Restoration Host advancing in one long, deep column, straight up the slope towards their leader. "Here comes the Host!" burst from their lips—a spontaneous shout of praise.

The world has never seen such a sight.

There were seventy nationalities marching in one mighty

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body, bound together by the bonds of Christian union, Going Forward to the conquest of the world for God and preparation of the people for the coming of King Immanuel.

A thousand people from Milwaukee, large numbers from Chicago, hundreds of people from other near and distant places, together with thousands of people of Zion City watched with keenest interest and most rapt attention the maneuvers of this mighty host.

When all had assembled about him, the General Overseer greeted them with the beautiful Zion salutation, "Peace to thee."

The people heartily responded, "Peace to thee be multiplied."

The choir then sang, "The Church's One Foundation is Jesus Christ the Lord."

The General Overseer then offered the following

PRAYER OF CONSECRATION.

Our Father, we bless Thee this afternoon that once more we have encircled the Temple Site upon our Third Anniversary.

Praise be to Thee forever! (Amen.)

We bless Thee for what Thou has wrought, for what Thou art working for what Thou wilt do for this glorious company of singers and players upon instruments, for this glorious company of Overseers and Elders, Evangelists, Deacons and Deaconesses, for this glorious company of Zion Restoration Host.

As we enter upon the Third Year in this city, we rejoice and with one heart and voice, we say "Hallelujah!" (Amen.)

Now, we stand on the spot where we have turned the sod and we consecrate to Thee, our God, this Site for Shiloah Tabernacle

God bless the architect. (Amen.)

God bless the builders. (Amen.)

Let there be no accident. (Amen.)

Let them be wise. (Amen.)

O God, give us the resources that we may be able to finish this building by this time next year. (Amen.)

Father, bless us.

Now, we consecrate ourselves — our spirits, our souls, our bodies, our time, our talent, all we have and all we hope for, in Jesus' Name. (Amen.)



EMPLOYEES OF ZION CITY GENERAL STORES IN ANNIVERSARY PARADE.
Zion City, Illinois, July 15, 1903.

At the conclusion of the outdoor ceremony, the great throng marched into Shiloh Tabernacle, and with the other auditors practically filled the vast building.

While the Choir sang, with thrilling power, because it came from their hearts, a chorus from "The Messiah," an offering was taken as a nucleus of the great sum which would be expended in the building of Shiloah Tabernacle.

Small wonder is it that the world stands in awe of Zion and her prophetic leader?

Never before have the words been so truly true: "Like a mighty army moves the church of God."

Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, July 14, 1903.

At 3:55 o'clock, the General Overseer stepped upon the platform, the people rising while he pronounced the

INVOCATION.

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

The Congregation then joined in singing Hymn No. 8, Special Song Sheet:

Zion stands with hills surrounded—
Zion, kept by Power Divine;
All her foes shall be confounded,
Though the world in arms combine:
Happy Zion!
What a favored lot is thine!

Overseer Jane Dowie read from the inspired Word of God, in the 60th chapter of the book of the prophet Isaiah.

Overseer John Gabriel Excell led in the common supplication.

The General Overseer then said:

I believe that we ought to make a Thankoffering to God and ask Him to accept it.

We have gone around the two great sites—the one, the Temple site, and the other, that of the vast Shiloah Tabernacle, in the building of which we shall work out many of the problems that we have to deal with in the building of Zion Temple.

I Should Like an Offering of a Half Million Dollars With Which to Build the New Shiloah Tabernacle.

We shall call this the Shiloah Tabernacle Offering.

I shall leave it to you to give as you can.

I shall want about Two Hundred Thousand Dollars within about three months, and the other Two or Three Hundred Thousand within six months. I should like to be able to see all the money in hand for this Tabernacle before I leave for Australasia, the Orient and Europe; and when I come back to find it all ready, so that I may be able to open it on the occasion of my return.

I believe that in two years from the time this Tabernacle is opened, or perhaps before that, it will be too small.

Ask God to help you to put in a large sum.

I shall not plead for it, because it is your business and mine.

The place must be built, and must be paid for, and you and I, and Zion all over the world, are the people who must build it and pay for it.

Therefore, the sooner we set about it, the better.

May God bless you.

The Tithes and Special Offerings were then received, while the Choir sang, "And the Glory of the Lord," from the "Messiah."

The General Overseer then delivered his Message.

I WILL GLORIFY MY BEAUTIFUL HOUSE.

INVOCATION.

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

I desire to say but a few words, and I have directed Mrs. Dowie to stop me at a certain time, because I do not know, sometimes, when to stop.

I promised men that I would speak to them for ten minutes last night, and I kept my promise. (Applause and laughter.)

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But when I reflect upon the number of ten minutes succeeding the first I feel ashamed, and yet it seemed to me like only ten minutes that I spoke to thousands of men only.

I did not think of the minutes, I forgot all about them.

However, when I reached home I shut my eyes and refused to look at the time.

That Which the Entire World Thought Impossible Has Been Accomplished by God in Zion City.

God has given us a very beautiful promise in connection with this Tabernacle and every other building that will be erected on this spot.

There were many who thought that this city was only being put on paper and was a visionary dream of John Alex. Dowie.

No one thinks that today: for Zion City is here.

Great as were our expectations of the final success of the City, there is not one, myself included, who could have conceived that we would be enabled to do so much in two short years.

It seems almost a physical as well as material and business impossibility to get together a people like this from all parts of this and other lands—seventy nationalities—and create a United City and establish strong Commercial, Educational, Financial and Political institutions.

Nevertheless, it has been done, and now all we have to do is to continue building on the good, solid foundation that God has enabled us to lay.

By this time next year I feel sure that if you will pray to God earnestly and truly, He will protect my life and bring my dear wife and son and me back from our rest which we take after sixteen years' toil.

Many are waiting in Australia, Asia, Africa and Europe for my private as well as public Message, for a vast amount of business has to be done on these continents in connection with Zion's future work.

However, I desire to be back here to open Shiloah Tabernacle on the Fourth Anniversary of the Consecration of Zion Temple Site.

Will you help me do it?

Audience—"Yes."

General Overseer—Will you all pull together to do it?

Audience—"Yes."

General Overseer—I believe that you will.

The promise is in the last clause of the 7th verse of the 60th chapter of Isaiah.

"And I will glorify the House of My glory," or, as in the margin: "I will beautify My Beautiful House."

Zion's Power House.

I look upon this Tabernacle as a very beautiful place, although it is exceedingly plain, simple and unpretentious.

What is its beauty?

Its beauty is not in its architecture, although for a building of this kind I think it is a nice, clean, sweet, wholesome and honest-looking building; but the beauty of this Tabernacle is that God has fulfilled His promise when He said: "I will glorify the House of My glory."

He has made Himself to be glorified in this Tabernacle.

Whether it was done jocularly or earnestly by the papers all over this country, when they gave photo-engravings and cuts of this building when it held less than it is now, and put underneath it the words, "Zion's Power House."

That is just what it is.

The power of God is here, and that is Zion's power.

God has glorified Shiloh Tabernacle in Salvation, Healing and Cleansing, and in the sending forth of Streams of Life to Earth's Remotest Bounds.

We have gathered together large numbers at this time in this City, and I think that the number of the entire population, if put together, strangers and all, would very much surprise some people.

But whatever the numbers may be, it is not that which is our strength.

It is the fact that God gives Grace and Glory.

Shiloah Tabernacle Will Be Well Constructed.

Architect Paul Burkhart, Deacon Harper, my wife and son and I have labored long upon the designs, because we have had much experience in seeing large buildings—larger perhaps than any you have for public speaking in this country, such as the Albert Hall in London.

We have studied Grecian and Roman architecture very closely, and especially the form of the Greek Theater.

We have been giving this very much attention for years, and Paul Burkhart's design in the interior is a result of my direct instruction.

It will be so wonderfully formed that I believe it will be far easier to speak, hear, and see in than in this building, and it will seat more than twice as many people.

The beautiful proportions of that building will very greatly delight you.

It will be a kind of model for the coming Temple. You will get an idea of what that vast Temple will be, its great dome rising, in simplicity, above everything in Zion City.

But Shiloah Tabernacle will be really a temporary Temple.

Its towers, its beautiful design, its solid and permanent nature will make it the largest and finest auditorium from the Pacific to the Atlantic; from Canada to the Gulf of Mexico.

There will be nothing as large, built for public speaking, in this land.

The Eyes of All the World Are Upon Zion.

We have yet five months and a half before this year ends, and I tell you that there never was a time when the eyes of the world were turned upon Zion more than now.

The Chicago press is completely silenced. It does not dare to open its mouth in criticism.

It is ashamed to praise us, and it does not dare toblame us, because God has glorified the House of His glory.

He has glorified Zion.

From all parts of the world I have been receiving letters and communications like this:

"We would have come to this year's Feast of Tabernacles;' but our hearts have been thrilled by the announcement of the invasion of New York by yourself and Zion Restoration Host, and your taking that vast building, Madison Square Garden, where 16,000 persons will hear your Voice, and we desire to be in New York then."

There are many of our friends in Europe who have been postponing their coming to Zion, in order to stop in New York and be with us in that mission.

There are others who are members of the Christian Catholic Church in Zion who would have come from many parts of this land, for this Feast, only their means are insufficient to permit their coming here and going to New York also.

They are determined to join us in New York.

In my dear wife's mother's letters, and others, they say that in Australia they are thrilled with the tremendous step taken by one man in leading a host three thousand strong across the country, caring for them, consolidating and organizing them, and enabling them to carry the Message of God to every home in the largest city on American soil.

It thrills them. They are watching it and friend and foe expect it to be a success.

Commercial and professional men, and great manufacturers in New York, are already sending for tickets and asking if they can be sure to get good seats when I come there.

I think that Evangelist Kindle, Zion's Business Agent in New York, who is here with us at this Feast, will confirm what I say, that vast numbers are looking for great results.

The Work of Zion Must Extend Beyond Zion City.

I say to all officers and members of the Christian Catholic Church in Zion who wear the scarf of Zion Restoration Host: Get your money together quickly and go to New York.

It will be better to sell your coat or something else and get there, rather than not get there at all.

Let us make sacrifices.

Let the number going with us to New York be not less than three thousand, and may God make it four thousand.

Zion City would rot if we only stayed at home and congratulated ourselves upon the beautiful site, the beautiful city, and the beautiful women and children who are in our families; for they are beautiful, and, I think, are becoming more beautiful.

Our maids are looking sweeter and fairer; our young men have less and less of the animal in their eye, and more and more of the spiritual man, thank God. (Amen.)

Our married men are rising above passion and self to the dignity of strong, Christian, self-controlled manhood.

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There is a look in the eye of Zion men and women, boys nd girls, youths and maidens, that shows that God is living ıside the temple of their bodies. (Amen.)

What a power we shall be in New York, if, in the Power of he Spirit, we throng that great building at the half-past six ıorning meeting, go from house to house, over the entire city, ;ith the Message of Peace, and then, when we have done a ;ood day's work, gather for our evening meal in the great ooms attached to the Madison Square Garden!

I do not believe that the Madison Square Garden will be arge enough.

God will bless us in Zion City and glorify the House of His Glory if you and I do our work well in New York and all over :he world.

When Shiloah Tabernacle Should Be Ready for Its First Service.

If I am permitted, by God's grace, to leave for Australia after the All-Night prayer-meeting (I think I am almost certain to be with you until that time), I hope to be able to get back in the early part of the summer.

If I start late, I shall get back a little later.

God helping me, I shall first get things in good order.

Let the $2,000,000 of increased capital that we are raising and the money for Shiloah Tabernacle be raised.

I fully expect to come back a little while before the Fourth Feast of Tabernacles, and desire to be able to hold the first meeting of that Feast in Shiloah Tabernacle.

Will you work for that?

Audience—"Yes."

General Overseer—With its seating capacity of 16,000 I do not believe that it will hold the multitudes that will throng to meet us at the Opening.

May God grant it. (Amen.)

He will Glorify that House!

We shall remove this one, for then it will have done its duty.

May God Beautify His House.

I ask God to beautify Shiloah Tabernacle by bringing into it thousands and tens of thousands of beautiful babies, unborn now, who will be filled with the Zion Spirit from their childhood.

I ask Him to bless the dear children we now have, and let us keep them and take care of them.

I want Him to make you dear daughters of Zion, to be "polished after the similitude of a palace."

I want you to know that "the King's daughter is all glorious within."

I desire you young men to defend the purity of every woman, and to feel toward every woman a sacredness as if she were your mother, or your sister, and never to utter a word that your God will have against you in the Judgment.

May God make you strong men and women in Him.

He will, if you will let Him do it.

May God give to us who are bearing the heat and burden of the day, the strength of body, and the grace, and the beauty that will make Zion a praise in all the earth, and will lay deep and solid the foundations, not only of this City, but, in a few short years, enable us rapidly to found new Zion Cities in all parts of America, and in every Continent throughout the world.

Let us consecrate ourselves to that great work for God.

PRAYER OF CONSECRATION.

My God and Father, I thank Thee in Jesus' Name for this delightful Anniversary. I pray Thee to give me a grateful heart that I have been counted worthy to walk upon that sacred soil where Shiloah Tabernacle will soon be built and where the great Temple will by-and-by rise. O God, help me to do my part—to give all I can; to get all I can; to save all I can; but always to give all I can. Prepare us for Zion Restoration Host mission to the great city of New York. Add to the number of the Host, to the enrolment of those who are going, and to their consecration. Make us to be willing to sacrifice time and money, strength, and life itself, to do Thy Will and follow Thy servant in the Restoration of All Things which God hath promised by the mouth of all His holy prophets since the world began. Give me more faith, more hope, more love, more purity, more determination to do right always, and may I be among those of whom the Master said, "Blessed are the pure in heart: for they shall see God" Oh, make me pure that I may see Thee. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Voices—"Yes."

General Overseer—Then live it.

The congregation then joined in singing Hymn No. 2, Special Song Sheet, after which they were dismissed by the General Overseer's pronouncing the

BENEDICTION.

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

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY O. L. S. AND E. S.

As a two-edged sword cleaves asunder, so keen and fine was the discriminating line drawn between right and wrong by the Prophet of God, Elijah the Restorer, in his address Wednesday, July 15th, at the Early Morning Sacifice of Praise and Prayer on the "Fifth Commandment; or, Disobedience to Parents and Length of Days."

The duty of children to parents, and correspondingly of parents to children, was dwelt upon. That neither is a one-sided affair was made plain.

The longing of the speaker's heart, that Zion might be a city of homes, where father and mother should be honored and the children live love, was responded to by the great audience present, who resolved anew that, with God's help, there should be naught dishonorable, no disobedience, but every home filled with Light, Life and Love.

Shiloh Tabernacle, Zion City, Illinois, July 15, 1903.

The service was opened by the Congregation's singing Hymn No. 3, in the Special Song Sheet:

Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
T'ward heaven, thy native place:
Sun and moon and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above.

The General Overseer read from the Inspired Word of God in the 84th Psalm:

How amiable are Thy Tabernacles, O Jehovah of Hosts!
My soul longeth, yea, even fainteth for the Courts of Jehovah;
My heart and my flesh cry out for the Living God.
Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young.

The Cry of an Exile.

I think that we should read the last clause of the 3d verse with the 2d verse, thus:

My soul longeth, yea, even fainteth for the Courts of Jehovah;
My heart and my flesh cry out unto the Living God.
Even thine altars, O Jehovah of Hosts,
My King, and my God.

It is a calling out for God's House.

The Psalmist sees the sparrow, and she has found a nest for herself, where she may lay her young, and he is far away from the House of God.

Sometimes when we go into the world—to Europe or elsewhere—we see the bird, happy in her nest with the little ones, and we are toiling, amid the howling medical "savages" of London, it may be in Trafalgar Square.

The wild tribes in Equatorial Africa could not have howled worse than they did in the fall of 1900.

That is the thought of the exile far from the House of God, far from Jerusalem, far from the Tabernacles of the Most High God.

Blessed are they that dwell in Thy house:
They will be still praising Thee.
Blessed is the man whose strength is in Thee;
In whose heart are the Highways to Zion.

Those Who Have not the Highways to Zion in Their Hearts.

The trouble is that a number of people come into Zion before Zion has come into them.

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Make no mistake about it. If any persons go out from us, it is because "they were not of us; for if they had been of us, they would have continued with us."

I would far rather that people would keep out of Zion altogether until Zion has got into them.

When Zion is in you, you will keep in Zion; you will not wander.

When Zion is in you, you will find no difficulty with the General Overseer's teaching.

When Zion is in you, you will not criticise him. You will attend diligently to your own business!

Blessed is the man whose strength is in Thee;
In whose heart are the Highways to Zion.

There are many Christians who have no "Highways to Zion" in their hearts.

They have the highways to the apostate churches in their heart.

Some of them have the highway to their own little, petty thinking.

They do not like a great, powerful organization that will over-shadow their little personality.

They do not want to fit in with a great army.

They want to be "the whole thing" themselves!

The people who have the "Highways to Zion" in their hearts are all willing to sink their own individuality and personality, and march like a Mighty Army.

Is that right?

Audience—"Yes."

General Overseer—You who believe that, have the "Highways to Zion" in your hearts.

Zion Never Feels the Loss of Those Who Withdraw from Her Fellowship.

Some of our beloved friends came in too soon, and then they began to find that they were not nearly such big "peas in the pod" as they thought they were, not by any means.

They were a big thing outside of Zion, but when they came into Zion they shrunk, and Zion was so large, so they began to criticise.

No one cared a snap about their criticism.

At last they said they would go out. No one knew they were gone.

Then some said that they would come in again, and no one knew that they had come in.

Zion was too busy sweeping along.

Let us have people who get Zion into their hearts and stay.

We want to know where to find them; because Zion, in an emergency, calls upon her people in the most distant lands to do something.

I expect every member of this Church, I do not care where he may be, to be ready to obey the command, pack up his valise on half an hour's notice, and start for Timbuctu.

I do not give my officers a longer notice than I think is right.

Sometimes I give them very short notice—a telephone, a telegram, a word, and all the course of their life is changed; because a necessity has come.

Is that the kind of soldiers you are?

Voices—"Yes."

General Overseer—I may have you prove it.

The "Highways to Zion" means that we are here on our way to Zion. The great Zion, of which this is only a part, which will be the center of it all, will be the City of the Great King.

God has glorified that place.

The Dome of the Rock to be Replaced by God's Holy Temple.

A very remarkable fact is, that that which is called the "Mosque of Omar," in Jerusalem, is not a mosque at all.

It is, probably, really an ancient Christian Church, like the mosque of St. Sophia, at Constantinople.

The Mohammedans do not call it the Mosque of Omar. They have another name for it.

They call it "The Dome of the Rock;" and it is a dome that covers the top of the Temple Mountain.

The Mohammedans and the Christians have been guarding the top of that rock for long centuries.

I know what will happen one day. Zion will take the dome off and there the Temple will be built.

God will have His Temple erected where the dome protects the rock on which Abraham offered sacrifice; where Melchisedec, King of Salem, High Priest of God, offered sacrifice; and where the Christ Himself stood at the Feast of Tabernacles and cried, saying, "If any man thirst, let him come unto Me, and drink."

That Holy Place will, no doubt, be the place where we shall be privileged, with our brethren in Zion throughout the world, to erect, in preparation for the Coming of the King, that Great and Holy Temple of which all the prophets spake.

God grant it may soon be got ready! (Amen!)

I Believe that the Temple Must Be Prepared Before the Rapture.

That is my opinion.

I believe that the Temple at Jerusalem must be prepared before the Lord takes from the world His own and comes back again with them; so that, when He comes back, He will come back to His Holy Temple.

And Jehovah, whom ye seek, shall suddenly come to His Temple.

That does not mean Herod's temple.

That was the dirtiest place upon God's earth. That was a foul temple. Christ called it a Den of Thieves.

It had been built by the hands of a man stained with blood.

He had murdered his wife, three of his own sons, and murdered the innocent babes of Bethlehem in trying to murder the Christ.

He was a horrible murderer, hypocrite, and enemy of God.

His building was no Temple of God.

It was built where the Temple of God should have stood, but it was a temple built by bloody, horrible hands.

The next Temple, the final Temple, will have to be built by clean hands and pure hearts.

God make our hearts and hands clean. (Amen.)

We Want no One to Touch This Work Who Has not the Highways to Zion in His Heart.

If you have the "Highways to Zion" in your heart, get into Zion.

Why do you stay out, and keep journeying through the Wilderness of the Apostasy and all its mud and dirt?

Perhaps, you think that you will get in some years hence!

You may die first, and be buried!

Get in now!

When you are in, stay in; because when you go out and want to come back, you are liable to find it a little harder to get back.

This passionate love for Zion is new wine, and cannot be put into old bottles.

You cannot have a very passionate love for the Methodist church, when you know that it is presided over by bishops who have entered Masonic lodges, dressed in an old undershirt and an old pair of drawers, with a tow-rope around their necks, and a hoodwink over their eyes, and who bow at the altar of the Sun-god, Baal.

What affection can you have for a church ruled by the World, the Flesh, and the Devil?

If John Wesley Were Here He Would Be a Christian Catholic.

I know that for every stroke I have given to the Methodist church he would say, "More power to you!"

I have sometimes felt as if he were standing by me and saying, "Go ahead, Dowie, and smash them up!"

He prophesied the destruction of his own church.

He knew that it would come to that.

I have quoted his words again and again.

His organization was a poor organization; in fact, it was no organization at all.

He himself did not know whether he was in or out of the Church of England, although he held that he was a Church of England minister.

Even the mighty Wesley could not put the new wine into old bottles. The bottles burst, and much of the New Wine was lost.

You Cannot Put the New Wine of Zion Into the Old Bottles of the Churches.

They burst every time!

You have tried to put a little of Zion into the churches you were connected with, and what was the result?

The bottle burst; and the worst of it was the wine was lost.

You must put the new wine into new bottles.

Get the "Highways" into your hearts.

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Passing through the valley of weeping,
They make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength,
Every one of them appeareth before God in Zion.

Why do you not get in, if this is indeed Zion?
Get in; do not stay out!
You owe it to God.
You owe it to your own spirit, soul, and body to get in.

I Have a Right to Your Help if Zion is in You.

I need you, young and old.
God needs you.

"Oh," you say, "I am such a poor critter."

Very well, if you are an ass, I need you: for Jesus once used an "ass," and said "The Lord hath need of him." (Laughter.)

We will try to make you a good donkey, that will go, if you *are* a poor critter. (Laughter.) See what has been done in Zion with some poor critters that were exceedingly poor, and contrary too.

I have been astonished to find what has been made of some of the poorest material.

Some persons have said, "What poor material!"

I have said, "Wait! Wait!" And we have had red-nosed saloon-keepers transformed into men of God; men who did not know how to say a word of prayer, but who knew how to curse, turned into mighty men of God.

Look you! Zion is the place to make use of you if you will get into line.

But if you want to run a little corner in any business all by yourself, and for yourself, Zion is not the place. You will have to go; because you will have to come into the plans of Zion, and work for the subjugation of the whole world.

Zion people "go from strength to strength."

I have seen weak people get a little of the Divine Strength, and then go from "strength to strength" until they became strong.

Some of the strongest people in Zion were once some of the weak people.

And look upon the face of Thine Anointed.
For a day in Thy Courts is better than a thousand.
I had rather be a door-keeper in the House of my God,
Than to dwell in the tents of wickedness.
For Jehovah God is a Sun and a Shield:
Jehovah will give Grace and Glory:
No good thing will He withhold from them that walk uprightly.
O, Jehovah of Hosts,
Blessed is the man that trusteth in Thee!

After the congregation sang Hymn No. 18, Special Song Sheet, the General Overseer offered prayer.

The General Overseer then called Elder Graves upon the platform, who sang several verses of "The Gold, White and Blue," and "The Power of God is Just the Same Today."



MAYOR, ALDERMEN, AND CITY OFFICIALS, CITY OF ZION, ILLINOIS, JULY 15, 1903.

Top Row, from left to right—Alderman Rose, Alderman Kistner, Alderman Schattschneider, Alderman Jensen, Alderman Clendinen, Alderman Smith.
Second Row, from left to right—Alderman Ely, Alderman Brister, Page Kessler, Assistant Comptroller Kessler, City Collector Krause, Clerk of Court Sprecher, Police Magistrate Lamond, Clerk Heath, Alderman West, Alderman Paxton.
Third Row, from left to right—City Attorney Lauder, Comptroller Barnard, City Clerk DePew, Health Commissioner Speicher, Chaplain Dinius, Mayor Harper, City Judge Barnes, Marshal Stern, City Treasurer Peckham, Commissioner of Public Works Judd.

THE FIFTH COMMANDMENT; OR, OBEDIENCE TO PARENTS AND LENGTH OF DAYS.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

The General Overseer then had the Congregation repeat with him the first five Commandments, taking the Fifth as his text.

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

Some Fathers and Mothers Forget That Their Offspring Cease To Be Children.

They have the childish notion that sons and daughters are children all their lives.

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That is a mistake.

The time comes when you cease to be children; when a wise father and a wise mother throw upon you the responsibility of your manhood and demand of you, rightfully, that you shall take up life's burdens and responsibilities.

One of the foolish things that I see in this land is the notion that children are a kind of cattle that some folks grow upon their farms for the purpose of doing farm work, or other work, as if the children were proprietary stock, and must needs be put into labor, like so many bullocks; and then thinking that the children are to live and labor to promote the father's and mother's prosperity.

That is not the Christian idea at all.

The true principle is, as Paul puts it in 2 Corinthians 12:14-15, that the

Parents Should Lay up for the Children, and not the Children for the Parents.

When parents live so dishonorably that they become a burden upon their children, they are a curse to their children and themselves.

There are a great many parents whom it is impossible to honor.

We cannot honor what is dishonorable.

There are parents who curse and swear, smoke and drink, and stink and are ugly.

They are vain and foolish and bad, and it is impossible to honor them; for they cease to be true fathers and mothers.

Many are worse than brute beasts.

Can a mother forget her child? Yes, they forget.

They become members of the Eastern Star Devilry.

They become members of the "Maccawasps."

They become members of all kinds of clubs.

They become members of social societies in connection with churches; and they are so busy with the W. C. T. U. M. S. Z. R. Y. O. P. S. T. O. W. S. (laughter) there is no end to it.

The numbers of letters that they carry with them is amusing.

They carry the whole alphabet over and over again.

They are Daughters of the Revolution and daughters of this and that and the other thing, until it is sickening.

You can find the American woman, in tens of thousands, everywhere but in her own home attending to her own husband and family.

They think that it is necessary for them to be doing a hundred kinds of work outside their own homes.

I Love to See Women Take Part in Church Work When They Have Gifts of Speaking and Teaching.

You know that I love to put them by my side, for I honor woman.

I have ordained women Elders and Evangelists and Deaconesses; and I greatly honor my good wife, who is an Overseer.

One reason why mothers are not honored is because they are not worthy of honor.

They so act, in thousands of cases, and in tens of thousands, that they are not mothers at all.

They are "society" women; they are "fine" ladies; they are colonial dames or women's club members.

They are female suffragists and I do not know what; but they are not godly women.

The price of a good home-loving wife and mother is above rubies.

The sons and daughters honor her.

Although there comes a time when a father and mother must not demand obedience of a man or woman, who perhaps may know more than they, there never is a time when this command to honor parents ought to be disobeyed.

Honor, even where, with your larger knowledge of things, you may have to differ.

A Mother's Tribute to Her Son.

When my dear mother, who is gone to heaven, was not far from eighty years of age, Mrs. Dowie was speaking to her about me in words of love and admiration, the dear mother listening to it with love and thanking God for what I had been and was doing, she said, with her old broad Scotch, "John Alexander was always that!" Then, with a far-away look in her dear old eyes, she looked into my wife's face and said: "Jeanie, John Alexander never disobeyed me once in all his life. I love to think of his life of perfect obedience."

I would rather have that record than the Star of the Garter. I would rather have it than a crown.

I never wilfully disobeyed either the one or the other who was at the head of the home.

You can so live that you can dishonor your being a father; you can dishonor your being a mother.

No Man or Woman Can Ever Be Counted a Faithful Member of the Christian Catholic Church in Zion Who Is Impudent to Father or Mother.

Even if father and mother are wrong, do not dishonor them.

They gave you birth and being.

They cared for you when you were helpless babes.

They loved you.

Great as is the love of the woman who may become your wife, you will never have a purer love than the love of a good mother.

You may have one, two, or even three wives, during your life, but you can only have one mother.

Fathers, you should be so worthy of honor that your sons and daughters will look upon you as the very personification of all that is majestic, good, pure, true, manly, patient and wise. Never let your son say, "my father dishonored my mother before I was born." He will simply loathe you.

The Father Who Provokes His Children to Anger Has Ceased to Be a Father.

He has become a spiteful reptile.

May God forbid that you should ever be that.

Be an embodiment of patient Christian love, caring for your sons and daughters; letting them know you love them.

Do not wait to let them know that you love them until you are going to die, and then give them a deathbed kiss.

Kiss them now.

Love them now.

I kiss my big, bearded son every time I meet him.

I do not care very much where I meet him, and he does not care either.

I am his father, and he is my son.

I used to let my daughter know that I loved her.

Let out your affection.

Let your wife and son and daughter know that you love them.

Why keep it back and be frigid?

Let the sweet waters of pure love flow, and as they come from father and mother they fertilize and make beautiful the home and all the daily life.

It is a River of God that is full of the Water of Life and Love; not forgetting that it is love.

The light of God will come into that home.

May God grant that in Zion the home shall be the best of all.

Oh, I want you to have *homes*.

I say thankfully, that this is a city of homes.

The people in thousands own their own homes.

May God make it a city of homes where father and mother are honored and where children live long; for it is the promise of God—the first commandment with a promise.

Disobedience on the Part of the Purest and Best Will Lead to the Most Terrible Consequences.

Young people in Zion, I want you to live long.

I think that it may be said that with one or two exceptions not a single death has taken place in Zion except through disobedience, my own sweet daughter's not excepted; for she said, when suffering from the awful burns, the first moment I saw her, "Papa, forgive me, it is all my own fault. No one else is to blame. I disobeyed you."

The wonder of it all is that she did disobey; for Mrs. Dowie and I have searched our memories and we fail to remember another act of disobedience in all her life.

When that one act was committed, the Devil got her off the straight path and killed her.

I want to tell you children of God who are children in Zion, that the Devil will kill you quicker than he would kill a child of the Devil; for he will keep the children of the Devil alive to do as much mischief as possible.

But a pure and holy child of God like my daughter, who lived for God, he killed for one foolish act of disobedience.

She was dead, practically, before I got to her.

She lived for an entire day by the goodness of God and the wonderful vitality that she had, but she was, humanly speaking, dead.

But God took away the pain; and we had the sweet, long

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talk of nearly twelve hours with her, and it was very delightful.

We know where to find her. The Good Shepherd cares for her.

"To Obey Is Better than Sacrifice."

Children obey your parents in the Lord.

I am your father in the Lord, am I not?

Audience—"Yes."

General Overseer—Then obey me as one who is given to you as a father in the Christ.

Paul used that expression regarding Timothy and Titus, "My true child after a common faith."

Multitudes of you are my children.

Some of you who are gray-headed are my children.

I desire you to obey those who are over you in the Lord.

My sweet daughter's message rings out to all: "Tell Gladstone that I send him my love, and that I say, 'Obey those that have the rule over you in the Lord;'" and then she turned, with a smile, and said, "It is you I mean, the General Overseer."

She said it so lovingly and sweetly.

I kissed her and said: "Thank you. Now, darling, you are passing, but your message will live."

She is with us in spirit today.

She says to all children in Zion, "Obey!"

It is not enough to sacrifice for father or mother.

Obey!

Nothing will make the heart of father or mother more happy.

Nothing makes my heart more happy than when I see my children in the Lord obey.

Then I feel the responsibility; and I love you more and want to serve you better, and be a better father than ever in my home and here and everywhere; for the day is coming when I shall pass into the ranks of the aged.

I am not there yet, but I am passing to it.

God help you, my brothers and sisters, my sons and daughters in the Lord, to obey me as your General Overseer, and those whom I have ordained who have the rule over you in the Lord.

I say to the dear children in the homes: honor father and mother.

Father and Mother, See That You Do Not Ask Your Children to Honor That Which Is Dishonorable.

How can they honor bad temper?

How can they honor foolish words?

How can a child honor you if you are unkind to her mother?

How can she honor father when she sees him act dishonorably to her mother?

How can she honor mother when she sees her impudent and rude to father?

Get right yourself.

Be worthy of honor, and let the whole home be filled with the Light and Life and Love of God.

The General Overseer then called upon all to arise and repeat with him the following

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 every relation of life. Make the children of Zion true children of God. Young and old, may we all do right and be loving children of God. Bless the children in the home. Help us to be kinder, better each to the other and let all be filled with the sweet patience and love that makes this life so happy, and prepares us for the Happy Home Beyond. For Jesus sake. Amen.

The Doxology was then sung, after which the General Overseer pronounced the

BENEDICTION.

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

DIVINE HEALING MEETING.

REPORTED BY I. M. S., M. E. L., C. E. B., AND J. S. B.

Many never-to-be-forgotten scenes have taken place in Zion City during the Third Feast of Tabernacles, but there were none more thrilling and more impressive than the Divine Healing meeting at Shiloh Tabernacle, Wednesday, July 15th.

The service lasted from 10:30 a. m. to 2:30 p. m.

The General Overseer and Mrs. Dowie laid hands upon and prayed with several hundreds of sick persons.

They were ably assisted by Overseers Speicher, Mason, Excell, Brasefield and Bryant; and God blessed the work, for there were many marked healings.

Hundreds have come to Zion City on cots, or in their chairs, having heard and read the glad, good news that Jesus, the Christ, is still the same, the Healer of every ailment of the human body.

They flocked here from Maine and California, from Canada and the Gulf of Mexico. Nor is this all. There are sick here from England, Scotland, and even from far off Australia.

LEAVES OF HEALING, they will tell you, first carried the news to them over the oceans, over hills, plains, rivers and lakes, to every clime and nation.

These are surely Times of Restoration.

The Beginning of the End has come and it will soon be a rare thing to see a Christian consult a doctor.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Forenoon, July 15, 1903.

The Service was opened by the Congregation's singing Hymn No. 9, in the Special Song Sheet:

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of heaven,
Feed me till I want no more.

The General Overseer then said to Mrs. Mills, whom he had called upon the platform:

Mrs. Mills, is it true that you were dying a year ago today?

Mrs. Mills—"Yes, sir. I had already lost the sense of feeling in my hands.

A Wonderful Healing Wrought Through Obedience.

"I was carried here on a cot a year ago today, having come a distance of over nine hundred miles, and the Lord raised me up.

"I was given the Life of Jesus in my life, and, praise God, I have been living for Him and praising Him ever since.

"I was willing to obey, and walked in the Name of the Christ."

General Overseer—Let us see how you can walk.

Mrs. Mills—"I can run."

(Mrs. Mills ran across the platform, and down the steps to her seat.)

General Overseer—That is good.

That woman was carried here dying with a horrible tumor.

Look at her now.

God can heal you also; but you will have to be just as quiet and obedient as she was.

She could not walk, or even stand; but when I said, "Stand," she gave me her hand and stood.

She was determined to stand.

When I said, "Walk," she walked.

The trouble with some of you is that you do not obey.

You will not get the healing until you do.

If you obey God, you will have to obey me, because I am God's servant.

If the lame man at the beautiful gate of the Temple had said, "I cannot," when Peter commanded him to rise in Jesus' name, would he have been healed?"

Audience—"No."

God Demands an Obedience Without a Moment's Hesitation.

General Overseer—You must be still and get that deep down in your heart and obey God quickly.

Do not stop to consider whether you will do it or not, but do it quickly.

You will miss your opportunity if you delay by one second.

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When the times comes, when God says "Stand," you must stand.

At that moment you must say, "I will obey."

God will say things to you in this place, and you must obey.

If you say, "General Overseer, I cannot" you might as well go home.

If you say, "I will," I do not care how many years you have been upon a cot, or a chair, God will set you free.

Scripture Reading and Exposition.

Overseer Jane Dowie then read from the Inspired Word of God, from the 8th chapter of the Gospel according to St. Matthew:

And when He was come down from the mountain, great multitudes followed Him.

And behold, there came to Him a leper and worshiped Him, saying Lord, if Thou wilt, Thou canst make me clean.

And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him,

And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

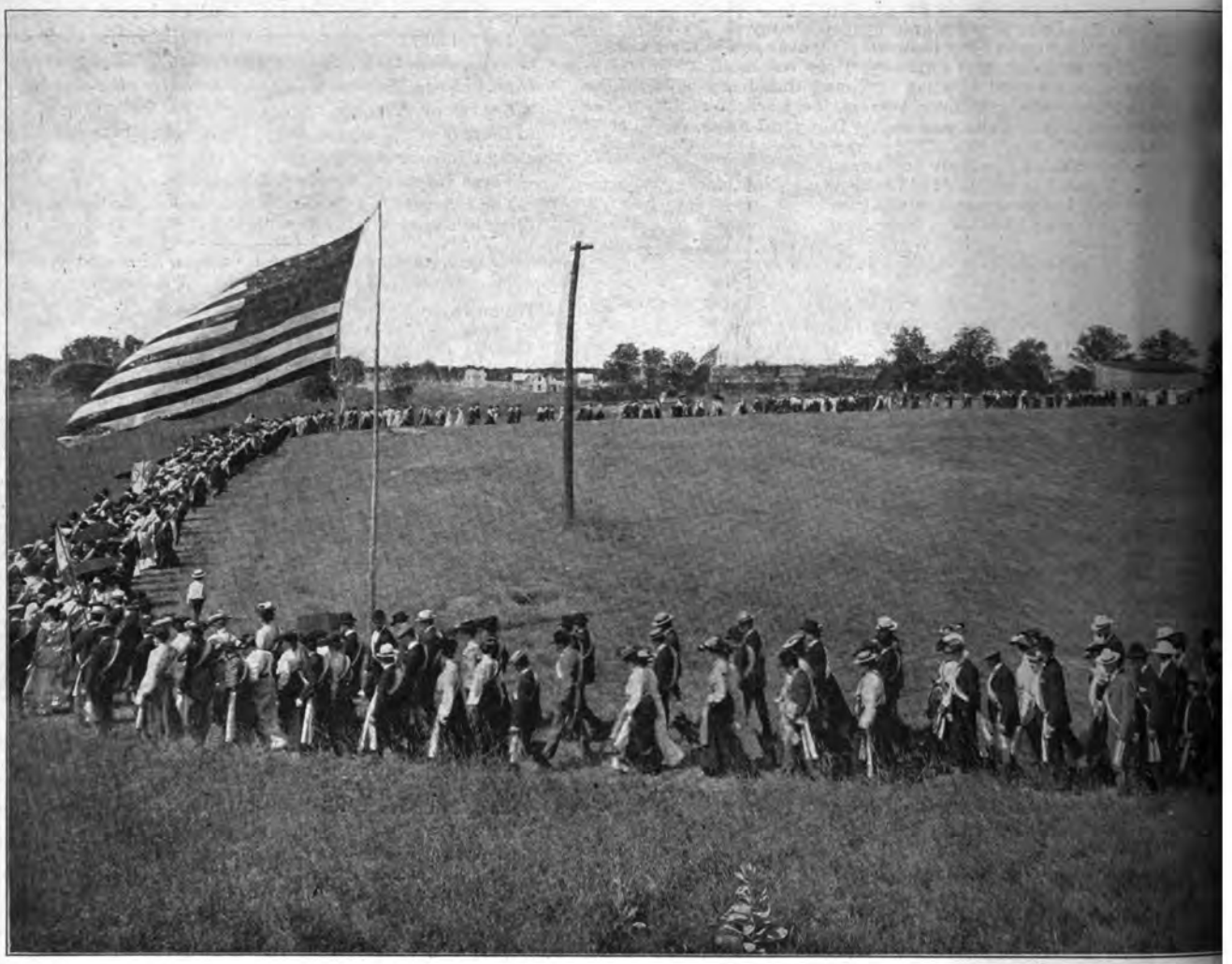
And He saith unto him, I will come and heal him.

And the centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof:

Overseer Jane Dowie then paused in her reading, and the General Overseer said:

The Elders of the Jews said to Jesus, concerning this centurion: "He is worthy that Thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue."

There are some of you, perhaps, who think that you are worthy, because you have been this and done that and the other thing.



ZION RESTORATION HOST, ZION DRU

Marching around Site of Shiloah Tabernacle, Shiloh Park, Zion City, Illi

Salvation and Healing not Yours Because of Your Own Worth.

You think that you will be healed because you are first-class Christians, you humbugs and abominations!

These Elders of the Jews met Jesus first and said: "He is worthy;" but the Christ swept by them without a word.

Then He met the centurion who said of himself, "I am not worthy."

That is just the difference.

When you reach the place where you consider yourself a hell-deserving sinner, you can receive salvation.

When you reach the place where you feel that you are not worthy of healing you will certainly be right, because there are none of us worthy; then you will get the healing.

But when you think "I am just as good as Mrs. Mills, and I

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do not see why I am not healed, because I have done this and that and the other thing," the face of God is against you.

I have recently received dozens of letters from people with recommendations for such and such a person who is coming, saying he is a "most worthy" person and will I please attend to him. It is an abomination and I pass on until they know they are "unworthy."

Am I to attend to you on the ground of your worthiness, or am I to attend to you because you bother me and say that you are coming down to sit upon my steps until you can see me?

I will sweep you off my steps. You have no right there.

I have never known of any one's being healed who looked to me only.

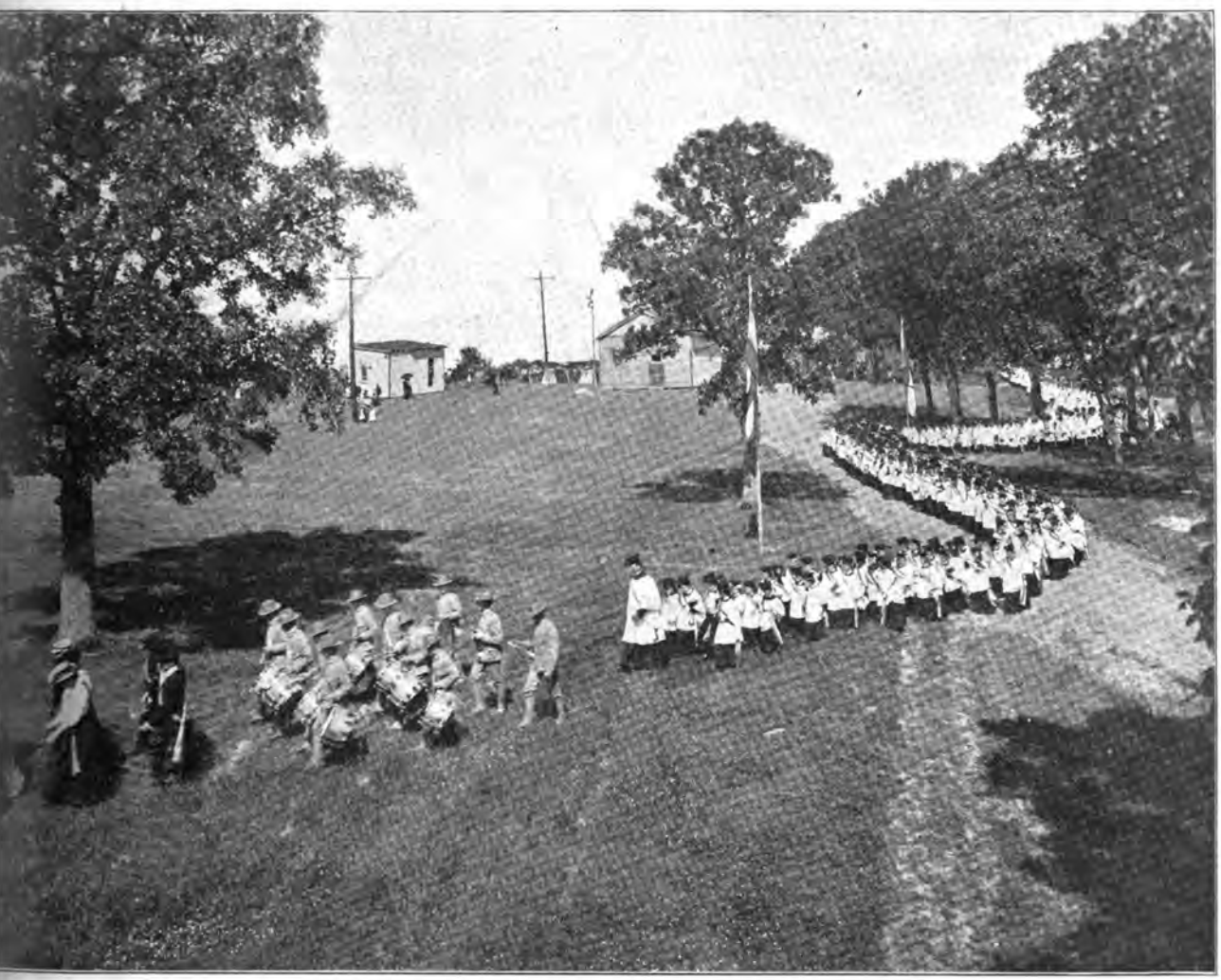
Look to God, then look upon me as God's servant, and do what I tell you and God will heal you.

Whenever I see people endeavoring to lean upon me, I fling them off. I will tell you why.

A Heavy Blow Which Was Necessary to Preserve Life.

Shortly after Mrs. Dowie and I were married, we were boating one day, and desiring to land, we saw on the bank what seemed to be a nice place for landing.

She agreed with me and I rowed the boat up to that point.



AND ZION WHITE-ROBED CHOIR

iversary of Consecration of Zion Temple Site, Tuesday, July 14, 1903.

Why can you not wait on God, and leave a man, who is doing everything he can, to a few minutes for food and breathing time?

The Christ Could not See Every One Who Wished to See Him.

You have a wrong notion of the Christ.

You think that He saw every one that desired to see Him.

He did not. He could not, for it was not possible.

Sometimes in the very midst of His missions He withdrew Himself and went away where they could not find Him.

I have been annoyed this morning by people who tell in effect that they will tear the healing out of me. As if I were the Healer! I am no healer. I never healed any one.

You are looking to me instead of to God.

She stepped out upon what seemed to be firm grass.

To our dismay we found it to be only a little grass on the top of a slippery log, which gave way under her feet, throwing her into the water. I left the boat and jumped into the water after her.

She clutched me around the neck, and would have dragged me down, but I struck her hard, and she let go.

She was made half insensible, but I had to do it, or she would have clung to me with a convulsive grasp, and we would both have gone down together and been drowned.

When I struck her she sank and then I went after her.

Again she clutched me and made it impossible for me to swim. Again I flung her off, and again she sank.

When I got her up the third time I could handle her, because she was insensible, and grasping her firmly I swam to shore.

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I have to strike some of you, in just that way to make you let go of me.

Do you hear?

I cannot swim with you like that.

You must get off.

The Difference Between Resting in and Clinging to the Christ.

You say that you "cling to Jesus."

That is a poor business.

There is a picture which represents Jesus as the Rock of Ages and a woman clinging to the Rock for fear she will be swept off.

Listen. Jesus never told you to cling to Him; He told you to rest in Him.

The strong swimmer who swims into the rapid rivers does not want you to cling to him.

I have been annoyed by the idea that by clinging to me you can get anything.

If I bump you properly, you will have to let go; if you will not even then, I will have to bump you again.

Do not think that your clinging to Jesus will save you. It is His clinging to you.

A little child sometimes foolishly thinks that if it clings hard enough to father's neck, it will get over the river.

He would better let papa free and hold only lightly; but if the child is frightened and clings convulsively, papa's hands are not free to save him.

Why can you not let go of me?

If I find you clinging to me, I will strike you sure as I struck Mrs. Dowie.

Do you think I wanted to lose her?

No; I had too much trouble in getting her, and I did not want to have that business of finding a good wife all over again just then or even now. (Laughter.)

Mrs. Dowie then continued the reading from the eighth verse to the end of the chapter.

The General Overseer then said:

You have been eating hog for generations, you and your fathers and your fathers' fathers.

You are swimming in hog fat.

The disease from which many of you are suffering was created from swine's flesh eating.

Trichinosis, paralysis, cholera, cancer, and a score of other diseases are directly attributable to that.

You can see what the Christ thought about swine's flesh when He cast out the devils; for He sent them into the pigs.

If a Pig Is a Good Place for a Devil, Is It a Good Thing for Your Stomach?

The Christ thought that the best place for the devils was the pigs.

He knew that they would all be drowned.

That is what He thought of swine's flesh as an article of human food.

You may say that He made the pig.

Yes, He made the skunk, too.

Did He mean you to eat the skunk?

Did He mean you to eat buzzards?

He made many things that He did not mean should be eaten.

Only a child puts everything in its mouth.

You may think it strange, but I will tell you that there are scores of communities that are more determined to keep their pigs than they are to have Jesus.

There are, perhaps, some of you here who are more determined to have swine's flesh than you are to get healing and blessing.

You will have to choose today between putting that and other things away.

Some of you may have to choose between that and staying in the miserable apostate churches, where you still are.

You have no business there. They fight Divine Healing all the time and you profess to believe in it.

Why do you support such churches and men? You have no business there.

You would think that the people would have all been very glad that the poor demon-possessed man was set free.

But they lost their pigs, and they said, "Get out, Jesus!"

I think that He might have been killed at Gadara instead of crucified on Calvary if He had not left then.

They were ready to kill Him.

It was only fear, perhaps, that kept them from killing Him.

Before we pray, I desire to ask one sweeping question:

Are you willing to obey what is clearly the command and will of God? Yes or No.

Voices—"Yes."

General Overseer—Then kneel and pray about it.

Overseer Speicher led in the common supplication, the General Overseer praying for the sick and the sorrowing and Zion throughout the world.

A Real Salvation.

The General Overseer then said:

A Real Salvation makes you happy and strong—a Salvation that heals your spirit, your soul, and your body, and makes you feel as if you wanted to jump and run and fight for the right and knock the Devil out.

That is how I feel all the time.

Disease is a hellish, cruel thing.

Yet more cruel than the disease is the action of the doctors in administering drugs, until what was at first a little thing, they make a lifelong illness.

The foolishness of God's people in swallowing everything given to them by a man who calls himself a doctor is unspeakable.

May God bless you all this morning, and may you be prepared to receive the blessing you need in spirit, soul, and body.

PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE TO GOD, WHICH IS YOUR REASONABLE SERVICE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, so that when we come to lay hands upon them, they shall obtain blessing. Quicken and perfect their faith. In Jesus' Name.

Let us read from the 12th chapter of the epistle to the Romans.

If I make any mistake in reading, I should like you to correct me, as I may make one.

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies *to the best doctor that lives in your town.*"

Audience—"That is not correct."

General Overseer—To whom then are you to present your bodies?

Audience—"God."

General Overseer—How are you to present them? What kind of sacrifice are they to be?

Audience—"A living sacrifice."

A Sacrifice Is Laid Upon the Altar.

General Overseer—So your bodies are to go out of your hands. You laid them on the altar.

You are to "present your bodies a living sacrifice, holy, acceptable to God."

Why God Cannot Use Some People.

But your bodies are diseased, and a thing that is diseased is not holy.

That is the reason God does not make use of your bodies as He might.

Some people are very often astonished that God does not make use of them.

They are unholy, and unclean.

They did not present their bodies a living sacrifice.

The fire did not purify them.

God will not accept an unclean thing on His altar.

The priests of old would not have taken an unclean animal and lay it on the altar.

What is the use of asking God to accept a rotten old carcass, whether it is man or beast?

"He accepted my spirit," you may say.

I hope you are quite sure of it, but has He accepted your spirit, soul and body?

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Did He cleanse all your blood?

Have you any unclean blotches?

The soul is the animal life—the blood.

The spirit is that which comes from God and the body is that in which it is contained.

You may be saved in spirit and yet be rotting in soul and body.

Many people are saved in spirit who are rotting with filthy cancer, tumors and other foul diseases, which are eating their flesh, and defiling their blood.

Yet their spirits are saved. I am so glad of that.

But they do not present their bodies to God, and ask Him to heal them. Therefore God does not accept their bodies as His temple.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

Is there anything more reasonable than that you should give your bodies to God?

The great mass of you here, I venture to say, have at some previous time presented your bodies to the doctors.

Every one that has at some time gone to doctors and taken drugs, or to the surgeons and been cut with a knife, put up your hands.

(Thousands of hands were raised.)

It is nearly the entire congregation.

And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect Will of God.

If I were to talk to you this morning about Divine Healing, and should be crouching along and bent by disease, would I be a powerful minister of Divine Healing?

What would be the use of talking about it, if I could not demonstrate it?

When I Cease to be Able to Demonstrate Divine Healing in My Own Body, I Would Better Let Some One Else Talk.

I desire you all to be living epistles, known and read of all men, so that it can be said of you: Salvation is written on their faces and in their lives.

One day a man, who was not a very particular friend of mine, was asked what kind of a man Dr. Dowie was.

He answered: "He is a big bundle of nerve power and fire, and once he hits you it is all up with you."

"Did he ever hit you?" he was asked.

"Yes, he hit me once, and I do not want to be hit again."

That was a man in Chicago who sinned and attacked God's work. I hit him once, and that made an end of him.

You must be transformed.

If you will let the World, the Flesh and the Devil, your son, your daughter, your husband, your wife, your servants, your associates, rule you, you will never be worth anything in the Kingdom of God. God alone must rule you.

Not one of you ought to be other than strong in spirit, soul, and body. If you are not strong, it is because you do not fulfil the conditions.

If I were in that condition, I should say: John Alexander Dowie, you have failed to fulfil the conditions, and that is why you are not strong.

I am not speaking now of weariness that comes from overwork. The Christ was "wearied with His journey."

Divine Healing Cannot Be Obtained Before Salvation.

I am presuming that you are all saved—for, of course, you all understand that there is no use in talking about receiving Healing from God unless you are saved.

If you have not repented of your sin and received Salvation, there is no Healing for you through faith in Jesus, the Christ.

Unless you are saved you cannot exercise faith in God for Healing.

Can you have a Divine Faith when you will not give your heart to God and be saved?

Salvation is essential to Divine Healing and must come first.

There are some who teach falsely that Holiness must come before Healing.

If you are holy you do not need to be healed, because a holy man or woman is healed.

If you are entirely sanctified, you are cleansed in spirit, soul and body; and if you are not cleansed in spirit, soul and body, you are not sanctified.

A Sanctification that only extends to the spirit is partial.

An Entire Sanctification must cover spirit, soul and body.

Therefore if you were holy you would not need to be healed, because you would be healed, for Healing is essential to Holiness.

Divine Redemption Composed of Salvation, Healing, and Holiness.

Suppose I wanted to bridge this Tabernacle and I put up three piers on which to build the bridge, one of which I called Salvation, another Healing, and another Holiness.

That is like your redemption.

Time and Eternity are bridged with the bridge of Divine Redemption which has three piers supporting it—Salvation, Healing and Holiness.

You cannot get into heaven until you are cleansed. Therefore, when you get to the end, God Almighty drops your old rotten carcasses and your diseased blood and takes your spirit, which is all He can take.

If you are really cleansed in spirit, soul, and body when the Lord comes, then you are ready to go with Him; if you are not cleansed in spirit, soul and body, you are not ready.

I do not believe that at the Rapture, the Lord will take those with dirty and diseased bodies.

I believe that He will call then, as He calls now, for a people that are cleansed in spirit, soul and body.

Those Who Are Wise Will Have the Oil of the Holy Spirit in Their Bodies When the Christ Comes.

If you do not have the oil you are foolish, and will have to stay behind until the Tribulation; then the Lord will come back and pick you up out of the mud and dirt after the Tribulation. O, "foolish virgins," who are never ready!

I want to be ready when the Lord comes, don't you?

Audience—"Yes."

General Overseer—The first thing you have to do, after being saved in spirit, is to get the disease out of your body.

Do you think that God Almighty will pour into a dirty vessel the Water of Life?

Would you like me to invite you to dinner where I had sweet, pure viands put into dirty vessels?

Would you think that I was doing you a kindness by handing you the beautiful sweet water in a dirty vessel?

Do you think that God Almighty will use dirty vessels?

A Filthy Apostate Minister and His Filthy Church.

That is just plain English.

There is a man who smokes and is a reeking stinkpot that you can sometimes smell rods off.

He is full of poison and you can smell it in his clothes.

When he talks to you his throat is an open sepulcher.

He eats swine's flesh, perhaps, and is a glutton.

When he gets near you, you do not need to be told: There he is.

That is a picture of a minister of the First Methodist Episcopal Church in a city in one of the Eastern states.

When I held my mission there, I had to clean out between five and six hundred spittoons before I could use the church, and I had one taken out of the pulpit.

The fellow sat there churning and chewing while the choir was singing.

There was one man in that church who used to swallow the wine and the bread while he had a big chew of tobacco in his mouth.

Is that the kind of vessel in which the Lord sends the Living Water to humanity?

If you are filled with digitalis, nux vomica, arsenica, Mother Siegel's Soothing Syrup and Carter's Little Liver Pills, are you a clean vessel?

Zion Stands for Purity.

I want you to present your diseased bodies to God, and get them cleaned, and keep them clean.

Present your bodies to Him who made them, and longs to restore them.

Say to God: "My body is unclean, but I bring it to You for cleansing, as the leper brought his; and as the poor sick woman brought hers, when she touched Jesus in the crowd.

"You redeemed me, and You want to make my body whole, and I desire it to be a vessel unto honor, so that I can speak Thy words, think Thy thoughts, be acute in my hearing, have all my faculties strong and my heart beat rightly."

I scarcely know that I have a heart because it is perfectly well.

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My lungs, liver, kidneys and nerves are well.

When I told God about this Feast, I said, "I am quite weary; I will go over to Ben MacDhui and get a half day's rest each day there."

I do not think that I got much more, because I received a large bag of mail each day, and had many other things to keep me busy. I told God that I wanted more sleep.

I had been having about four or five hours' sleep a day, for weeks, months, and perhaps years.

Now I indulge in the tremendous luxury of six hours' sleep each day and work eighteen hours.

That is a tremendous luxury for me.

I had only a little additional rest, but I have not felt stronger at any time in my life, because I presented my body to God again at the opening of this Feast of Tabernacles.

God's People Should be Frequently Recast in Larger Molds.

To whip some of you good Christians into shape is harder than whipping the Devil.

God's people are a stiff-necked people, especially the Quakers, Methodists, Baptists, and all the rest.

I thank God that I have been able to whip some of you into shape.

I have had to ask God to whip me into shape.

We will all bear being put into a larger mold about once a year, and be recast in many things.

I want to be recast in a larger mold next year.

I hope to see some things that I now see only dimly.

I desire to be able to see how we can upset Rome forever. (Amen.)

I desire to see how we can upset the abominable Lutheran church, which teaches baptismal regeneration, and tells you that when you get a little water upon your nose that your heart is changed.

That is an infernal lie.

I desire to know how to destroy the Abominations of the Apostasy, and do it quickly.

We must be cast into a better and larger shape.

I cannot add one cubit to my corporeal stature by study and meditation, but the spiritual stature must be added to by God.

I am concerned only about you at the present moment, that you shall understand that God's Will is that your body shall be holy and strong.

Disease Comes From the Cruel Hand of the Devil, not From the Loving Hand of God.

Did the Christ not die to take our sins and our sicknesses?

Why should we keep them, then?

Can we glorify God more with our sickness?

Audience—"No."

General Overseer—Whose work is sickness?

Audience—"The Devil's."

General Overseer—Did God ever make you sick?

Audience—"No."

General Overseer—Did He give you that sorrowful face that I see on so many of you today?

Audience—"No."

General Overseer—Perhaps it was a wicked son, a wicked husband, a wicked father, or a wicked person, calling himself friend, who destroyed the joy of your life, and you have been carrying around that miserable countenance ever since.

I wish you would give it up or leave for heaven soon.

It is an awful thing for people to say, "Oh, how happy are we who the Savior obey," and then look as long-faced as some of you look.

Did God ever give you sorrow?

Audience—"No."

General Overseer—But God sometimes sends sickness, does He not?

Audience—"No."

General Overseer—If I believed that God sometimes sends sickness, I would burn my Bible.

Is disease a good thing?

Audience—"No."

General Overseer—Can you find any disease in God?

Audience—"No."

General Overseer—Is there any disease in Heaven?

Audience—"No."

General Overseer—If there is no disease in God and no disease in Heaven, can you get it out of God?

Audience—"No."

General Overseer—Where do you get it?

The doctors carry it around sometimes.

The Filthy Virus One of the Devil's Means for Spreading Disease.

They take your arm and put into it the dirty, filthy virus of smallpox and other dirty things.

Some time ago, in one place in this country, several hundred people died of bone erysipelas from the inoculation of filthy virus, after being vaccinated with pox.

A doctor went down to New York and got unclean virus that had in it that horrible disease of bone erysipelas.

To encourage the people, the poor doctor first inoculated himself and his family with the beautiful virus.

Then he inoculated hundreds of people around, and in scores of cases the eyebrows dropped off, the bones of the nose dropped out, the bones of the mouth dropped out, and the people died horrible deaths from bone erysipelas.

If you allow yourself to be inoculated, you are sure to get something bad: for cowpox is itself a bad disease.

The doctors will carry it around and give it to you. They can give you the bacteria of almost every disease known.

In order to make the people well, they poison them.

Is that God's Way?

Audience—"No."

General Overseer—Is disease a result of sin?

Audience—"Yes."

General Overseer—Would there have been any disease if there had been no Devil?

Audience—"No."

Diseases often come through the Devil's causing servants to drop babies, and injuring them in all kinds of ways; and wicked husbands to strike blows.

Many women die from blows that they receive from their husbands.

Disease comes in all sorts of ways, but it never comes from God.

Jesus came into this world to take away disease.

I shall read to you the 38th verse of the 10th chapter of the Acts of the Apostles, and I shall ask Overseer Bryant to tell me if I do not read correctly.

"How that God anointed Jesus of Nazareth with the Holy Spirit and with Power: Who went about *making people sick because He loved them*—

Overseer Bryant—"That is wrong, General Overseer."

General Overseer—What did He go about doing?

Overseer Bryant—"Doing good and healing all that"—

General Overseer—God made sick.

Overseer Bryant—"No, sir."

General Overseer—Healing some that God made sick and some that the Devil made sick.

Overseer Bryant—"All that were oppressed of the Devil."

General Overseer—Some people teach that the Devil makes some people sick and that God makes other people sick.

The Evil Practice of Lying Against God Almighty.

A young woman who was defending her mother, as she thought, once said to me, "Do not tell my mamma that God made her sick; she is a beautiful Christian and it is the Hand of God."

I said to her, "Peggy, do you not have a neighbor down the back lane who has a cancer?"

"Yes," Peggy replied.

"Do you not take things to her sometimes?" I asked.

"Yes, sir," she said.

"How did she get the cancer?" I questioned.

"She was a wicked woman," she said, "and she was struck on the breast in a drunken fight, and the cancer came."

"Where did your mamma get the cancer?" I then asked.

"It was the Hand of God," she replied assuringly.

"Ah," I said, "So then when God wants to reward His servants, He says to a messenger, 'Take one of our stock of cancers and give it to this woman,' does He?"

"Peggy," I said, "I am going down to see your mother, and before I leave, she will call you in and tell you that the Devil gave her the cancer."

"Why! Only this morning," she declared, "my mamma said that it was God."

"Your mamma lied," I said.

"Oh, Dr. Dowie!" she exclaimed.

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That afternoon I went to her mother and said, "How is it that you keep up the abominable lie of saying that God gave you that cancer?"

"Dr. Dowie, I do not lie," she declared.

I said to her, "I will go out of this room if you do not answer me truthfully."

"Oh, I beg you to stay and pray for me," she pleaded.

"Listen," I then said. "You had a very good husband who is now dead; but was he good to you all the time?"

"Oh, pray, do not talk about him, he was so good and kind," she said. "I am after this cancer," I told her.

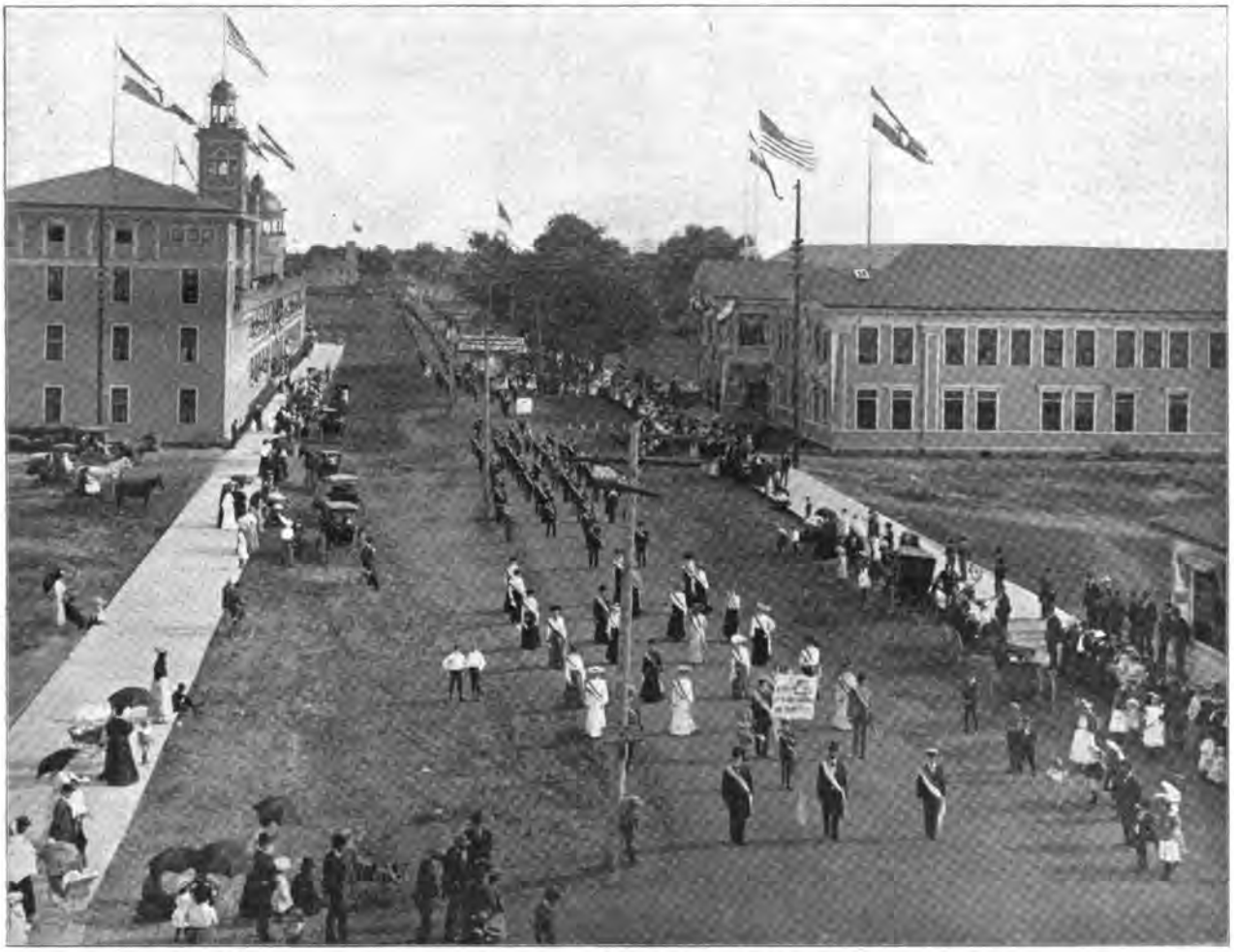
"In the morning when he awoke he said, 'Thank God, I am awake! Oh! what a horrible dream I have had!

"'I dreamed that I struck my wife, trampled upon her and beat her, and I love her as I do my life.'

"All at once he saw blood upon the floor, and he cried, 'O my God, did I do it?' and then he saw you with your head bandaged up."

"Oh," the poor woman then interrupted, "Why do you recall that?"

"Because, not very long afterwards, you said to him, 'John, there is a lump here in my breast,' and it was a cancer just



PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES.
Zion Printing and Publishing House Employees in Front.
On Elijah Avenue, between Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903.

"He was a good man for many years, but he became a Freemason and one night when he got his thirty-third degree of deviltry, he did not come home until about 3 o'clock in the morning, and you were so anxious about him, for it was a time when many people had been robbed and murdered in the streets.

"When he came at last you said, 'O, John, I have waited for you,' and you kissed him so tenderly.

A Loving Husband Made a Cruel Monster by One Night's Revellings in a Masonic Lodge.

"He was mad with passion and liquor and he said, 'I told you to go to bed,' saying which he held you at arms' length and struck you in your face and on your breast until you fell down bruised and bleeding.

"He staggered drunken to his bed.

where he had struck you. "He cried to God for mercy, asked you to forgive him, and renounced Freemasonry, and gave himself to God and went to Heaven; but did not the cancer grow, and is not that the same cancer?"

"Yes," she reluctantly admitted.

I then asked, "Was it God who told your husband to strike that blow?"

"Oh, no," she said, "it was the Devil."

"Who gave you the cancer then?" I asked.

"The Devil," she said.

I then told her to call in her daughter and confess to her that it was the Devil that gave her the cancer, after which I would pray with her.

"Oh!" she said, "I have hidden it from my daughter and I cannot bear to let my daughter think that about her father."

"But you father this cancer upon your Father in Heaven,

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and you do not care how you dishonor Him; but that man who struck you, you want to shield. You are lying about God Almighty."

"Come in, Peggy," she called, and told the story.

Peggy fainted when she heard it; but she afterwards said, "Thank God, I know the truth!

"Mother, that cancer came from the Devil, and I now know that all disease comes from the Devil. I see it now."

That woman had been lying about God all these years.

I say to you that if any of you tell that your disease comes from God, you lie.

No disease can ever come from God.

It is the Devil's work.

Sometimes it is because of your own immediate wickedness.

The Inconsistency of Asking God to Take Away That Which You Say That He, in His Love, Gave.

I do not care how you get disease—perhaps it was not your own sin; perhaps it was not your father's or your husband's sin; perhaps it went away back to generations before you; but no matter how you got it, the Devil is the author of all disease.

Is he always the author?

Audience—"Always."

General Overseer—If you say: "I have always believed that God made me sick and I am going to believe it still," then go away, for here is no help or comfort for a liar in Zion.

It is an insult to come to God and ask Him to take away your disease, if you believe that God Almighty sent it.

If you believe this, then it is right for you to keep it; and if you have not enough, ask God to give you a little more.

If you believe that God sent it, thank Him for it and do not do your very best to get rid of it; but ask Him for a little more.

I hope you will get a little more and get off to heaven, quickly!

I would like you people, who believe that God Almighty gave you the sickness, to get to heaven soon, because you are a nuisance, going round telling lies about God all the time.

Disease never came from God. Never!

"But God sometimes wills it," you may say.

He never wills it; but sometimes He permits it.

If a man will drink whisky He will permit him to have delirium tremens.

If you will sow to the flesh He will permit you to reap corruption.

But remember that permission is not commission.

God wants your bodies to be healed, and He invites you to present them.

Will you present to Him your bodies now, and then, if you are not immediately healed, go back to the doctors?

Audience—"No."

Another Prophecy of the World Concerning Zion City Proved to Be False.

Before we came to Zion City some people said: "Wait until Dr. Dowie gets them all together in Zion City, and then you will see that they will cry out for doctors."

We have been here two years, and can you tell me of one Zion person who called out for a doctor?

Even including the dying that have come here to die, the percentage of deaths in Zion City stands about five in a thousand, while in the Cook County Hospital in Chicago there are about two hundred in a thousand, and in some other hospitals about one hundred fifty.

We have a good record, and I believe that we have proved that we can do without doctors if we have the Christ as the Healer.

The Christ Has Not Left Chicago.

"Dr. Dowie tells you that Jesus, the Christ, is the same Savior, Healer and Cleanser," a Doctor of Divinity in Chicago once said.

"That is all very well, but He is not here now. He talks as if Jesus, the Christ, were in Chicago, and we all know that He is not." (Laughter.)

The people smiled at one another and nudged one another, and said, "Wasn't that smart of Doctor Sawbones?"

I ask you now: has Jesus, the Christ, left Chicago?

Audience—"No."

General Overseer—If He has left Chicago then it is absolutely in the power of the Devil.

The Christ said, "Lo, I am with you All the Days, even unto the Consummation of the Age" and His word is true.

Was that man fit to be a minister, misleading his people in that way?

Audience—"No."

General Overseer—Is He not with us?

Audience—"Yes."

General Overseer—Is He not with us, and does He not love us as much as ever?

Audience—"Yes."

General Overseer—Is He not as willing to do the things we need to have done for us as when He was here in the flesh?

Audience—"Yes."

General Overseer—Very well, then; will you let Him?

Audience—"Yes."

General Overseer—If you are not healed today, will you continue to ask Him to take away every hindrance, and keep everlastingly at it?

Audience—"Yes."

General Overseer—I have been noticing that

Some of You Take Your Healing on the Instalment Plan.

Suppose that I offer you a silver dollar and you say to me, "O Dr. Dowie, that is too kind of you. Please let me take it out in nickels, one a month."

You can take it out in nickels if you like, but it is a slow process.

Now, which will you do?

Will you take it out in whole dollars, or would you like to take it out in nickels?

Audience—"Whole dollars."

General Overseer—My Father in the Heavens, who art with us now in Spirit and in Power, and, in the person of Your own Son, invisible, but really present to the eye of Faith, I love to think that You are willing to make all these people well and strong now!

What a joy it would be to send out into this world many more thousands of people who can say, "I presented my body to God and He healed it. I made it a living sacrifice and He cleansed it, and it is acceptable to Him, because He says it. Now I am a different man or a different woman altogether."

Old Age Not a Barrier to Divine Healing.

"But I am getting old," somebody may say.

What if you do get old, that does not necessitate your getting dirty.

If our house does get old, we can keep it clean, nevertheless.

If your floors get old, you can scrub them. Keep the old house clean.

What is the use in bothering about being old?

You can be well and strong, although you are old.

Some of the finest, cleanest people I know are old. Their bodies are just as clean as their houses, which they have always kept in perfect order.

There are some of you here who will have to leave the old wrecks of the Church Apostasies and come into the Ship of Zion.

Some of you who are upon the verge are like Moses, and like him who says:

> Oh, could we make our doubts remove,
> These gloomy doubts that rise,
> And see the Canaan that we love
> With unbeclouded eyes—

We would not stand "shivering on the brink and fear to launch away."

Some of you are standing shivering on the brink.

Launch off and do not fear.

I want brave men and women in Zion, and I think that I have a right to them.

I Want the Brave Men and the Brave Women for Zion.

I want the old people.

I thank God that we have a place for the old people in Zion.

These miserable churches have the Young People's Endeavors; why do they not have an Old People's Endeavor? (Amen.)

It is time that some of the old people did something.

These miserable Young People's Endeavors are often a curse.

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They say that when people get to be fifty and sixty years of age that they are too old for anything.

Am I too old for anything? Yet I am fifty-six years old.

I am younger than many who are only twenty.

A man or woman is only beginning to know how to live when he is between fifty and sixty years of age.

They shall still bring forth fruit in old age.

But how could you bring forth much fruit in the Baptist, the Methodist, the Quaker, and all other Apostasies?

I do not believe that you will be healed unless you are out and out.

Will you obey the Voice of the servant of God?

I direct all you sinners who are standing on the brink to come into Zion.

It is the brave, out-and-out men and women who get something done.

We have no use for the half-and-half sort of fellows.

Women Should not Marry Men Who Are Their Inferiors.

If I were a woman I should not want a half-and-half man; I should want a brave, strong man to rule over me.

You do not want an inferior man, one who will trot around at your apron strings, and do everything that you say.

If you have a good husband who loves you, he will keep you straight and make you obey God.

Some of you have married men who are your inferiors.

You ought to have married some one who is your superior; but if you have made that mistake, you will have to put up with him now.

You cannot get out of it.

Girls, do not marry a man who will be known after you marry him as "Mrs. Jones' husband." (Laughter.)

Do you want your healing for the purpose of glorifying God?

Audience—"Yes."

General Overseer—Is it to do more good, and to fulfil His Will?

Audience—"Yes."

General Overseer—Can you do it better outside of Zion than in?

Audience—"No."

General Overseer—Many of you have tried it outside. You tried it with the churches, and you failed.

Did you ever succeed in getting the minister and the members of an apostate church to believe in Divine Healing?

Audience—"No."

General Overseer—There is no other way. We must be united and do this work *in Zion.*

Not General Overseer of the Christian Catholic Church in Zion by Choice.

I do not want to rule over any one.

If I were to have my own way, as far as my personal feelings are concerned, I would seek a quiet country place, and pursue the course of reading that I love.

I should like to have a nice observatory and study the stars.

But I cannot do that and do my duty, therefore I must obey God.

I do not want to rule over you, but God sent me here to rule and I have to obey God and rule with diligence.

And you must obey.

There is no way of getting along and fighting this fight of breaking down the apostasies unless you are led by some one who knows how to lead you.

The time has come when practically everything has failed.

All the aggressive movements have failed and faded away.

There are good men, individually, gathering a sheep here and there for the Master; but where is there the Great Onward Movement that will sweep the world?

In Zion we have it, but nowhere else.

Then why not stand by me, and obey me as far as I obey God?

Do you think that there is any tyranny in Zion?

Audience—"No."

General Overseer—I have commanded you to do what is right, and you must obey me.

If you do not, I can be of no help to you.

The time has come when you must decide whether he who speaks to you is Elijah the Restorer or not. You must stand up for God with Elijah. (Amen.)

Cowardice the Fatal Weakness of Elijah the Tishbite.

I am nothing at all in myself, not any more than Elijah was, and but for the grace of God I should be as big a coward as ever Elijah the Tishbite was, who, when Jezebel threatened to take his life, scudded into the desert.

I have never done that, and I never will, by the grace of God.

However, I know that but for the grace of God I, too, would be in the desert howling under a juniper tree.

By the grace of God I will do my part, and send the Jezebels away over the border into heathen Tyre, where they belong.

She had no place in God's Israel.

Elijah made a mistake.

He turned out the priests of Baal, but why did he not turn out Ahab and Jezebel, and reëstablish the Divine Government?

There are many things in which I do not agree with my great predecessor, Elijah the Tishbite.

Why does he tell the king to go up and eat and drink?

Ahab was more guilty than these priests.

Elijah had the power to tell the people anything that he liked at that time, and they would have obeyed his voice.

Why did he not ship Jezebel and Ahab over the border?

It was because of the kindness of his heart that he did not do it, or a fales idea of the sacredness of kings, no matter how vile they may be.

Every one who is determined to do right, out and out, and believes that God is their Healer, and will ask God to help them do right and receive the healing now, please stand. (Apparently the whole audience stood.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be, in spirit, soul, and body. Give me the power to do right, no matter what it may cost. Give me Thy Holy Spirit, and help me to stand with Thy servant as the Prophet of God, and to get away from associations that oppose this work. Help me to be what I ought to be. Take my body and cleanse it. Make it fit for me to present to Thee as a living sacrifice, that it may be holy and acceptable unto Thee, which is my reasonable service. Renew my life; transform me; help me to be true, and to live this life out, and then get to the Zion above. For Jesus' sake. Amen.

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

BENEDICTION.

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

Prayer for the sick, with the laying on of hands, followed this service, the General Overseer, and Overseer Jane Dowie praying for about three hundred fifty in the prayer room, while a number of Overseers, Elders and Evangelists prayed with great numbers of the sick in the large assembly room.

SECOND ANNIVERSARY OF THE OPENING OF ZION CITY.

REPORTED BY S. E. C., A. C. R., O. V. G., C. E. B., AND E. S.

The Great Pageant is over.

Adjectives have become a wearisome superfluity.

They have all been used. There are no new ones.

So the repetition is helplessly made—it is all over.

The celebration of the Second Birthday of Zion City has come and gone.

The baby was so big, and healthy, and smiling, and fat, and altogether lovely!

She caught sight of her own bigness and beauty and was scared, for a time, into muteness.

The big Procession was so—Oh, for a new set of adjectives!

So the mind seeks out, from the bewildering labyrinth of Color, and Life, and Motion, and Music, and Speech, a few facts, simple and crystalline, seeks a simple, straight word.

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All is over. The ribbons are put away; the gay trappings discarded.

The silken banners wave no more; the music is hushed; the bugler's note stilled.

The marchers have gone to their homes; the flowers are faded; the children's laughter sounds in other places; the day is dead!

Back to the work! Back to the toil and the duties which makes Life Sweet and Zion Prosperous.

Zion, on Parade, is a thing of beauty and something to be remembered.

Yet the most beautiful thing in all Zion was not in the Big Procession at all.

Zion, on Parade, is a most wonderful thing, yet the greatest wonder was Zion not on parade last Wednesday afternoon, July 15, 1903, the Second Anniversary of the Opening of the Gates of Zion City.

What was it? Read.

The Big Procession.

It took one hour and a half for the Parade—the marchers walking four abreast—to pass a given point.

From 1,700 participants, employees of the various departments, a year ago, an army of 2,500 marched in solid array.

First in line came Colonel C. F. Stern and staff, followed by Zion Band, the Police Department, Zion Guard in uniform, Mayor, Aldermen and City Officers, General Overseer's Ecclesiastical Staff, Educational Department, Bank and Financial Department, Land and Investment Association, Transportation Department, Hospices, Lace Industries, General Stores, Fresh Food Supply, Zion Sugar and Confection Association, Printing and Publishing House, Bureau of Employment, Building and Manufacturing Association, Laundry, Photograph Gallery, Wagon and Blacksmith Shop.

An immense shield—that of the Theocratic Party—was borne aloft by the City Administration officials at the head, the motto, "Where God Rules Man Prospers," standing out in bold relief.

The departments, in their respective places, followed, the marchers, in the various uniforms of their divisions, all bearing banners and flags of various hues and designs.

After the marchers came the Parade of Vehicles.

Vehicles of every size and kind and description, from that of the house-movers, 100 feet long, to a tiny goat carriage, drawn by two rebellious goats.

The order of the vehicles was first the Fire Department, followed by the Live Stock Department, Livery, Land and Investment Association, General Stores, Fresh Food Supply, Laundry, Bakery, Building and Manufacturing Association, and many private carriages.

A Scene of Beauty.

The scene presented, as the great procession swept down Elijah Avenue and turned into Shiloh Boulevard on the way to Shiloh Tabernacle, was a picture of indescribable beauty.

The long line of moving humanity, swaying to the sound of rythmic music, the roll of the drums, the flaunt of flags, and flash and play of the colors in the sunlight of a perfect day, with the blue canopy of the heavens above, and the whole framed in a setting of exquisite green of field and forest and clustering homes—the ecstacy of beauty intoxicated!

On, on they come; with Zion's colors, the Gold, the White and the Blue, displayed in waving drapery and banner and shield and sash.

The young men and the maidens; the strong men; the brain and the sinew of Zion; the man with hardened hands and tanned face; the workers of Zion; on they come; the young and the old; yet on they come; the toilers, from the highest to the lowest.

As the great concourse sweeps along, every face in the long procession seeks one other face. Every eye claims recognition from one other eye. Watch the scene! Study it! Penetrate! The most wonderful, the most beautiful thing in all Zion is discovered—the love of Zion for God and for His prophet.

Accompanied by his no less beloved wife, he occupied a position in the front alcove of Zion Administration Building. An unostentatious figure, clothed in black, and wearing a sash similar to that worn by the marchers, he it is, the greatest toiler of them all, to whom loving obeisance is made.

As each individual in the line moves by, every marcher believes the kind, benignant, loving glances from these two figures, the uncovered head and inclination of the body is for him or her alone. They claim it as their own. And it really seems to be theirs!

The Departments.

Comparisons are invidious. Sometimes the greatest things are not adapted to display. Each department made a brave showing. Yet here and there some unique feature or special beauty lingers in the memory.

The Ecclesiastical Department, for instance, made an exceptionally beautiful picture in the carrying of an immense silken banner, from whose points streamed white ribbons, held by white-robed maidens.

Zion Lace Industries and the General Stores vied with each other in making an imposing picture. Hundreds upon hundreds of employees marched in these two departments.

The Building and Manufacturing Association presented a solid body of one thousand men whose ranks seemed as staunch as their muscle. They were the home builders—the men who fill the atmosphere from early morn till night with sounds of hammer and saw. The carpenters made a particularly fine display. The device upon their banner was a gold cross against a ground of blue. Their motto was, "Go Forward Till He Come."

Zion Hospices made a beautiful picture, with their white-capped figures, male and female, moving in unison and order.

Zion Printing and Publishing House marchers included every employee, from the General Manager to the little carriers, who leave your paper at your door.

The Fresh Food Supply looked spick and span, bearing a huge flag of red, white and blue, it being lowered and a salute given as the Department passed the reviewing stand.

A unique variety was presented in the way of ornamentation by Zion Gardens in an old-fashioned wheelbarrow, overflowing with fresh, green vegetables.

Taut and trim was the Drum Corps. In all the glory of new uniforms, the boys stepped along like—like nothing on earth steps except a Drum Corps. The movement showed perfect discipline.

The Zion Guard, officers in new uniforms of rich black, men in their familiar and honorable suits of blue, elicited undisguised admiration.

Zion Sugar and Confection Association looked "too sweet for anything."

But to praise one is to praise all. Each Department was but a part of the great, bewildering whole. The wonder grew and grew until wondering ceased and the spectator merely gazed. This for a two-year-old City!

And all the evil things commonly supposed to be essential to the growth of a city are debarred!

Parade of Vehicles.

Each display of these, as it came into view and passed on, giving place to the next in order, was voted in turn by the

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spectators the very finest and best, until when the last was reached, the Building and Manufacturing Association, the decision rested there, because there were no more.

In the Tabernacle.

When the Great Procession was at last ended and the immense audience in Shiloh Tabernacle seated, Zion Band played beautiful selections until the General Overseer, preceded by his wife, appeared upon the platform.

The audience rose, while the man, who, under God, has been the creator and is the head of this vast activity, the Prophet of the Latter Times, Elijah the Restorer, stood before his people in simple dignity and gave the old, sweet salute, "Peace to thee."

Like the roll of the billows of the Ocean came back the response from thousands of throats, "Peace to thee be multiplied."

To the right sat the General Overseer's wife, Overseer Jane Dowie, Judge V. V. Barnes, Deacon Arthur Stevenson, Mayor R. H. Harper, Overseer George L. Mason, Overseer Daniel Bryant, and Overseer H. D. Brasefield. To the left, Deacon Chas. J. Barnard, Deacon H. Worthington Judd, Deacon W. S. Peckham, Deacon Daniel Sloan, Deacon W. Hurd Clendinen, Overseer John G. Speicher, and Overseer J. G. Excell.

The song, so often sung by Zion, was once more voiced, "In the Harvest Field there is Work to Do," after which a Prayer of Praise was offered by Overseer Speicher, ending with the solemn chanting of "Our Father who art in Heaven," by the audience.

Arms for Zion Guard.

The unexpected is always happening in Zion. So it now happened.

Turning abruptly to Colonel Stern, the speaker said:

"Stand up, Colonel; draw your Sword!"

There flashed out from the scabbard on the Colonel's belt a—pocket Bible.

The General Overseer then announced that in the future Zion Guard should go armed—armed with the Sword of the Spirit.

All the guards are to wear belts, from which will be hung small scabbards containing Bibles, and bearing the inscription, "The Word of God."

Colonel Stern himself is the originator of this effective plan for ordnance, which will include a "Sword Drill." E. S.

SERVICE OF THANKSGIVING.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Afternoon, July 15, 1903.

The service was opened by the Congregation's singing Hymn No. 62 in the Special Song Leaflet.

Overseer Speicher then led in prayer, after which the General Overseer said:

I have often said that Zion Guard should carry no arms, but I have changed my mind; I have determined that they shall carry a Sword.

Colonel Stern, will you please stand? (Colonel Carl F. Stern rose.)

Zion Guards Receive Orders to Carry Swords.

Draw your Sword, please. (Colonel Stern drew a small pocket Bible from a case attached to his belt, calling forth a loud burst of applause.)

I have carried mine for many years.

I always carry it in my hip-pocket.

A gentleman was one day combating a statement I had made, when I said to him, as I put my hand in my hip-pocket, "I have something here that will kill you."

He started, and I quietly drew out my Bible.

Learn to use the Word of God.

The Sword of God is the Word of God.

Guards, you will all have to provide yourselves with a Sword.

You will be the only army in the world that carries the All-conquering Sword. Hallelujah! Amen!

Let us have it in our hearts.

I desire to read to you, from my Sword, from the 20th Psalm.

Chaplain, you will have to teach the Guards this Psalm, because it is their Psalm. It is a Psalm for all.

The General Overseer then read the 20th Psalm; also from the 105th Psalm, beginning with the 1st verse, and making the following comments upon the 4th verse:

Seek Jehovah, and His strength;
Seek His face evermore.

There are so many that are seeking another kind of strength.

I thank God that I have sought His strength, and hence God has given us this glorious fulfilment.

Remember His marvelous works that He hath done;
His wonders, and the judgments of His mouth;
O ye seed of Abraham His servant,
Ye children of Jacob, His chosen ones.
He is Jehovah our God:
His judgments are in all the earth.
He hath remembered His Covenant forever,
The Word which He commanded to a thousand generations;
The Covenant which He made with Abraham,
And His oath unto Isaac;
And confirmed the same unto Jacob for a statute,
To Israel for an Everlasting Covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When they were but a few men in number;
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.

God Fulfils His Promises.

How true that has been with us, when we were a very few in number.

I thought of that passage when I was in Europe with a band of six, going from one nation to another, from one kingdom to another, and they said that they would swallow us up here and there.

But we swallowed them in thousands, and tens of thousands, and He suffered no man to do us harm.

He reproved, in a striking manner, those who attempted to do us harm, and He would not allow us to be touched.

The General Overseer then read from the 107th Psalm, the first eight verses.

He then said:

This meeting will not be a long one, because you have been standing a long time, and marching in the sun, and it is no joke.

I found that out yesterday. (Laughter.)

I came last of all, and got your dust, but I enjoyed it.

It was a glorious sight.

I was so glad afterwards that I gave the order for that countermarch on the hill.

It was wonderful!

Yesterday's sight was beautiful; but as a procession, today's far excells it.

I was delighted to see you.

I knew I had a delightful band of workers.

As I watched you these words came to me:

"And There Went With Him the Host Whose Hearts God Had Touched."

It seemed to me that God had touched the hearts of my Englishmen, my Scotchmen, my Irishmen, my Frenchmen, my Scandinavians, my Hungarians, my Germans, my Poles, my Russians, my Armenians, my Greeks, and my Ethiopians.

I have seventy nationalities in Zion City.

The joy of it all is that your hearts were not touched by a craze for gold, because it was a question with a great many in the world whether Zion City would ever "pan out," as they say.

But you came together to help me build it.

I look at this beginning, and remember that although the gates of the city were opened two years ago today, it is not yet two years since the first building began.

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In one year and ten months, God has wrought what we see today.

It is a wonderful, wonderful City!

Where is there another city which could have shown this?

I give thanks to God, first of all, that I have a band of men and women whose hearts God has touched.

I am also grateful to God for what you have accomplished in all departments of this work.

It Would Be Invidious to Make Comparisons.

They are always odious, and it is not possible for me to compare them favorably.

None of us could adequately say, even those who know best, which is really the most important work.

I might, from one standpoint, say that the Financial Department was the most important; but if we had all the money in the world and did not have the men, what would be the use of it?

So I will put the Financial Department aside, and say that the men are more than the money.

From some aspects it might be the Land and Investment Association; but what would be the use of the land if we did not have the men?

So we will just put the land beneath our feet.

Some of us might think it would be the General Stores, but what would be the use of the General Stores if we did not have any one to do the business?

And so with the Law Department—what would be the use of the Law Department if there was no one here to do business?

I can look around and say: The greatest thing, after all, is the men whose hearts God has touched.

Our Men and Women Are the Walls of Zion City.

"Where are the walls of your city?" said some one to an ancient Spartan.

The Spartan smiled, and putting his hand upon his breast, said: "These are the walls of Sparta."

The walls of Zion City are the hearts of the Host of men and women, whose hearts God has touched.

It is always a question of men, because money is not nearly so essential as men.

Money, of course, is very essential.

I should like two millions more before the year is through.

You may believe that I need it when I tell you that at the present moment, apart from the stores, the building material we have to purchase and the machinery for the various industries, Zion is paying you at the rate of more than One Million Two Hundred Thousand ($1,200,000 Dollars) a year in wages alone.

Is not that wonderful?

The entire land did not cost us more than that.

Thus, we are spending in actual wages each year as much as the entire land cost us.

That is a remarkable thing.

If I were to tell you what it cost us otherwise, you would be amazed; but I am keeping some figures back for the present, because we are yet to have two business meetings before the close of the Feast, when I shall give you some other figures.

They are, as Dominie Samson, in one of Sir Walter Scott's works, always said, whenever anything very wonderful was told him, "Prodigious!"

All I can do sometimes, is to think of Dominie Samson and his "Prodigious!" except that I can think of this, that this is only a little thing compared to what we shall have if we are faithful to God and true to each other.

Strikes Unknown in Zion City.

I am so thankful that I have a people who are in perfect harmony. I have not heard of any strike yet.

What a ridiculous idea in Zion!

A strike in Zion City would be like a man battering his own face.

There is nothing to strike against.

One thing that every one knows, and that no one can deny, is, namely, that the General Overseer gives you as large an income as it is possible to give.

Every requisition passes through my hands, and I have to say Yea or Nay to every one, from the humblest position to the highest.

A little while ago, one of the good Deacons submitted to me a list of names, and suggested some increases; but when we had finished with that list, the increases still to be granted were more numerous than before.

Without any solicitation at all, I have again and again increased the increase that has been suggested, and sometimes have increased where no suggestions were made.

Even when it seemed we could not afford it, I have said: "We cannot afford to give that person less, and we will trust God."

We have not trusted God in vain.

Nevertheless, I am determined more than ever to see that you all earn what you get.

I Am Very Determined That None of You Shall Waste Zion's Time.

You can scarcely tell what a terrible leak it is when any of you make a practice of losing time, by talking and in other ways, when you should be working.

We have in Zion about 2,500 employees, and if each one lost ten minutes a day, there would be the loss of 25,000 minutes.

An eight-hour day, which is the workman's day in Zion, is four hundred eighty minutes.

Then if ten minutes were lost by each employee, the loss in one day would be fully fifty days in time for one man.

Fifty days thrown away for which we have had to pay because you frittered away ten minutes.

It is easy to fritter away ten minutes a minute or two at a time.

The only way in which we can possibly win is by a strict use of time.

Will you promise me that, by the grace of God, you will make a strict use of time?

Employees—"Yes."

You must realize that you are the losers as well as Zion and the stockholders who entrust to you the vast capital to use in connection with this great work.

We are their servants for the Christ s sake.

We Are Responsible to God and to Our Constituents for the Vast Capital That Is Now in Zion City, and That Is Yet to Come.

We would most certainly forfeit their confidence, if, on coming to this City they were to find that the men were loitering, talking and discussing instead of working, which sometimes is the case, I regret to say.

When a workman is digging clay and shoveling it out, he has no breath with which to discuss things. He should save his breath for his work.

The employee in the General Stores has no time to lose.

He could be taking down stock, cleaning the shelves, acquainting himself with remnants and things that have been put out of sight, and making things neat and clean.

So in every department.

So with the clerk who foolishly overworks himself at home, during the hours between, attempting to put up a house.

This, however, we have stopped, because the Building and Manufacturing Association has been established for that purpose.

We do not propose to pay you wages and then have you compete with the Building and Manufacturing Association, taking the bread out of the mouths of your brethren, the builders.

That is not fair, is it?

When a man leaves his business and goes home and works six hours more for himself, and comes back and nods and sleeps over his work, is that fair to Zion?

The man who does this, we will begin to think is underworked, and that it will be well to give him a few more hours of work for his pay.

If he can afford to do four, five, or six hours' work outside his regular day's work, we shall begin to think we would better increase his day's work for us; because it is evident that he has not enough work to do.

I desire to call your attention to the fact that the Building and Manufacturing Association is established to do this business.

No one will be permitted to trick us on this proposition.

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Any one who endeavors to do private contracting here will fail.

Problems in Political Economy Solved in Zion.

I ask you where in all the world has there ever been a people who are coöperating together so perfectly, and are every one under God, servants of Zion in a commercial organization?

What will be the result of this?

The merest on-looker who has no very deep knowledge of political economy is compelled to confess, as many have already confessed, that the sight that is seen in this city is absolutely unique; that the world has never seen its like.

Let us go forward.

If we grow at the same rate as we have grown, what will we be next year, or two years hence?

What cannot God do with us if we are faithful to Him?

I think that there are very few, indeed, in Zion, who are not conscientious.

I think that those who have lost time have not thought of what ten minutes would mean.

They have not imagined that it would mean fifty days' pay if every one else did the same thing.

What Does not Constitute an Eight-hour Day.

I know that there are some of you who have not only worked a full day, but did not know when to stop, and worked on.

I could speak regarding some who have never been content with their day's work.

Some have come most regularly on time, but strange to say—have not stopped work at the proper time, but have had their coats on and ready to leave the factory at 5 o'clock.

That is not fair, is it?

Five o'clock is the time to stop work.

That does not mean that you have to take ten minutes or a quarter of an hour each day out of Zion's time to wash your hands.

That is not work; it is stealing Zion's time.

Stop work at a proper time and then wash your hands.

Do your full day's work.

We shall be more particular, because we see that this will be a great source of loss.

I do not want you to think that I am talking foolishness to you.

I believe that with the principle of coöperation that we have now, the development of which I have been very much interested in watching, inside of two years you will begin to see marvelous results in the Building and Manufacturing Association, and in the other associations, so that I shall begin to enlarge your resources by making you stockholders in our various industries.

The Result of the Employees Becoming Stockholders in the Various Industries.

I can conceive of nothing else that would be better than that.

I have a great desire that the employees of the Building and Manufacturing Association shall be the owners of its stock.

It is most important that you should have a clear understanding in connection with that.

It is most important at the beginning that you should take up that stock yourselves.

If every one of the Building and Manufacturing Association were to take up one share—Twenty ($20) Dollars—of that stock every three months, you would very soon acquire the control of the capital in that association, so that you would realize more and more that any loss of time meant money out of your own pocket.

You do not see it so much in wages, but you would see the results of the economy of time in the dividends.

You would not only be entitled to the ten per cent., which will be the ultimate dividend, but you will be entitled to ninety per cent. of the entire surplus over all expenses and provision for the future.

It means that you get all the profit except the ten per cent. of the surplus that goes to Zion.

A Golden Offer, Which no One Can Afford not to Accept.

I venture to say that there never has been a proposition made to workmen so good as that since the world stood.

If you do not take it up, I want to give you clear warning that I shall cancel it.

If that is not taken up this year in a hearty manner by the Building and Manufacturing employees, I shall cancel the provision, and you will lose.

You will have to work for people outside who will get the ninety per cent. of the surplus instead of your getting it yourselves.

It seems to me that if you do not take that up very earnestly you must think that I am lying to you and trying to deceive you, because the proposal is one that is not merely gilt-edged, but it is golden all through.

I want to see you prosperous, but I shall not wait forever for you.

I will give you one year if I can, and then I will cancel that offer and get the capital at a cheaper rate.

Do you want to do that?

Audience—"No."

General Overseer—I think that we must have about a million dollars' worth of contracts now in hand.

If you are wise you will work, and

There Will Be no Question About the Result.

It will not be seen so much in the second year or in the third year, but as you go on, the value of that stock will become so great that we shall be able to command outside capital at any price we please, almost, should we need it in any direction.

Hurry up and turn your farming land, which, for the most part, does not bring you a bare six per cent., into cash.

Why not invest it in Zion where you have such splendid men and women to work it?

Can you not see that the pick of the world is coming here?

There has not been a better opportunity for you farming people to realize upon your estates and invest safely.

Can you tell me of any one who invested here and has lost a dollar?

Audience—"No."

General Overseer—If there is any one who can say Yes, speak up. I want to know who it is.

I do not know of any one who has lost a dollar on land stock or any other stock.

That is remarkable, because I can tell you that there is any amount of stocks in Chicago worth practically nothing.

A Striking Contrast.

I have one in my mind now financiered by one of the ablest financiers in America, chosen by the United States government to represent the nation in a foreign country.

He told me that in a certain investment in the city, which certainly involves five million dollars, the investment never paid more than two per cent., that for some time it had paid nothing at all, and now the stock, which cost one hundred dollars, instead of being at a premium, was lately quoted at eighty-five and discounted therefore by fifteen per cent.

How different it is with us!

Take, for instance, the difference between this city and any other of its size.

Some have been in existence for sixty years.

A certain city of ten thousand people has to maintain thirty saloons.

To each of these saloons there is an average of five thousand dollars paid each year.

The consequence is, that, in such a city, its working men are spending one hundred fifty thousand dollars a year in saloons.

That is the interest at five per cent. upon three million dollars.

We do not have one saloon, and we are ahead of the other place the interest on three million dollars, and, more than that, because our men are, as a result, clearer-headed.

They are not laid aside by sickness.

It costs the city almost nothing for crime and miseries of every kind.

Taking it down to a bare financial basis, I believe that Zion City has an interest on six million dollars at five per cent. ahead of that city. (Amen.) Is that not remarkable?

A capitalist who stopped here recently, said: "Doctor, your people will make millions on what they save."

The Unreasonableness and the Injustice in the Average Strike.

He is a very prominent merchant, employing an immense number of men, but from the very humblest position, worked

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his way up, and is now the head of the firm. He said to me: "A few days ago, while we were in the office, we heard the whistle, and it was yet half an hour from dinner time.

"Although I did not know what to make of it, I did not say much about it.

"In a quarter of an hour my foreman came to me and said, 'They are getting ready to go.'

"'Who are getting ready to go?' I asked, very much surprised."

Just then there was another whistle, and out from the yards walked over a thousand men.

They had struck.

He told me that he turned to the foreman and said, "What is it for?"

"I do not know," said the foreman.

He went to all the foremen and inquired but all replied, "I do not know."

He went outside to the pickets who were immediately put around the building and said, "Men, I thought that we were the best kind of friends. What have you struck for?"

"We do not know," said the pickets.

"Why do you go out then?" he asked again.

"Because the walking delegate came and blew the whistle and told us to walk out," was the reply.

"But men, did you not know what it was for?" he asked again, incredulously.

"Not at all," they replied, "we belong to the union and we obeyed the walking delegate."

He said that these men did not know what they went out for; the union could not tell him, and for weeks he had no explanation.

Even now he does not know except that he conjectures that the walking "Delegoat" was drunk.

He had been trying to get money out of the firm by bribery, with which to keep himself in unlimited beer and tobacco.

When he failed, he said, "I will have a strike," and they all walked out, and, as a result, lost about eight weeks' wages.

At the end of that time they all came back, after having put up a plea that they wanted some change in a particular department.

"Men," my friend said, "I would have done that for you in a minute had you only spoken, for I think it fairly reasonable."

But instead, these men, many of them skilled workmen, lost eight weeks' work, and did not know what it was for.

Walking "Delegoats" Powerless in Zion City.

Thank God, there is no walking delegate who can do that in Zion City. (Amen.)

If any man has a just cause for complaint, I want to hear it.

If any one has been mistreating you, come to me if you cannot get justice from your immediate superiors, and I will see that no man shall be oppressed.

My friend said further: "I ask you to notice what that means. If you can continue that in this city, you can control any manufacture to which you place your hands; because if your people will coöperate and fulfil contracts, there is no reason why you should not out-do Chicago along every line."

"Give us time," I replied, "and we will do it."

Some people want us to do everything in a minute.

They do not know what it means to get together capital; they never had it to do.

Moreover, they do not know that we have not only one industry, but forty-two departments in Zion, and many things they know nothing about.

Nevertheless, even the biggest croaker must be amazed.

I am not speaking of one thing more than another.

Zion Industry Successful Beyond All Anticipation.

I am speaking of the entire great, broad, general policy.

I venture to say from this platform, before the whole world, that there have never before been such results in two years.

They say, "Oh, you must have had a fine capital."

Some day I will tell you how much I had, but not now.

I did have a vast capital—I had God.

Take this into account.

I say to you who listen and to you who read the report, it means that we can continue, and, by the grace of God, we shall continue.

It is true that there is no industry conducted in Chicago at the present time which we cannot outstrip if we get adequate capital. (Applause.)

Take the Zion Sugar and Confection Association which has been in existence but a short time.

Recently we had an order for seventy-five tons of Zion candy from one town alone.

With all the competition in this trade that there is in this country, Zion can sell all the candy that she will ever be able to make.

That is also true of Zion lace.

There is always a demand for all the lace we can make, and ever so much more.

So it is with Zion land and everything else.

Our land is gold, but right over the borders, in Winthrop Harbor, the sheriff has had to sell the whole thing.

They have been laboring eleven years to establish industries there.

They had vast capital, and have lost it all.

The value of the land is not a whit more today than it was eleven years ago.

That means that whenever I want to go north or west or south we can practically do it.

You may ask, "Have you not increased the value of the land outside?"

To that I reply: "No, not much."

Imitators of Zion Complete Failures.

They tried to imitate us, but they could not do it.

Some ministers have been having a conference and saying: "Cannot we get up a Restoration Host, too?"

They cannot do it.

Or, "Cannot we build a town, also?"

They cannot do it.

No one would trust all the parsons of the Methodist church put together. (Laughter and applause)

They are the biggest muffs in business you ever saw, as are almost all parsons.

I do not want to be hard on them, but they have not had the training.

Many ministers are splendid fellows, but when I want to do business I do not do it with parsons. Not much.

Some of them are getting to know, and some of them will know more.

The head of this work must always be an ecclesiastic.

But their lack of business ability is not their fault.

They have not had the proper education.

I was a business man before I was a parson.

I could make money before I was twenty-one years of age.

I could make more money for myself now if I were not at the head of Zion, because I limit myself to five per cent. of the increment of value.

Instead of that, I could take ninety per cent. if I chose.

But it is a great joy to me that the ninety-five per cent. will go into property for Zion in perpetuity.

Every Man and Woman in Zion Ready to Make Any Necessary Sacrifice.

The whole horizon is light.

Now everything is beautiful; the sun is shining and everything is favorable.

But have a care, it will not always be so.

Times of testing will come.

Will you stand by me then, tell me?

Voices—"Yes."

General Overseer—If I need to have a cut down of the wages all around, would you be willing to do it rather than give up Zion?

Voices—"Yes."

General Overseer—If we had to live on oatmeal and a few other things, and fish for ourselves, could we not live?

Voices—"Yes."

General Overseer—Would we not do that if it were necessary?

Voices—"Yes."

General Overseer—I know that you would; but I do not believe it will be necessary.

You have always had bread, and most of you have had a good deal of butter, meats, and other things.

It does not seem to me that any one has lost weight or is losing any.

Notwithstanding the fact that I have been working continually nineteen and twenty hours a day, and occasionally, for

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recreation, I have worked twenty-seven, I have not lost strength.

I desire you all to gain.

The Relationship which Exists Between You and Me Gives Me Great Joy.

As I looked upon you all as you passed me today, I did not call you my brethren and sisters, but I felt like a big father, and I said, "These are my children; God bless them."

A great many of you are my spiritual children, and I rejoice in you.

My dear wife and I are thankful that our toils, though they have been and still are great, have been rewarded, and that you have shared in that reward.

In the future there are many things that we cannot see.

Nevertheless, I have the confidence that the future cannot bring with it anything through which God will not bear us.

He who clothes the lillies will clothe His children too.

I am sure that in some way or other the Lord will provide.

It may not be my way,
It may not be thy way,
But yet in His own way,
The Lord will provide.

It may not be my time,
It may not be thy time,
But yet in His own time,
The Lord will provide.

March on then right boldly,
The sea will divide,
No word God has spoken
Was ever yet broken,
Jehovah-Jireh, the Lord will provide.

Do you say it and believe it?

Voices—"Yes."

General Overseer—Follow me then as I follow the Christ.

When I meet you again, this day year, I hope to have Shiloah Tabernacle ready.

It is probable that I shall delay my going away until early in January, when I shall have everything in good order.

Then I may not come back much earlier than in time for the Fourth Feast of Tabernacles, for I have to travel thousands of miles, and do many things in many lands.

Surplus Room Unknown in Zion.

I believe that I shall be able to open the Fourth Feast of Tabernacles in the new Shiloah Tabernacle; and, if it seats sixteen thousand people, how many empty seats will there be?

Voices—"None."

General Overseer—I, also, am of that opinion.

I believe Zion will roll up from everywhere, and the people will come and be captured for God by the thousands.

I do not believe that it will be large enough for long.

Then, when Zion Temple is built, may God give us multitudes to fill it.

May God be glorified in the Salvation, Healing, Cleansing and Quickening of multitudes throughout Zion.

Write this on your banner: Jehovah-Jireh, the Lord will provide.

Let us pray.

PRAYER OF CONSECRATION.

My God and Father, I thank Thee for this glorious day, the Anniversary of the Opening of Zion City. I praise Thee that I have had some little part in it. Make me more faithful. Help me to do my work better, with a single eye, as unto Thee, and as for Thy people. Strengthen the hands of Elijah the Restorer, that he may do the work, plan many cities, and prepare for the Coming of the King. For Jesus' sake. Amen.

After the singing of Hymn No. 20 by the Congregation, 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 Iellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

NOTES FROM ZION'S HARVEST FIELD

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

FOR Jehovah hath comforted Zion: He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving and the voice of melody.—*Isaiah 51:3.*

God hath comforted His people through the ministry of him whom He hath raised up in these days in the spirit and power of Elijah.

The wilderness and the solitary place do rejoice, for God hath poured water upon him that was thirsty, and floods upon the dry ground.

He hath poured out His Spirit upon His people.

These are the times of the complete fulfilment of the words of the Prophet Isaiah:

The Voice of one that crieth, Prepare ye in the wilderness the way of Jehovah.

The work of John the Baptist was but a partial fulfilment of this prophecy.

The complete fulfilment is the work of Elijah the Restorer.

In the beginning everything was perfect.

God saw all that He had made, and behold, it was very good; but through sin the world has become a wilderness.

Not only is the natural world desolate, but mankind spiritually as well.

The prophecy says, "Jehovah hath comforted Zion;" and truly those who have obeyed the truth as it is proclaimed in the Word of God, come out of the apostasies, and joined themselves unto the Lord in an Everlasting Covenant—those who have truly entered into Zion—have received the comfort of the compassionate Heavenly Father.

He has forgiven their sins, healed their diseases, and has abundantly blessed them spiritually.

With the Psalmist they now cry:

Bless Jehovah, O my soul;
And all that is within me, bless His Holy Name.
. . . . . .
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies.

That which was wasted by sin He has restored.

That which had been made desolate by sickness and disease, so that the life was as a wilderness, He has reclaimed by the power of the Holy Spirit, and made like the Garden of Jehovah.

Joy and gladness are found in the midst of His people.

Testimonies to the goodness of Jehovah are coming in continually from all parts of the world.

It is an inspiration to read the glowing accounts of those who have been healed through the teaching of Zion.

What a blessed occasion it was a few days ago, when the faithful in Zion came together at the Third Feast of Tabernacles to give thanks unto the Most High!

What songs of praise ascended to the Heavens!

With what joy and gladness they assembled in the Tabernacle of Jehovah!

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Truly thanksgiving and the voice of melody were found therein.

Those whose hearts God had touched beat in perfect sympathy with that of our beloved General Overseer, especially at this time.

God abundantly blessed those who came, (for God is always in the assembly of His saints), and those who could not come, but who were with us in spirit will also receive His blessing.

We send forth the following testimonies to the praise of God.

Thousands of a similar nature were given during the Feast of Tabernacles.

San Francisco, California.

Zion Tabernacle, 401 Valencia street.
Rev. W. D. Taylor, Elder-in-charge, 2224 Howard street.

For as the rain cometh down and the snow from Heaven,

And returneth not thither, hut 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.

We are glad that San Francisco is faithful in distributing LEAVES OF HEALING. It contains the Word of God, and will not return void.

It is with pleasure that we print the following lines from Elder Taylor, which also gives a statement of the deliverance of Mrs. A. R. Coffman, who had been bound for eighteen years by Satan.

May the record of her testimony be a blessing to many others bound in the fetters of the so-called science of medicine:

2224 HOWARD STREET,
SAN FRANCISCO, CALIFORNIA, April 13, 1903.

DEAR ELDER:—One week ago yesterday we fully organized Zion Restoration Host in San Francisco under captains and in companies.

Already the sale of Zion Literature has increased so much, that we have just ordered from Zion Printing and Publishing House fifty more copies per week of LEAVES OF HEALING and five copies more of BLÄTTER DER HEILUNG, which make altogether nearly three hundred copies per week we are now selling.

I send you the testimonies of a number of persons who have been healed, among them the testimony of Mrs. Adeline R. Coffman, of Fairfield, Solano county, California, who had been an invalid for eighteen years and bound down by the morphine habit for four years.

She is now a member of the Christian Catholic Church in Zion.

She formerly belonged to the First Baptist Church of Willows, California.

A so-called Christian physician, of that apostate denomination, gave her the morphine, and made her a slave to the cruel drug that was sapping her life away.

The pastor and members of that same apostate denomination met together and prayed, "God bless the means," but their prayers were not answered; for God never blesses the Devil's means.

It was not until this poor woman, who had suffered many things of many physicians and was nothing bettered but rather grew worse, had thrown aside all so-called human means, and placed herself fully in God's care, that she was healed.

Through the laying on of hands and prayer, as God commanded, she was healed.

She is now strong and well, for the first time in years.

Yours for the Master,

W. D. TAYLOR.

The following is from one of Elder Taylor's flock:

11 MONTGOMERY STREET,
SAN FRANCISCO, CALIFORNIA, March 2, 1903.

DEAR GENERAL OVERSEER:—I was healed of blindness in both eyes about seven years ago.

The inflammation had settled on my brain.

I would surely have been blind the remainder of my life, if I had not met a Christian lady by the name of Gillett.

She told me how wonderfully God answered your prayers and healed many while you were in Seattle.

She told me to go to my room and throw away all my medicine, and then write to you and your wife to pray for me, and then God would heal me.

I obeyed.

The second day, in the evening, God's Holy Spirit, through the Christ, worked through my head and killed the disease.

My sight has been getting better ever since.

Our Heavenly Father answered our Elder Taylor's prayers, and healed me of a very sore throat.

About one year ago I was passing through a deep financial trial.

I asked Elder Taylor to pray for me, and asked him to ask his wife to join with him.

Soon after I was successful, a direct answer to their prayers.

In answer to their prayers, I was also delivered out of an intense spiritual trial—the most intense, I think, I ever passed through.

I had been reading Emanuel Swedenborg's teachings.

I have been healed, within the past two months, of a large carbuncle on the back of my neck, and many small boils, in answer to your prayers and those of Elder Taylor.

I thank our Heavenly Father with all my heart for answering your prayers.

I thank you all for praying for me.

Continue to pray that God will continue to purge, strengthen and prepare me more perfectly for every good word and work.

I hope and pray that God will continue to strengthen you and your wife and son, and all that are in sympathy with the work in Zion all over the world.

Your Brother in the Christ,

HENRY CLEMENT.

Los Angeles, California.

Laura A. Wilkinson, Deaconess-in-charge, 630 East Twenty-third street.
Services, Sunday, 2:30 p. m.

The following letter from Deaconess Wilkinson gives a little account of the work on the Pacific Coast in the district under her charge:

LOS ANGELES, CALIFORNIA, May 4, 1903.

DEAR ELDER:—I have ministered to and prayed with an old lady, who for years, on account of paralysis, was unable to use her body.

She gave up medicine sometime ago, and has steadily grown stronger, and now, with aid, can walk across the room, and use her limbs.

She was delighted to find that she could put her shawl over her head.

She loves the teaching and the LEAVES.

She looks eagerly for its coming and never misses a service on Sunday.

I am also glad to report the healing of a little boy about ten years old, who had been attending our mid-week meetings.

He became quite ill with high fever, and vomited a great deal. He also had symptoms of diphtheria.

The mother, through the teaching, was convinced that Jesus was indeed the Healer.

She prayed and sent a request to me, and I prayed.

She testified that the child slept for the first time.

The fever cooled immediately.

I am greatly encouraged in the work, and do praise God that ten gave up medicine in the month of April, and are eagerly reading LEAVES OF HEALING. They say that the Bible is a New Book since having Zion's teaching.

One that surrendered his medicine and truss was a Methodist exhorter, who preaches at the county hospital every Lord's Day afternoon.

He now takes LEAVES OF HEALING to the patients.

He comes regularly for Zion Literature, and stays for Zion teaching each week.

He had a miraculous healing of rupture through his own prayers.

I feel that the LEAVES OF HEALING that I sent him was instrumental in helping him get the victory.

He does not eat pork any more, thank God!

I am praying God to give him to Zion.

I am happy that so many capable men are becoming interested.

A United Brethren minister came to me for help.

He had read LEAVES OF HEALING, and wants healing for himself.

Saturday evening a young man, who said his mother and sister were members of Zion, promised faithfully to turn and make things right by returning to his mother, whom he had deserted three years previously.

He gives his heart wholly to God.

Pray for me.

Faithfully yours for the Master,

(MRS.) L. A. WILKINSON.

Babe Healed of Pneumonia.

He shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that give suck.—*Isaiah 40:11.*

WINGHAM, ONTARIO, April 11, 1903.

DEAR GENERAL OVERSEER:—Peace to thee!

On the 7th of March, our baby, who is fifteen months old, was taken with pneumonia. She was cutting double-teeth also.

She kept getting worse all the time.

We prayed continually for her deliverance, but received no answer.

I did not like to send a telegram for prayer; but on the 11th I thought that she was dying.

I sent a telegram to you to pray for her, and in about an hour there was a change.

We knew that you had prayed for her and God had answered; for which we are so thankful.

We thank you for your prayers for our bahy.

Praying God's blessing upon you and Overseer Jane Dowie Till He Comes, I am,

Your sister in the Christ,

(MRS.) MARTHA SMITH.

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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 Eight Hundred Fifteen Baptisms by Triune Immersion Since March 14, 1897.

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

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 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)....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		5970	
Total Baptized outside of Headquarters.....			6611
Total Baptized in six years and three months.....			15,510
Baptized since June 14, 1903:			
Baptized in Zion City by Elder Clibborn.....	22		
Baptized in Zion City by Elder Excell.....	90		
Baptized in Zion City by Elder Lee	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Chicago by Elder Hall	8		
Baptized in Chicago by Elder Farr.....	6		
Baptized in Chicago by Deacon Christie.....	4		
Baptized in Chicago by Overseer Mason.....	10		
Baptized in Chicago by Elder Richert.....	18	212	
Baptized in England by Evangelist Cantel.....		46	
Baptized in Illinois by Elder Royal.....		6	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Kansas by Elder Reed.....		3	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Minnesota by Elder Graves.....		2	
Baptized in Oregon by Elder Ernest.....		3	
Baptized in Ohio by Elder Bryant.....		11	
Baptized in Pennsylvania by Elder Hammond.....		8	93 305
Baptized in Wisconsin by Elder McClurkin.....		8	
Total baptized since March 14, 1897			15,815

The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, July 1, 1903, by Elder Percy Clibborn:

Andrews, Clara E.....Oceola, Ohio
Beebe, Miss Etta.....Zion City, Illinois
Buffa, Paul.....Zion City, Illinois
Clenix, Clara.....Zion City, Illinois
Clouston, I. C.....Zion City, Illinois
Colwell, Edgar M.....Zion City, Illinois
Hall, Miss Edna.....Zion City, Illinois
Hansen, Mrs. Andrea.....Zion City, Illinois
Kibler, Ruby .....Cedar Rapids, Iowa
Kibler, Violet.....Zion City, Illinois
Ludlam, Reuben.....Zion City, Illinois
McLean, Mrs. S. M.....Zion City, Illinois
Markle, J. S.....Zion City, Illinois
Markle, Mrs. Jennie Beebe.....Zion City, Illinois
Meyer, Mrs. Nellie.....Zion City, Illinois
Meyer, Marie C.....Zion City, Illinois
Nagel, August Herman.....Zion City, Illinois
Nagel, Henrietta.....Zion City, Illinois
Nagel, John P.....Zion City, Illinois
Nuttal, Miss Hannah.....Zion City, Illinois
Shepherd, James.....Zion City, Illinois
Stevenson, Elizabeth.....West Allis, Wisconsin

The following-named eight believers were baptized in Oshkosh, Wisconsin, Lord's Day, June 28, 1903, by Elder A. W. McClurkin:

Bussey, Mrs. Celia.....Omro, Wisconsin
Bussey, Miss Florence.....Omro, Wisconsin
Felio, Chester J.....Appleton, Wisconsin
Knipple, Mrs. Catherine.....Menasha, Wisconsin
Miller, Mrs. Delia.....500 Jefferson street, Oshkosh, Wisconsin
Nicholas, Catherine.....393 Main street, Oshkosh, Wisconsin
Stone, Miss Jessie Marie.....Omro, Wisconsin
Turner, Mrs. Minnie.....Oshkosh, Wisconsin

The following-named three believers were baptized in Wichita, Kansas, Lord's Day, June 28, 1903, by Elder D. A. Reed:

Barrett, Leonard D.....1517 East Oak street, Wichita, Kansas
Hughes, Floyd.....230 South Water street, Wichita, Kansas
Plunkett, Hettie May.....Floral, Kansas

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 28, 1903, by Deacon W. C. Christie:

Woodman, Daniel W.....686 East Fifty-seventh street, Chicago, Illinois
Wyness, Arthur A.....6318 Stony Island avenue, Chicago, Illinois

The following-named four believers were baptized in the Mississippi river, Moline, Illinois, Lord's Day, July 5, 1903, by Elder F. M. Royal:

Bowen, Mrs. Dora .....Davenport, Iowa
Grimes, Mrs. Rose E.....Moline, Illinois
Jensen, James L.....1432 West Sixth street, Davenport, Iowa
Jensen, Mrs. Mary M.....1432 West Sixth street, Davenport, Iowa

The following-named two believers were baptized in Plum river, near Zion postoffice, Illinois, Monday, June 29, 1903, by Elder F. M. Royal:

Davis, William A.....Zion postoffice, Carroll county, Illinois
Davis, Mrs. Mary C.....Zion postoffice, Carroll county, Illinois

The following-named three believers were baptized in Zion Tabernacle, Shanghai, China, Saturday, November 8, 1902, by Elder Kennedy:

Bao, Mr. 'Ong-fi,.....Shanghai, China
Du, Mr. Pao-yüong,.....Shanghai, China
Wông, Mrs. Dzing-z.....Shanghai, China

The following-named two believers were baptized in Minneapolis, Minnesota, Lord's Day, July 5, 1903, by Elder F. A. Graves:

Oberholtzer, Miss Maude E
519 East Fifteenth street, Minneapolis, Minnesota
Nelson, Litta Theresa.620 East Fourteenth street, Minneapolis, Minnesota

The following-named three believers were baptized in Portland, Oregon, Lord's Day, June 28, 1903, by Elder August Ernst:

Brown, Miss Katheryn
Station C, East Thirty-ninth street, Portland, Oregon
Drefs, Benjamin.....Woodstock, Oregon
Drefs, Samuel.....Woodstock, Oregon

The following named twelve believers were baptized at Caledonia road Baths, N., London, England, Lord's Day, June 28, 1903, by Evangelist H. E. Cantel:

Angel, Mrs. Evangeline.27 Burn's rd., Harlesden, N. W., London, England
Bartlett, Miss Maude,
54 Rosslyn Hill, Hampstead, N. W., London, England
Edwards, Thomas W. A. .....High street, Harlow, Essex, England
Grice, Thomas.....110 Marylebone lane, W., London, England
Grice, Frederick C.....110 Marylebone lane, W., London, England
Luxton, Miss Lydia Melinda,
2 Greenbank, Roxborough road, Harrow, Middlesex, England
Luxton, Miss Caroline Wadge,
2 Greenbank, Roxborough road, Harrow, Middlesex, England
Luxton, Miss Eva,
2 Greenbank, Roxborough road, Harrow, Middlesex, England
Miller, Donald Wallace,
22 Meredith street, Clerkenwell, E. C., London, England
Sutherland, Mrs. Jane.....270 Northampton Buildings, London, England
Teckentrup, Franz.....43 Vale road, Harringay, N., London, England
Webb, John Langford.....28 Caledonian road, N., London, England

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Shiloh Tabernacle, Zion City, Illinois, Friday, July 17, 1903, by Rev. John Alex. Dowie:

Anderson, Donald Herbert..... .....Chicago, Illinois
Angell, Mary Esther.....Elijah Hospice, Zion City, Illinois
Balmer, John.....Pontiac, Illinois
Balmer, Angie B.....Pontiac, Illinois
Benckendorf, Lester Earl.....Elisha avenue, Zion City, Illinois
Benckendorf, Edith Mabel.....Elisha avenue, Zion City, Illinois
Bevier, Erma Gladys.....3018 Ezekiel avenue, Zion City, Illinois
Blanks, Annie E.....Birmingham, Alabama
Blanks, Agnes.....Birmingham, Alabama
Blanks, John L.....Birmingham, Alabama
Bockmann, Kenneth Almond.....2813 Eshcol avenue, Zion City, Illinois
Bockmann, Beatrice Vennen.....2813 Eshcol avenue, Zion City, Illinois
Bockmann, Marion Faith.....2813 Eshcol avenue, Zion City, Illinois
Borkenhagen, Ethel Esther....526 Second avenue, Milwaukee, Wisconsin
Borkenhagen, Harold.....526 Second avenue, Milwaukee, Wisconsin
Borkenhagen, Harry Herbert...526 Second avenue, Milwaukee, Wisconsin
Brooks, Ruth Marguerite ...137 Markham street, Toronto, Ontario, Canada
Cairns, John Alex.....878 La Fayette avenue, Detroit, Michigan
Christie, Clara .....215 East Sixty-fifth place, Chicago, Illinois
Christie, Kenneth Clinton.....215 East Sixty-fifth place, Chicago, Illinois
Clark, Stewart Edward .....Grand Haven, Michigan
Clark, Ophelia Burnetta .....5009 Dearborn street, Chicago, Illinois
Clark, Lucinda Hilia .....5009 Dearborn street, Chicago, Illinois
Clark, Roosevelt Leon .....5009 Dearborn street, Chicago, Illinois
DePew, Frederick Heman.....2903 Enoch avenue, Zion City, Illinois
Dirmeyer, Alfred Alex.....Upper Sandusky, Ohio
Evans, Maude Esther..... .....Zion City, Illinois

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Evans, Amalie Marie ..... Zion City, Illinois
Fosberg, Simon Theodore ..... Zion City, Illinois
Fredricks, Amy ..... Zion City, Illinois
Fryer, Georgiana L..Fifty-first avenue, near Sixteenth, Grant Works, Illinois
Fryer, David Henry,
Fifty-first avenue, near Sixteenth, Grant Works, Illinois
Fryer, John William,
Fifty-first avenue, near Sixteenth, Grant Works, Illinois
Gage, Ervin W. ..... 3104 Gilboa avenue, Zion City, Illinois
Gay, Mary ..... Montgomery, Alabama
Gay, Frances Lola ..... Montgomery, Alabama
Gay, Minnie Lois ..... Montgomery, Alabama
Gay, Dorothy Williston ..... Montgomery, Alabama
Gilbert, Jessie Irene ..... 207½ Hanover street, Milwaukee, Wisconsin
Gill, Reginald Downs ..... 3113 Enoch avenue, Zion City, Illinois
Guest, John Alex ..... Mount Carmel, Zion City, Illinois
Guest, Aaron Daniel ..... Mount Carmel, Zion City, Illinois
Hammond, Theodore Gideon
1415 North Twelfth street, Philadelphia, Pennsylvania
Herbold, Dela La Vergne ..... 3211 Gabriel avenue, Zion City, Illinois
Hutchinson, LeRoy E ..... Zion City, Illinois
Hutchinson, Millard C ..... Zion City, Illinois
Innes, Joseph W. ..... Zion City, Illinois
Innes, Harold ..... Zion City, Illinois
Innes, Charles G ..... Zion City, Illinois
Innes, Clara J ..... Zion City, Illinois
Innes, Louise Edna ..... Zion City, Illinois
Hoy, Elvin Alex ..... Falls City, Nebraska
Jones, Vera Olive ..... 3205 Ezra avenue, Zion City, Illinois
Jones, Earl LeRoy ..... 3205 Ezra avenue, Zion City, Illinois
Koetz, LeRoy Max ..... 441 Larchmont avenue, Chicago, Illinois
Lang, Paul George V ..... 225 Abbott street, Detroit, Michigan
Long, Willie C ..... Keokuk, Iowa
McCreary, Howard Fisher ..... Belleville, Alabama
McCreary, Cora May ..... Belleville, Alabama
Mercer, Margaret Alexandria ..... 2202 Ezra avenue, Zion City, Illinois
Morgan, Lenora ..... 2819 Elim avenue, Zion City, Illinois
Owen, John Alfred ..... 2618 Elim avenue, Zion City, Illinois
Park, Dorothy ..... Zion City, Illinois
Parsons, Daniel Duval ..... 2900 Enoch avenue, Zion City, Illinois
Peters, John Charles ..... Shiloh Cottage, Zion City, Illinois
Peters, Kenneth E ..... Benton Harbor, Michigan
Peters, Jane ..... 3110 Gabriel avenue, Zion City, Illinois
Rank, Frances Alexandria ..... Harvey, Illinois
Rank, Mary Alice ..... Harvey, Illinois
Rann, Esther Jane ..... 1814 Indiana avenue, Chicago, Illinois
Raymond, Hubert Nelson ..... Durango, Colorado
Reeve, Samuel Edward ..... 2706 Enoch avenue, Zion City, Illinois
Rendall, Clarence Herbert ..... 1701 Hermon avenue, Zion City, Illinois
Rendall, Charles Theodore ..... 2411 Gideon avenue, Zion City, Illinois
Robinson, Dorothy Marguerite
Twenty-first street and Ezra avenue, Zion City, Illinois
Rodda, Lawrence Chetham ..... Elijah Hospice, Zion City, Illinois
Schroeder, Ernest Henry ..... Ottumwa, Iowa
Shephard, Reginald ..... 3806 Ezra avenue, Zion City, Illinois
Sledding, Beulah Ruth ..... Quincy, Illinois
Stommel, Ruth M. ..... Dyer, Indiana
Stow, Esther Marguerite ..... 5811 Chicago avenue, Chicago, Illinois
Strachan, Annie Esther ..... Zion City, Illinois
Tappen, Olive Florence ..... Reynolds, Nebraska
Tollefsen, Esther ..... Kinbrae, Minnesota
Upp, Jessie Margaret ..... 2719 Elim avenue, Zion City, Illinois
Wall, Benjamin Cushing-Pierce ..... 217 Kedzie street, Evanston, Illinois
Wallace, Esther M ..... Zion City, Illinois
West, Arthur Richardson, ... 2616 Elim avenue, Zion City, Illinois
Wiedman, Grace Evangeline ..... 541 Shiloh boulevard, Zion City, Illinois
Williams, Emma C ..... Girardville, Pennsylvania
Williams, Joseph C ..... Girardville, Pennsylvania
Williams, Richard C ..... Girardville, Pennsylvania
Williams, Joseph Edgar ..... 3024 Gilboa avenue, Zion City, Illinois
Stevenson, Claude Henry ..... 2912 Enoch avenue, Zion City, Illinois
Stevenson, Samuel Dennis ..... 2912 Enoch avenue, Zion City, Illinois
Stevenson, Gladys May ..... 2912 Enoch avenue, Zion City, Illinois
Stevenson, Arthur Stuart ..... 2912 Enoch avenue, Zion City, Illinois
Stevenson, Evelyn Julia ..... 2912 Enoch avenue, Zion City, Illinois
Stevenson, Elizabeth Annie ..... 2912 Enoch avenue, Zion City, Illinois
Stevenson, Charles Newman ..... 2912 Enoch avenue, Zion City, Illinois
Roberts, William Alden ..... Paton, Iowa
Morgan, Marius ..... 2819 Elim avenue, Zion City, Illinois

Consecrated July 19, 1903, Shiloh Tabernacle, Zion City, Illinois, by Rev. John Alex. Dowie:

Simon, John Alex ..... Grass Lake, Illinois

The following names are those of children consecrated at San Francisco, California, June 28, 1903, by Elder W. D. Taylor:

Sanderson, Daniel Ernest..1415 Stevenson street, San Francisco, California
Taylor, Lucius Alexander....2224 Howard street, San Francisco, California

In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also.

ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, AUGUST 12th or 13th.

The Darkness of Secretism.

1. *A Christian must be free from the darkness of secretism.*—Acts 26: 15-20.
   A Christian does not love darkness.
   The Light is God's emblem.
   Darkness is the Devil's emblem.
2. *A Christian must have no sympathy with the darkness of secretism.*—Ephesians 5: 7-10.
   A man must not go in the ways of wicked men.
   He must not associate with them.
   He must not be a partaker with them.
3. *A Christian must reprove the deeds of the darkness of secretism.*—Ephesians 5: 11-13.
   The base actions are to be reproved.
   The ungodly practices are to be reproved.
   The wicked covenants are to be reproved.
4. *A Christian must hate the spirit of the darkness of secretism.*—1 Peter 4: 1-7.
   It is a self-willed thing all through.
   Its followers drink and eat and smoke and stink.
   They do not think of living to please God.
5. *A Christian must expose the works of the darkness of secretism.*—John 3: 18-21.
   He has nothing to conceal from God.
   He will not keep wicked oaths.
   He uncovers everything not of God.
6. *A Christian must destroy the evils of the darkness of secretism.*—Matthew 13: 36-43.
   A Christian destroys the works of the Devil.
   He pulls up every planting not of God.
   He is to smite iniquity wherever found.
7. *A Christian must not be associated with those in the counsel of the darkness of secretism.*—1 Timothy 5: 1-10.
   No lodge man is a wide-awake Christian.
   He is lax as a soul-winner to God.
   He spends more time in the lodge than before his Bible.

The Lord our God is a Foe-confounding God.

SUNDAY BIBLE CLASS LESSON, AUGUST 16th.

Secret Lodges as They Are.

1. *Their spirit is selfishness.*—Proverbs 11: 17-21.
   The good "I" will get, is their first motive.
   They deceive and are being deceived.
   They pledge one another, but seek each other's own.
2. *Their oath is anarchy.*—Psalm 83: 1-5.
   They agree to befriend one another.
   They consent not to help others not of their clan.
   They seek to serve their end by means fair or foul.
3. *Their mission is rebellious.*—Luke 19: 11-14.
   They rebel against the Christ.
   They suppress His Name.
   They will oppose His coming to reign.
4. *Their display is vanity.*—Isaiah 2: 10-22.
   They adorn themselves with regalia.
   They are given more and more to public parades.
   They do everything to catch the pride of the eye.
5. *Their history is pagan.*—Judges 6: 25-32.
   They pray to an unknown god.
   They will kill all who oppose them.
   They have a sensual, unclean god.
6. *Their worship is idolatry.*—John 4: 20-23.
   They say they have a religion.
   They do not know they are idolators.
   They suppress the truth and are carnal.
7. *Their culmination is licentiousness.*—Ezekiel 16: 44-54.
   Such things turn into sodomy.
   They teach people to be untrue to Holy relations.
   They are libertines in the truest sense.

God's Holy People are a Secretism-abominating People.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufactory, and the Building Association

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security.
Price Lists, Earning Data, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of
Should write without delay

For lists, hints, and helps to secure purchasers,

So that investments can be made in Zion
Or a home secured in Zion City.
Booklets and leaflets with further information sent free upon application.

DEACON DANIEL SLOAN, Manager
Zion Securities and Investments,
Zion Administration Building, Zion City, Illinois.

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SERVICES OF THE

Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

Every Lord's Day Afternoon at 2 o'clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY PLAT

A beautiful new colored-plate plat is now ready at the offices of Zion Land and Investment Association. These plats show all the land thus far subdivided, consisting of 1905 acres, and including the ***New Subdivision,*** just placed on the market—a most desirable and attractive home site containing 280 acres.

This plat also shows the exact location of the most prominent buildings of the city, as well as other important details.

The residence lots in Zion City are exceptionally large and well-located. Some of them in the ***New Subdivision*** have an elevation above Lake Michigan of 120 feet, and are located a distance of two miles from the border of the lake.

Zion City lots are leased for 1100 years and every leaseholder is compelled to live up to the covenants and restrictions of the lease, which will prevent this land ever being used for any unclean or immoral purposes whatsoever, notably, the sale or use of intoxicating liquor, tobacco, disease-producing swine's flesh; or the maintenance of gambling dens, theatres, dance halls, apothecary shops, doctors' offices, oath-bound secret societies, etc.

Nearly all the lots in previous subdivisions have been disposed of, hundreds of beautiful homes having been built upon them, some costing all the way from $10,000 to $25,000 each. At least Two Million Dollars have already been expended upon the land for improvements, and all within two years.

Lots in the New Subdivision are offered at rentals ranging from $400 upwards, and a discount of ten per cent is allowed Shareholders until August 1, 1903. Allotments will then be made to those who have filed applications with this Association. Selections may be made either in person or by proxy.

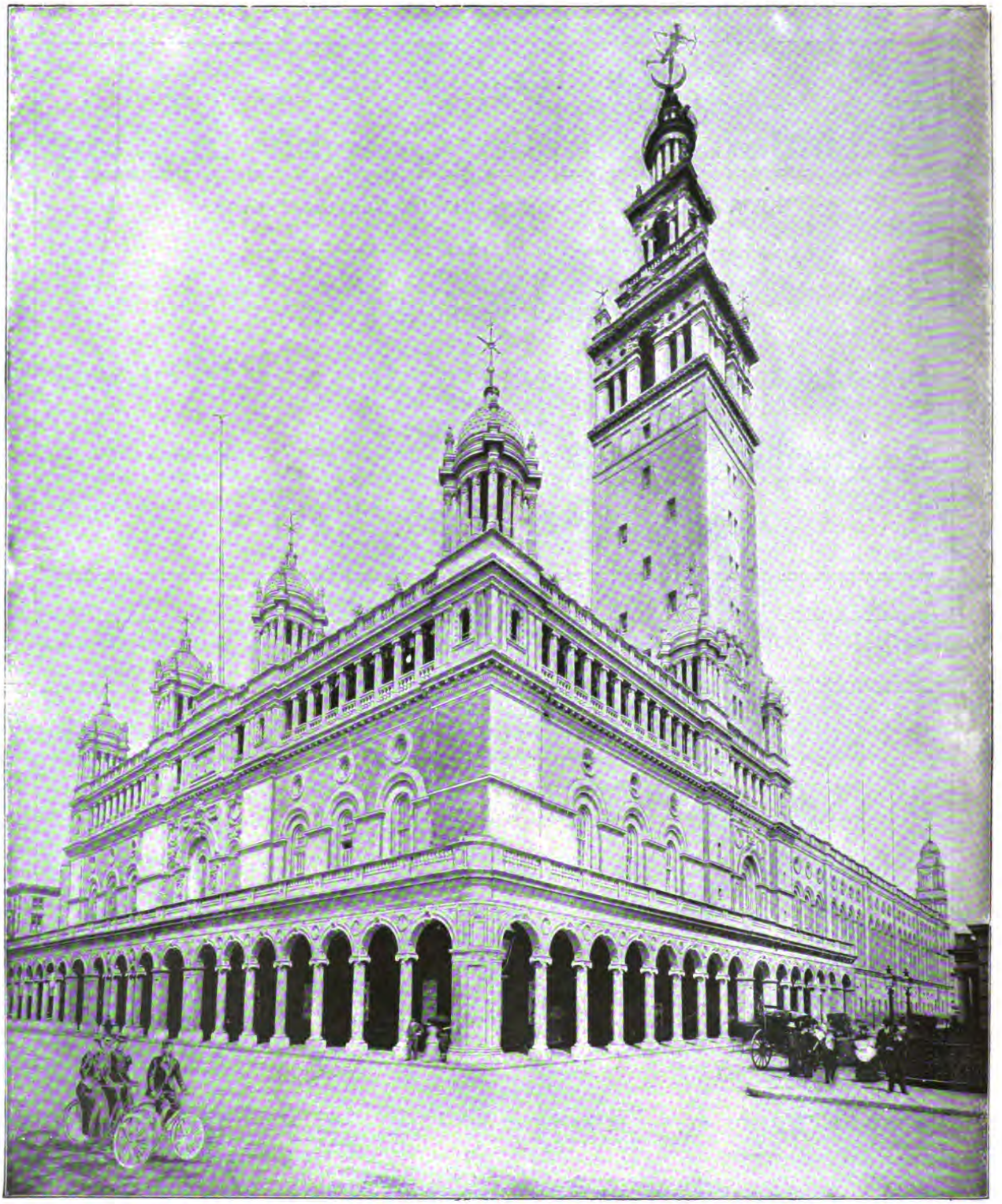
We shall be pleased to mail to any honest enquirer copies of this beautiful new plat, also new edition of illustrated booklet, and other descriptive matter pertaining to our Clean, Safe and Profitable Investments.

Address all communications,

H. WORTHINGTON JUDD,
Secretary and Manager
FIELDING H. WILHITE,
Assistant Secretary

ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS

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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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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 XIII. No. 15. *ZION CITY, SATURDAY, AUGUST 1, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

KEPT FOR NINE YEARS AFTER MIRACULOUS HEALING OF SPINAL DISEASE—RAISED UP WHEN DYING OF INJURY.

JEHOVAH THAT DELIVERED ME OUT OF THE PAW OF THE LION, AND OUT OF THE PAW OF THE BEAR, HE WILL DELIVER ME OUT OF THE HAND OF THIS PHILISTINE.

Sweet indeed and blessed is a life of trust!

As each new scene arises; as each new trial is faced, he whose life is "hid with the Christ in God," may say with David, "Jehovah that delivered me . . . He will deliver me."

With calmness, confidence and quietness, with the Joy of Jehovah, which is Strength, he goes into every battle with Songs of Victory in his heart and on his lips; for he has not only the Precious Promises of God, but many wonderful experiences to assure him that "God is unto us a God of deliverances."

The remembrance of God's loving kindnesses is like a golden chain, in which each Divinely-given victory over sin, disease, sorrow, perplexity or death is a link of wondrous strength and marvelous beauty.

Woven into the chain of Faith, Hope and Love, these memories bind God's people to Him and in Him, each new mercy making the bond the stronger.

Then, there are the remembrances of special great deliverances. These glow like priceless jewels in the chain. Their beauty is not only a joy to those in whose lives they were wrought, but a power in the lives of others. God has given, in Zion, where His Messenger has restored the Prayer of Faith, many such gems of brightest radiance, and people in all the lands have rejoiced in their glory.



MISS SADIE CODY.

Among them is the miraculous deliverance from death of this Witness, Miss Sadie Cody, more than nine years ago.

Hundreds of thousands of readers of LEAVES OF HEALING throughout the earth, have praised God for the renewal of their faith by the Power of the Holy Spirit, through her testimony.

In her own life, the remembrance of that deliverance has been a source of strength.

How truly she could say, "Jehovah that delivered me . . . He will deliver me!"

In that assurance and strength she was kept in health for nine years.

Not so striking and not so marvelous as the miracle of healing, these nine years of keeping were a greater blessing; for health is better than healing.

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But there came a time when she was permitted to pass through another fiery trial; to suffer once more the galling oppression of the Devil; not a return of the former trouble, but the result of an injury.

Then, in the darkness of those bitter hours, when the pangs of death seemed to have laid hold upon her, that great deliverance of nine years before shone forth with a brighter, clearer light than ever.

In the remembrance of that glorious miracle, she was able to say, with calm and serene assurance, "Jehovah that delivered me . . . He will deliver me."

Again God's Messenger prayed the Prayer of Faith.

Again God kept His Precious Promises.

Again the Power of the Holy Spirit flowed through that dying frame.

Again Life, in Jesus, the Christ, was Conqueror of Death and him that hath the power of death—the Devil.

Once more, as on that memorable day in Divine Healing Home No. 1, Sadie Cody arose from a bed of pain and praised God for perfect deliverance.

We reprint from LEAVES OF HEALING, Volume I, No. 24, her story of her healing of nine years ago, and the General Overseer's comments upon it.

We give her simple, truthful narrative of the nine years that followed, and of her recent healing, when death seemed to have taken hold upon her. A. W. N.

GENERAL OVERSEER'S INTRODUCTION, AND TESTIMONY OF MISS SADIE CODY.

(Extract from LEAVES OF HEALING, Volume I, No. 24, March 8, 1895.)

The name of Colonel W. F. Cody, "Buffalo Bill," is known throughout Europe and America as that of a daring, dashing soldier, Indian scout, and the proprietor and conductor of "The Wild West Show." Kings and princes and millions of people have seen and heard the wonderful spectacle of American Indians, Russian Cossacks, etc.—the "rough riders" of the world—in that famous show. "Rain or shine," Sunday and week-day alike, every afternoon and night, it was our misery to be compelled to hear the yells of Indians, etc., and the shouts of tens of thousands of spectators, in the great amphitheatre constructed for that "show" throughout the whole period of the World's Fair: for Zion Tabernacle was exactly opposite, on the other side of Sixty-second street. Oh, what agonies we suffered all these long months! In defiance of all law the Sunday was the maddest, wildest day of all the week: for the mayor and police authorities protected Cody in his disobedience to the laws of God and man—there was no rest for us or any one near the howling, hideous cries of the Indians, who "massacred Custer and his cavalry" every day, or "attacked the stage coach," etc. Whilst reading, preaching, or praying, showers of small shot would fall on the Tabernacle, or the strains of the Wild West Band playing the "Marseillaise," or "Yankee Doodle" would break in on our hymns "We're Marching to Zion," or "What a Friend We Have in Jesus."

From May, 1893, until November, 1893—six long months—Zion Tabernacle floated the flag "Christ is All," and held almost daily meetings amidst all this diabolical din. In front was Cody's Wild West, behind us the Midway Plaisance with its Carnival of Lust, on the left that Vanity Fair of the World, the Flesh and the Devil, and around us gamblers, thieves and shouting hucksters of every kind. But Zion Tabernacle held its own, though the crowds swept on to pleasure and to pain. And now, the Dream City has departed amidst blood and fire and smoke, the Midway is a lovely park and drive, and, like Jackson Park, has been restored to God, to nature, and to the people, and all the transient hosts of human vampires have disappeared, their haunts swept away, and Zion Tabernacle, Zion Publishing House, and the Homes are left amidst the most peaceful and pleasant surroundings, untouched by all the hatred of the hellish host, who impotently howl at them from the "Habitations of Dragons," in the center of Chicago, seven miles away. No pleasanter or quieter spot can now be found so close to the city, and yet no more undesirable or noisier place could be found a little more than a year ago. Our little Zion is an emblem of the Church of God on earth, now surrounded by those who love to live to defile humanity. They will perish, their place and memory be a forgotten dream; but the Heavenly Zion will fill the whole earth with the Glory, Beauty and Power of God.

But what of this quiet, earnest-faced young woman of twenty-five years, who stands there so patiently waiting to tell the world her story just as she has recently and repeatedly in Zion Tabernacle?

Ah! she is a Cody; a relative of Buffalo Bill Cody, and we have had our revenge on him and the Wild West Show! He captured Indians and hung their scalps at his belt. We have captured a Cody from the murderous demons of disease, and here she stands a Witness for God, testifying in the very place where Cody's Indians "massacred" Custer daily.

On November 21st last, four men bearing a cot came out of a house in Rensselaer, Indiana, and lying on that cot, in mortal agony, was this Witness, Sadie Cody. Following the mournful cortege were a number of friends and relatives, including her father and sisters, who were told by the doctors and drug defenders, "Sadie Cody will be brought back a corpse."

Transferred to a Pullman sleeping-car, she was brought by railway to Fifty-third street (Hyde Park), Chicago, where the police ambulance received her, and in it she was carried to the Divine Healing Home, accompanied by her sister.

The rest of the story she shall tell in her own words, as she spoke them before the crowded assemblies at the monthly Praise and Testimony Meetings held in Zion Tabernacle on December 30, 1894, and February 24, 1895.

It is a wonderful story she tells as she stands there as erect as Buffalo Bill himself facing the "bad" Indians of the Bad Lands of Dakota. She is facing the "bad Injuns" of the churches in Chicago and elsewhere, almost everywhere; and she is just as brave, yea braver: for the Brules of the Sioux in the full swing of bad whisky and a ghost dance are not more savage than the Brules of Methodism, Baptistism, and all the other Isms in the Ecclesiastical Bad Lands of Christendom. These clerical Brules, with their medical, surgical, political and other diabolical allies, all are hunting for our scalp, with the poison arrows of an anonymous brood of press vipers, and with the sharp knives of hatred and envy.

It is a wonderful story that she tells to the glory of God, and it adds luster to the Name of Jesus, "The Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

It is a wonderful story simply to contrast this picture with the sorrowing cortege which passed through the streets nearly four months ago bearing her prostrate, quivering body, with a diseased spine, abscess, tumor, internal disorders, and her right leg three inches shorter than the left.

There she stands—God's Witness, justifying Him and justifying His servant, the writer of these lines, and every one of these miseries have passed away through the power of God, in answer to the prayer of faith and the laying on of our hands in the Name of Jesus.

What are you going to do about it, ye "bad Injuns" in the Denominational Bad Lands? Your silly Ghost Dance is about played out in your pulpits and your papers, in your weekly ministerial meetings, where ye have your "little jokes" concerning us and our work for God from your miserable little one-eyed jokers—the clowns of your platforms.

God is speaking. Let the thunders of fact put to shame your silly fancies, your lying stories, and your blind, envious mouthings against Zion Tabernacle and God's work, and God's servants there. Beware, ye sleek companions of Standard Oil thieves, who find your students cannot be frightened away from Zion Tabernacle, no matter what may be threatened by the Theological Faculty of Chicago University! The Day of Truth has come, and all the ice in your baptistries, or the hell fire in your hearts, cannot retard its progress. God's Voice is crying: "I will work, and who shall turn it back?"

Now, let the witness speak; and may her words be carried by the Spirit of Love, through the agency of our Little White Dove, LEAVES OF HEALING, to millions of beds of pain and hopeless despair. It was this little Messenger which bore the Leaves from the Tree of Life to her. May it bear a Message of hope to every weary sufferer into whose feeble hands it comes. Go forth, little Messenger of Jesus, and lay His LEAVES OF HEALING gently on the sick one's bed! This is thy blessed mission, carrying the Christ's Healing in thy wings.

"The paths of pain are thine. Go forth
With patience, Trust and Hope;
The sufferings of a sin-sick earth
Shall give thee ample scope."

[Extract from the stenographic report of the "Crowning Praise and Testimony Meeting for 1894, held in Zion Tabernacle, on Lord's Day afternoon, December 30, 1894, at 3 p. m., appearing in LEAVES OF HEALING No. 17, January 11, 1895, pp. 266-7.]

HEALED OF HOPELESS SPINAL DISEASE, ABSCESS, TUMOR, ETC., AND LENGTHENING OF LEG BY THREE INCHES.

Miss Cody spoke with deliberation and ease.

She said: I have touched the hem of His garment, and I stand before you free.

I was bound by Satan one year and four months.

For eight months I was bound hand and foot, but the Christ has made me free.

A year ago last September I was taken sick at the World's Fair.

Two physicians attended me here in Chicago; I was unable to go home.

I had not been, until I was healed by the Christ, able to get up and down from a chair, without the greatest difficulty.

Nine months ago I became perfectly helpless.

I was attended by four physicians in Rensselaer, and my uncle, Dr. David, who is an eminent physician in this city.

He consulted with noted physicians here, and they decided that nothing could be done for me, except to put me in a plaster of Paris cast.

They thought that would do no good, but it was all they could recommend.

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Five of my vertebræ were worse than useless; abscess as large as my fist was at the base of y spine; a large swelling was developing into a mor; one limb was three inches short.

In that condition I was brought to Chicago.

They had talked of bringing me to the hospital, t the physicians said I could not stand the urney.

The day they were to put the cast on me, there re two physicians in the room.

They were almost ready to put it on when one them was called away by telegram. It was a ovidential interruption.

They said they would put it on the next day, t in twenty minutes after they had left the room, Little White Dove fluttered into my room, and lit my bed—it was LEAVES OF HEALING which me to tell me that Jesus the Christ is healing t, and of Dr. Dowie's work in Chicago.

I felt that it was for me.

I wrote asking Dr. Dowie to pray for me.

He sent a blank request for prayer.

I filled it out and sent it back.

At the day and hour appointed for prayer I gan improving, and kept on until I was well ough to be brought to Chicago.

They brought me to the depot at home on a cot.

I was carried in and put in the sleeper.

From there I was taken on a stretcher to e ambulance and brought to Home No. 3.

The next day, I believe, after I arrived, Dr. owie prayed for me, and I felt that Jesus was ing to heal me.

After he had laid hands on me in the Name of e Lord, there commenced a great struggle, as something inside of me, that held my breath, as tearing itself away.

The feeling was dreadful, and I became in-nsible.

I could not hear, or see, or speak.

It seemed to me as if I went to sleep, but im-ediately, almost, I awoke—and what a blessed vakening; I felt new life in me.

There was no pain and no aching; I had really vakened to health.

From that moment I have been rapidly improv-g, and now I stand before you with both limbs of qual length (I am standing flat on my feet); my ine, that was so sensitive that it could not be uched with a finger, without my fainting, can w be rubbed as hard as any one can rub it; the velling from the abscess and the tumor has gone.

The secretary of my uncle, who is also a phy-cian, looked at my back and said it was in per-ct condition.

The spine is all right; the tumor is all gone, d she could find no trace of either the abscess the tumor.

I have been up on the third story of Home No. several times.

I seldom lie down in the daytime to rest, and n walking about most of the time.

I am so happy, I cannot lie down; for I begin wonder if it is a reality that I can walk, and get to try it.

I cannot find words to praise the Lord for what e has done for me.

I will give Him my life's service, but that is so nall compared with what He has done.

I pray that this story of the Christ's Healing, essing and cleansing may do some one some ood. I consider Dr. Dowie the greatest blessing od ever sent to Chicago, and I hope that Chicago ill appreciate it.

Answering some questions concerning her uncle, iss Cody added: "Dr. David met me at the epot when I came here. He told my sister that y case was a hopeless one, and he said to me: f you are healed, I am bound to believe in Di-ne Healing.'"

Dr. Dowie interposed: "We have him now."

Miss Cody said the names of her physicians were Dr. N. B. Alter, Dr. W. W. Hartsell and Dr. J. H. Loughbridge, of Rensselaer, Indiana, and gave the address of her uncle, Dr. David, of this city, as 126 State street.

Dr. Dowie resumed: "I am sure we are all pleased to hear that.

"I never thought I should have a very high appreciation of a Cody, because I had a Cody (Colonel Cody, called also Buffalo Bill) across the road during the Fair, and he kept up such a din with his wild Indians, that we often regretted that we had put the Tabernacle here.

"But now we are glad that that handsome fellow is a relative of hers, and we are sure that Drs. David and Miller will confirm her testimony. I will ask her sister, Mrs. Jennings, to confirm the testimony."

Confirmation by Her Sister.

Mrs. Jennings said: "I met my sister at the depot, and was very much alarmed lest she might not live to reach the Divine Healing Home; but I praise the Lord that she is now well and strong.

"When I looked at her back I thought it impossible that she could be healed, and I cried all day; but the Lord has healed her.

"My little daughter was very ill with sore throat.

"I presume the physicians would have called it a case of diphtheria, but as soon as Dr. Dowie prayed for her she was healed instantly.

"She says now: 'I's well. Jesus healed me.'"

RECENT TESTIMONY OF MISS SADIE CODY.

ZION CITY, ILLINOIS, July 27, 1903.

DEAR GENERAL OVERSEER: "After nine years of perfect freedom from the terrible disease, of which God so marvelously healed me, in answer to your prayer, I desire to record the fact that the healings of God are permanent, if we obey and trust Him.

I have had many lessons to learn since that wonderful winter of 1894 and 1895, the year in which I believe the Devil discovered that you were the Prophet of God, for the way he looked after you made it evident that there was little else on earth worth his attention.

Though battle after battle raged, yet one lost sight of the conflicts in the victories piled up on victories, and in spite of the combined forces of evil, Divine Healing rapidly spread from ocean to ocean, and, thank God, it is here to stay.

Immediately after my healing, I thought how much better work I can do in the Methodist church than before, so I went home and regularly attended the Sunday services and the "weakly" prayer-meeting.

But although I was with them, I was not one of them.

I did not seem to help them, and I know they did not help me.

I could not see just what was the matter. I wondered something as Paul did: "Why should they think it incredible that God should heal the sick?"

I struggled on for years.

At last I found out what was the trouble.

God had not given my life back to be used in the Methodist church, but had given it back for Zion.

I have had the greatest joy in the last year, since I have been using my time and strength and my all for Zion.

Pray that I may be used more and more in the Extension of God's Kingdom.

I desire also to testify to a recent healing which was very remarkable.

On my way to the factory I had to climb over a box-car, and fell, very severely bruising my left side.

When I got to the office I could not raise my left arm.

Deacon Henry Stevenson prayed with me and immediately I had the use of it.

I had arranged to go to West Pullman that afternoon, so, thinking I was about well, I took 500 Zion Restoration Messages and went.

I was suffering terribly when I got there.

All night the pain in my side and around my heart was almost unbearable. The next morning an Elder came and prayed for me.

The pain all left.

About 2 o'clock I told my friends I felt like sitting up.

They helped me into a chair and almost immediately my heart stopped beating and refused to act.

They said that I was stiff and cold when they telephoned you at the Auditorium to pray.

They laid me down, and after a while my heart began to beat faintly.

God had again verified His promise, "The prayer of faith shall save him that is sick."

For three hours, my friends said, my heart was so weak that five or six minutes would elapse between the pulse beats, and cold drops of sweat stood on my face.

The exertion of whispering would cause me to lose consciousness, yet the Devil had not the power to take my life.

The gentleman of the house where I was visiting said the next day: "Miss Cody, I have seen a great deal of sickness and death, but I never had any one fool me as you did. I was sure that we were watching you pass away."

In a few weeks I was back in the office at work, and have not missed a day's work since.

The Devil thought he would stop those five hundred Messages being left in West Pullman, but there were over one thousand given out before I left.

My heart overflows with gratitude to God and with thankfulness to you when I think how twice, when the cold hand of death was clutching at my heart-strings, by your prayers and faith in God you have caused the Devil to lose his grasp, and I have been brought from bondage, misery and sorrow into health, happiness and usefulness.

Pray that I may be worthy of these great blessings.

Yours in the Christ, SADIE CODY.

Healed of Rheumatism.

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.—*Matthew 4:23.*

ZION CITY, ILLINOIS, March 10, 1903.

DEAR GENERAL OVERSEER:—I wish to send in my testimony to God's goodness in healing me in answer to your prayers.

At the time of my mother's healing in 1895, I saw that Zion was what I wanted, and after hearing your teaching I was converted and baptized.

I thank God for His many blessings.

He healed me of rheumatism in my arms, and of poison ivy on my hands.

Last December I was attacked with rheumatism in my feet.

I kept putting off going to the prayer-room and having you pray for me, and I suffered for it.

At last I went to a Tuesday afternoon meeting, and you prayed for me.

Since then I have been free from all pain.

I thank you and Overseer Jane Dowie for your prayers.

Praying that God will continue to bless you and your work, I remain,

Your brother in the Christ,

WILLIAM J. HARKNESS.

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He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE

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ZION CITY, ILLINOIS, SATURDAY, AUGUST 1, 1903.

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EDITORIAL NOTES.

JEHOVAH HATH ESTABLISHED ZION.

LAST NIGHT we crossed the great LAKE MICHIGAN, and have returned to our beautiful Little City, and to our work at HEADQUARTERS, after a few days' rest beside WHITE LAKE, our LITTLE GALILEE, on the West Michigan Shore.

WE HAVE had the pleasure of doing some little work by the way, ministering to our friends and neighbors.

We had the pleasure of the company of a number of our Officers and a Quartet from Zion Choir, with Miss Mary Mason, our Organist, at our service in Ben MacDhui last Lord's Day.

It was very delightful to hear their beautiful voices resounding in the large Tent and floating over the beautiful waters of White Lake in the SONGS OF ZION, and especially in the stirring, triumphant song, "THY GOD REIGNETH!"

WE RESERVE until next week our comments on the whole of the FEAST OF TABERNACLES, and many matters of importance to Zion throughout the World.

IT IS OUR PRESENT intention to preach in Shiloh Tabernacle every Lord's Day from this time until we go with ZION RESTORATION HOST to our Mission in New York, except on Lord's Day, August 26th, which we shall spend with our family at Ben MacDhui, and speak in the large tent there.

OUR BELOVED WIFE, Overseer Jane Dowie, and our son, Deacon A. J. Gladstone Dowie, will conduct the Services at Ben MacDhui continuously until further notice.

We say this for the information of our friends in MICHIGAN who desire to know of our movements there.

WE ARE LOOKING FORWARD with very much joy to the resumption of our work in Zion City to-morrow morning, in

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r delightful EARLY MORNING MEETING, and to the Joy of rvice for God in every Department of Zion every day of e week.

THERE IS A WONDERFUL exhilaration in the very atmos- ere of the City of Zion, and we note its wonderful progress en when away for a few days.

Even while we are dictating these Notes, our eyes fall upon Engine and train of laden railway cars running from the in line up to the site of the proposed SHILOAH TABER- CLE, probably containing Building Material, etc.

This line is a new spur of about a mile and a half from the in line, and this train is the first we have seen on it since formally opened it on Saturday, July 11th.

WE FIND that, during our absence, the great FIVE THOU- ND DOLLAR STEAM SHOVEL, which we are about to use removing the hard clay, to make way for the foundation SHILOAH TABERNACLE, has arrived, and we hope to set in motion on Monday next, August 3d, at 12:45 afternoon.

ON EVERY SIDE we hear the results of God's Blessing on is Word and Work during the FEAST OF TABERNACLES. We shall carefully note some of the things which God hath rought during that Holy Convocation still more fully ere e issues of the LEAVES containing the Reports of the FEAST all be completed.

BRETHREN, PRAY FOR US.

Subscribers, Read This.

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

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

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

By making yourselves familiar with these customs and emitting promptly you need never allow your subscription to apse.

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address ll letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

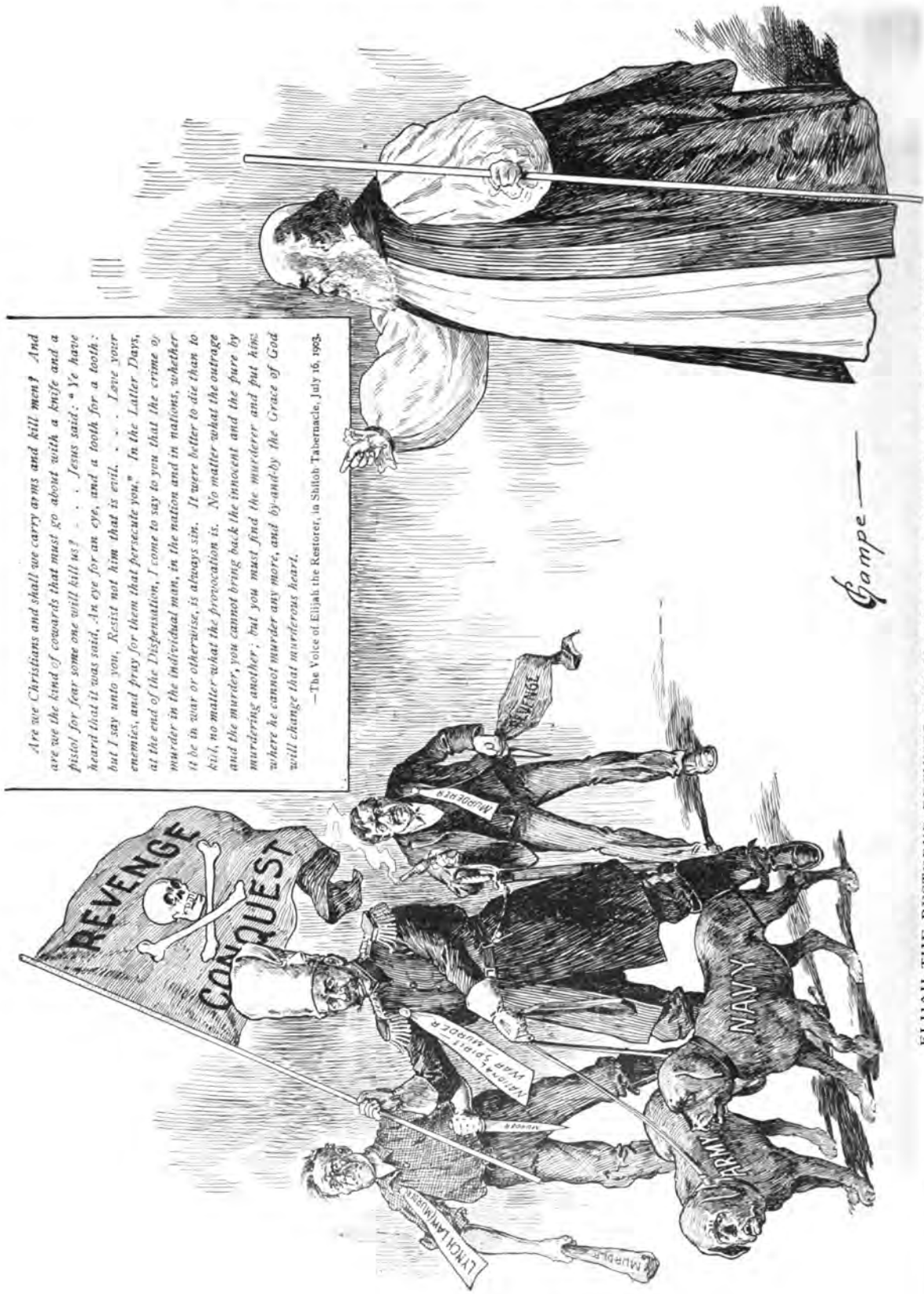
Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Are we Christians and shall we carry arms and kill men? And are we the kind of cowards that must go about with a knife and a pistol for fear some one will kill us? . . . Jesus said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil. . . . Love your enemies, and pray for them that persecute you." In the Latter Days, at the end of the Dispensation, I come to say to you that the crime of murder in the individual man, in the nation and in nations, whether it be in war or otherwise, is always sin. It were better to die than to kill, no matter what the provocation is. No matter what the outrage and the murder, you cannot bring back the innocent and the pure by murdering another; but you must find the murderer and put him where he cannot murder any more, and by-and-by the Grace of God will change that murderous heart.

—The Voice of Elijah the Restorer, in Shiloh Tabernacle, July 16, 1903.

ELIJAH THE RESTORER REBUKES THE SPIRIT OF MURDER IN MEN AND NATIONS.

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ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY S. D. W. AND E. S.

In flashes almost blinding, in thunderous words which appalled and struck terror to guilty hearts, the Message of the Prophet of God, Elijah the Restorer, was delivered at the Early Morning Sacrifice of Praise and Prayer Thursday morning, July 16th.

The subject was the Sixth Commandment; or, the Crime of Murder by Men and Nations.

Yet side by side with the awful trail of blood and crime left by nations and individuals as they have departed from God, there ran the pure stream of God's infinite love and mercy.

Shiloh Tabernacle, Zion City, Illinois, Thursday Morning, July 16, 1903.

The service was opened by the Congregation's singing Hymn No. 1, from the Special Song Sheet:

Holy, holy, holy! Lord God Almighty!
Early in the morning our songs shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!

The General Overseer then read from the Inspired Word of God in the 51st Psalm:

Have mercy upon me, O God, according to Thy loving kindness:
According to the multitude of Thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

It would have been better perhaps in reading this Psalm had I read to you the title of it.

It is entitled, "A Psalm of David; when Nathan the prophet came unto him, after he had gone into Bathsheba."

Few crimes ever committed by man so fully illustrate the horrible fact that "Lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death."

The Shameful Lust of a King Whom God Had Greatly Honored Brought Him Down From His Excellency into the Depths of Iniquity.

The shameful passion, not satisfied with coveting and stealing one of his greatest soldiers' wives, was added to by one of the most shameful attempts to hide his sin that can be conceived, and failing in that, he descended to deeper depths still and brought about the murder of Uriah the Hittite, the brave soldier and husband of Bathsheba, cruelly causing him to be abandoned on the battlefield, and to be slain by the foes of God and of Israel. Thus in a most criminal manner he brought about the murder of the man whom he had so cruelly wronged.

There were two years in which he never dared to enter into the sanctuary of God, because of this dreadful sin.



A Parable That Brought a Proud King to Repentance.

At last Nathan, the prophet, went to him, and, in simple language, told him the story of a stranger coming to a wealthy man's home, who had many flocks and large herds.

But instead of taking a sheep out of his own flock with which to entertain the stranger, Nathan told the king that this cruel man in Israel went to his neighbor, who had only one ewe lamb, a beautiful creature, which lay in his bosom, and was his delight.

This cruel man had taken the neighbor's one ewe lamb, and slain it and given it to the stranger to eat.

The king rose in his wrath and said, "As Jehovah liveth, the man that hath done this is worthy to die."

Then Nathan said, in effct, to David, "Thou art the man. Uriah had but one ewe lamb—the wife he had loved above all else—and you had everything that heart could wish. You slew his one ewe lamb. You sacrificed her for the horrible stranger, Lust, whom you entertained."

Then David fell on his face and besought the forgiveness of God.

This Psalm is the one that he wrote after Prayer, Repentance, Confession and Restoration; but let me tell you,

David Was Never the Same Man Again.

It was as if he had cut off his right hand.

The strength of David up to the time of that sin had been his purity, loyalty to God, his great, large-hearted liberality, and he was the faithful defender of all Israel.

Now he has become the basest of betrayers.

This is the penitential psalm of the convicted adulterer, murderer and betrayer of Israel and breaker of the Commandments of God.

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He never wholly recovered from that broken-heartedness.
He could never be the same man again.

Scars Left by Sin Cannot Be [illegible]literated.

"Johnny," a father once said to his son, "for every naughty thing you do, put a nail in that door," and little Johnny obeyed.

Papa came home at the end of the week and found Johnny weeping bitterly, for the door was filled with nails.

"Johnny," his father said, "for every day you do not disobey mamma and are good, a nail shall be pulled out."

Johnny was very good, and nail after nail came out.

When papa came home again, he said, "O Johnny, look at the door now. There are no nails there."

But Johnny's eyes were brimming with tears. "Ah, papa," he answered, "the nails are gone, but the marks are there."

Yes, and you can putty up the holes, and varnish them over, but the marks are there.

You can do certain crimes, and be forgiven. God will take out the nails, but the marks are there.

How much better not to do the crime, or commit the sin.

You can putty up the scars, and paint over them, and other people may not know that they are there, but they are.

The Marks of David's Sin Were With Him All His Life.

His family sinned and rebelled and went away from God.

When the king was dying the rebellion reached its height, and would have rent the kingdom asunder.

His sun set in the blood and fire of the rebellion.

Soon after his favorite son, Absalom, went to the Devil, and after Solomon's death his son Rehoboam tore the kingdom asunder.

The marks were there.

The marks are there still.

You can glorify God and rightly, for His mercy to David and to the chief of sinners, but the marks are there.

As Nathan said, "Thou hast given great occasion to the enemies of Jehovah to blaspheme," for the heathen and the infidel pick it up and fling it into the face of the Church to this day and say: "There is your David, a man after God's own heart, an adulterer and a murderer."

The marks are there.

The marks are there, left upon the Church of God to all generations.

May God grant that these marks may never be in Zion. (Amen.)

May God grant that Zion shall stand in faith, hope, love and purity.

Do not forget because God is merciful, that even when the sin is forgiven, the marks are there, and the consequences cannot be buried even with Divine Forgiveness.

God forgives the sin; but alas! the weary lost years, the terrible criminality of the example!

This cannot be blotted out.

The years in which David might have grown in grace, he went down in filthiness.

All Sins Against Man, Are Greater Sins Against God.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against Thee, Thee only, have I sinned,
And done that which is evil in Thy sight:
That Thou mayest be justified when Thou speakest,
And be clear when Thou judgest.

The Psalmist does not mean by this expression that there was no sin against Uriah, or the nation; but the expression which is something like this: "It is against Thee supremely that I have sinned. All the other sins are against Thee. When I wronged my neighbor, I sinned against Thee. When I wronged and murdered, I sinned against Thee."

There are so many people who do wrong to their neighbors, and do not realize that is against God.

Some think that they can be unkind to their brethren, and act in a cruel or wicked manner without sinning against God.

In all the sins we ever committed we have sinned against God; against the supremely kind and good Father.

So it seems as if it were all against God; against Him only, for He is the Defender and the Protector of all that are oppressed.

The Terrible Power of Heredity.

Behold, I was shapen in iniquity;
And in sin did my mother conceive me.

That is the bottom of it all—he was badly born.

The confession of David is a very terrible one to those who know and have any real conception of what these words mean, who understand the terrible power of a lustful heredity.

When one is the offspring of a sinful woman, and a yet more sinful man, and becomes victor, and conqueror over his hereditary tendencies, only God knows the awful fight that has to be fought ere he gains a final victory.

I do not believe this was said to put any shame upon his mother; but he had to tell the whole truth to God, and say that he was the inheritor of that terrible passion of evil desire.

When a man or a woman who is the inheritor of that passion, has fallen, the God of Infinite Mercy alone knows how many times that woman fought, or that man fought and did not fall.

God Alone Can Judge Righteously.

You do not know the number of times that the battles were fought and won. You only see the one lost.

But God knows, and He remembers.

He alone sees the demoniac heredity.

He sees the passion that came down from that mother, father, grandmother, grandfather, and away back through a terrible line of bloody men and sinful women.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior;
There is healing in His blood.

But we make His love too narrow,
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

He spared Cain, the murderer; He spared David; nevertheless, He said: "Thou shalt do no murder."

You cannot undo one murder by committing another.

You Cannot Undo One Crime by Committing Another.

The root of these crimes is in lustful heredity; it goes back to Eden where lust drove out love, when doubt destroyed faith.

Behold, Thou desirest Truth in the inward parts:
And in the hidden part Thou shalt make me to know Wisdom.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which Thou hast broken may rejoice.
Hide Thy face from my sins,
And blot out all mine iniquities.
Create in me a Clean Heart, O God;
And renew a Right Spirit within me.
Cast me not away from Thy presence;
And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy Salvation:
And uphold me with a free spirit.
Then will I teach transgressors Thy ways;
And sinners shall be converted unto Thee.
Deliver me from bloodguiltiness, O God, Thou God of my salvation;
And my tongue shall sing aloud of Thy righteousness.
O Lord, open Thou my lips;
And my mouth shall show forth Thy praise.
For Thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, Thou wilt not despise.

Remembering this, David begins to think of all the injury he has done Zion.

He had built up Zion.

He had composed and sung its sweetest songs.

He had delighted in the Glorious Service, and had been preparing vast treasures with which to build God's Temple.

Now he could not touch it; for he said, "My hands are full of blood! My son must build it."

But, Oh, he loved Jehovah and Zion!

He thought of the injury wrought by his awful sin; and how every youth and man in Israel, and every woman who had looked upon him as her protector, had been hurt by it.

O, God help you to pray for those who bear great authority that they may stand; for when they fall it is a terrible thing.

It is not that they hurt themselves merely or those that they sin against.

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After David had received forgiveness, his first cry was: "Do good in Thy good pleasure unto Zion."

That shows that the man had repented and turned to God.

Nevertheless, the marks were there.

They were on Israel.

Every youth and man knew of the King's awful crimes.

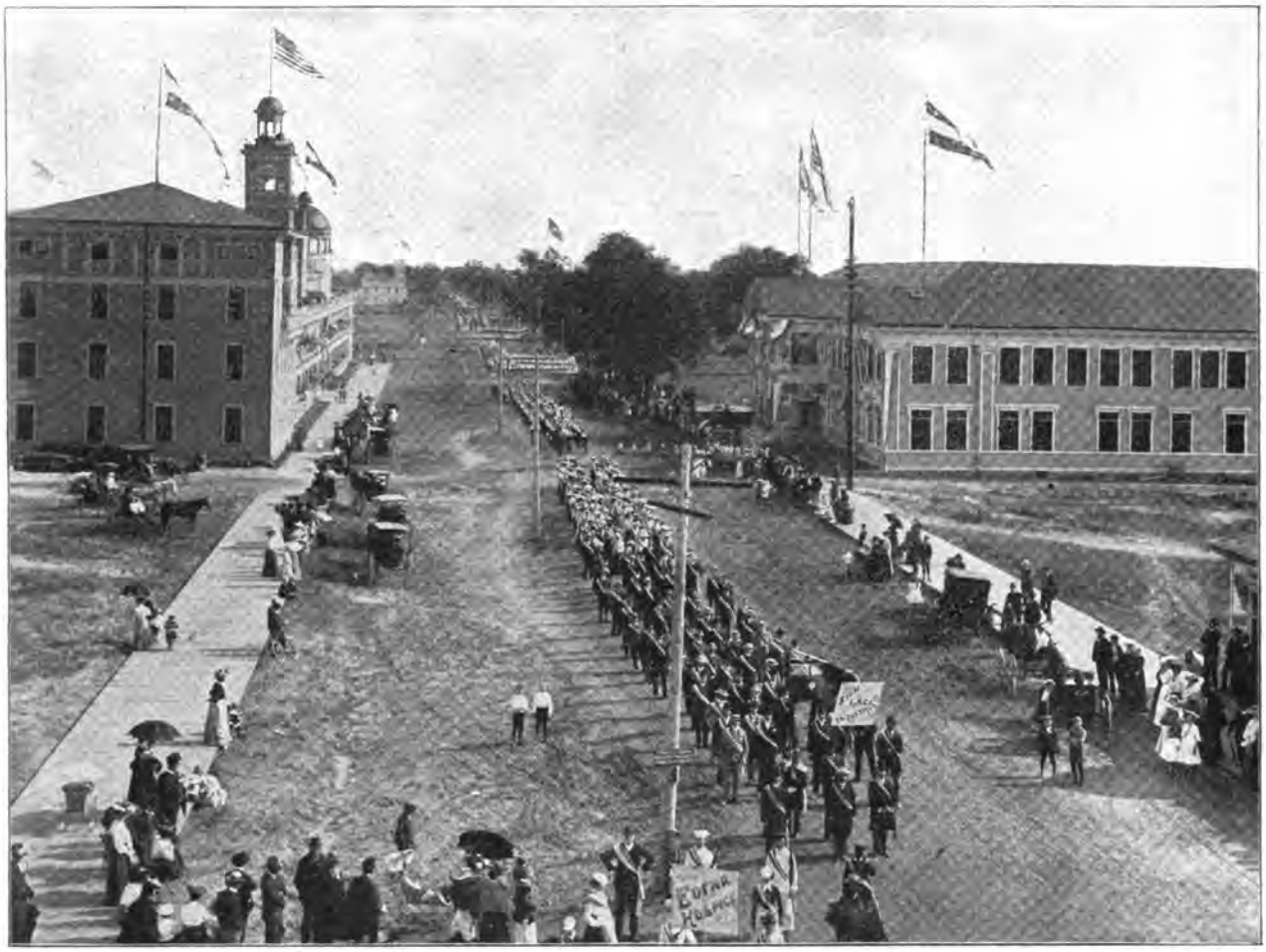
It encouraged wicked people to sin, and encouraged his own son Absalom in his sin, and led to terrible sin among his sons and daughters.

Oh! what horrible things are written as the result of that sin.

In the Sinless Paradise, where nothing could injure, was placed the purest, fairest, noblest man who ever trod this earth, save One.

He was made by God and from him sprang, by Divine Generation, woman, the fairest, sweetest, purest, loveliest of all women, save one; for greater than the first Adam is the Second, and greater than the fallen Mother Eve is Mary the Sinless Virgin, Blessed, Holy Mother of the Sinless Christ, sanctified in spirit, soul and body by the Holy Spirit.

But into the Paradise of God sin entered, for Satan had



PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES.

Zion Lace Industries Employees in Front.

On Elijah Avenue, between Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903.

Do good in Thy good pleasure unto Zion: Build Thou the walls of Jerusalem.

Then shalt Thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering: Then shall they offer bullocks upon Thine altar.

Prayer was then offered by the General Overseer, after which he delivered his discourse.

THE SIXTH COMMANDMENT; OR, THE CRIME OF MURDER BY MEN AND NATIONS.

INVOCATION.

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

The first crime on this earth was committed because of the sin of unbelief.

The Deepest, Darkest, Most Hateful Crime of All is Unbelief.

It is dishonoring God, not only by not following Him, but by absolutely disobeying Him.

broken through the watchers' lines. The angels who had been set to guard this world had been corrupted by the prince of hell.

In that wonderful book, lost to us, except in part, the Book of Enoch, the seventh from Adam, probably the oldest book in the world—the declaration is made that Satan entered by corrupting the watchers.

The angels had been set to guard this earth and Paradise.

They failed, and he entered.

The Prince of Hell Had the Power, and Has it Still, to Enter Into Corporeal Beings Upon Earth,

and so, seizing upon the creature that was nearest to man, the serpent, Satan entered into him.

The serpent, at that time, was the most subtle of all the beasts of the field, and possibly stood upright like a man, and spoke the language of man; for Eve did not seem to be disturbed when that voice spoke to her.

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The serpent was seized upon by Satan, and began the long course of lying words that ended in Eve's final seduction.

O, Beloved Women, Beware of Honeye Words.

Beware of a man who lies to you.

You should laugh in his face if he tells you that you are the noblest woman that ever lived.

If you believe it you are the biggest fool that ever lived.

Take care of the man who, actuated by passion, utters honeyed words that have neither love nor wisdom.

Take care of the woman who, actuated by passion, tells you that you are the noblest man that ever lived.

If any woman told me that, I would laugh in her face.

She does not know what she is talking about.

What would she know of the Sinless Christ?

What would she know of the Majestic Daniel?

And, beside, if it were true, it would be the saddest of all things for me to know it.

One of the saddest things is when a man knows when his own face shines, and goes to the looking-glass to see it.

Moses did not know it, although he had been with God, and his face shone.

The little child does not know; but his little heart is full of light and love, and his face shines.

When You Know That You Are Noble, Good and Majestic, You Have Gone Down.

The majestic man does not know it.

He feels his shortcomings.

He feels the imperfections of his past and even his present condition, and

> Ashes are on his head, and on his lips,
> Sackcloth, and in his breast the heaviness
> And weariness of life, that makes him ready
> To say to the dead under him:
> "Make room for me." Only he sees the dusk
> Of evening twilight coming, and has not
> Completed half his task; and so at times
> The thought of his shortcomings in this life
> Falls like a shadow on the life to come.

The men who walk close to God are the ones who, in the light of His Purity, know that flattering talk is sin.

But Satan flattered Eve.

He told her what was true: that she was the most beautiful woman on earth.

That was true, because there was no other. (Laughter.)

He told her that he had a sincere desire to see her elevated, and to be no more a woman but a godess.

At first she smiled; for she was quite willing to be a woman.

She was quite willing to take care of home when Adam went happily away to dress the garden and bring back the sweetest fruit, and to rejoice with him.

She was quite willing to study how to make the fruits sweeter, and the home brighter.

Oh, If Women Would Be Content to Be Women!

There is no empire so great as that of a mother.

Why does she want to go down into the streets to fight in politics with the men, the dirty politics of America especially, where men are like cards: the more you shuffle them the dirtier they get?

"But women in politics are different," you may say.

Not at all.

Have you not seen how women fight in their societies for the presidency of this and the presidency of that?

Have you not seen how bitterly they contest for the "honor" of being chairwoman—no, it is chairman; excus me, they would not say chairwoman, they would say chairman—of a committee for the suppression of something?

Do you not know how they evolve philosophies, in which they say that the highest form of humanity is woman, and that the coming man is a woman? (Laughter.)

Oh, the folly of it all!

Poor Eve at last began to listen, but somehow or other she did not tell Adam.

A Woman Who Does not Talk Freely to Her Husband is Lost.

A woman who would entertain any man or any serpent and not tell her husband, has fallen

One day she will be lost in the grip of the seducer who is winding around her his silken, serpentine coils while the music of hell is in her ears.

One day the serpent will tighten his coils and bite her, and she will fall, her veins full of the poison, her heart dead.

So Eve fell.

She did not trust her God.

She did not trust her husband.

She fell, and so will you, if you do not trust your God, and your husband, and want to be a goddess.

So man fell, for he loved her so that he was willing to share hell and death with her rather than part.

He did not trust God.

But failing, can you wonder that their first child was a murderer?

Can you wonder if he loved to torture animals?

A Beautiful Child Cursed Through the Murderous Sin of His Parents.

A mother once came to me and said, "Doctor, pray for this beautiful boy. He has a devil."

She told me terrible things concerning him.

The boy looked at me.

He had sunny blue eyes, and a head of lovely golden curls.

He stood up, a bold little man, while she told me of how he pulled the wings off flies just to see them writhe and die; of how he broke the legs of little kittens just to hear them squeal and howl.

She told me how he had become angry and gone to the cradle and tried to choke his little baby sister because she cried.

She told me that she could not trust a knife near him.

He laughed, for he enjoyed it all, and looked at me with a devilish look.

First she was holding to him, and I said, "Let him go."

"Oh, I dare not, Doctor," she replied, "he would smash everything in this room."

"He will smash nothing," I said, "let him go."

I was unaccustomed to his performance.

He jumped in front of me and looking straight at me said, "Well now, what about it?"

"Now you see how impudent he is," his mother said.

"Just leave him alone," I said.

I went on talking with her, keeping my eye upon him in the meanwhile, lest he should damage something in the room.

But I became very much interested in my talk with her, and he got out of her sight, when suddenly I felt a kick in a very tender part of my leg.

I jumped, and turned around, and there he was laughing at me.

He said, "I did it, did'nt I?"

I could scarcely help laughing, but my heart was sore.

He clinched his little fist, and said, "I could kill you."

"No," I said, "you could not."

She was going to slap him, but I interposed by saying, "No, it is not he; it is you."

I called an attendant, and had the child taken out, kicking, screaming and howling.

I said to the attendant after kissing the child, "take him out, and if he gives you any trouble tie his hands and legs. I will call for him when I am ready."

Then I turned to the woman and I said, "Madam, it is your fault."

"Where?" she said, "I love God."

"Madam, do not lie." I replied,

"Before That Child Was Born, You Hated Him.

"You wanted to kill your unborn babe.

"Madam! You tried to kill it, and you failed."

She fell back in a dead faint.

She was unconscious for a minute or so.

After Mrs. Dowie and I ministered to her, she drew a long breath, and said: "My sin has found me out. How did you know?"

It did not take much insight.

I had seen enough.

That child would have been one of the sweetest, loveliest of children; but she had hated him when he lay in her womb.

She was a murderer.

She had killed two before him. That was the third.

I said to her, "Send for your murderer of a husband."

He came, and I said to him, "You are worse than she. You conspired against God, both of you, you murderers!"

They repented.

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I have not had more joy in any part of my ministry than when several years afterwards I was baptizing at Niagara Falls in 1890, I had a lady come up to me, who presented her child.

She said: "He loves you very much. Ever after you prayed for him, the Devil went out of him. Now he loves his sister and his parents."

"I love you," said the little fellow, putting his arms around me. The Devil had come out; but it is not always so.

The Devil Is in Many Murderers Today Because Their Mothers Hated Them Before They Were Born.

The murderous spirit is born in them.

You pre-natal murderers! can you wonder that you have the spirit of murder in your homes?

You mothers who hated and wanted the other man's blood, when your husbands were killed in the War of the Rebellion!

The spirit of the murderer was there and went into your baby.

It is there North and South in this country, because many women of the North and many women of the South hated the one who killed on the other side and wanted blood for revenge.

There are some who want it still, and they will get it if they do not take care.

They wanted blood before, and they got it.

The nation that wants war will get it sooner or late.

If America Wants War, She Will Get It.

She will get blood up to the horses' bridles if she wants war with Great Britain.

Great Britain has a population of 500,000,000, and America less than 100,000,000.

Does she want war with Russia?

Russia can outnumber her by many millions.

Does she want war with Germany or China?

She can get it. But what shall the harvest be?

Will she evangelize the world by it?

Will she save humanity?

No. "All they that take the sword shall perish with the sword." Eve got blood.

Probable Reason Why Cain Was a Murderer.

I know not the entire story; but if I could trace how Eve would hate the serpent who had caused her to be driven from Paradise, and how the conception that came about at that time was "of that Wicked One" in all its essential, psychical nature, there must have thrilled through the little unborn being, the passions of hell and the murderous spirit.

You can imagine Cain's torturing human creatures, and pinching the little lambs to hear them bleat. I can imagine him, with his pride, heaping up the fruits of the earth, and kicking the animals to make them flee from his murderous eye.

One day, when the brothers were in the field, God rejected Cain's offering.

I can imagine how he told Abel the story of how God had said that sin lay at the door, and that if he did right his offering would be accepted; and Abel, who had received the grace of God, put his arm around Cain, perhaps, and said, "Cain, will you kneel and pray? Will you not ask God, who has told us that one day the Lamb of God would take away the sin of the world, to come and redeem us?

"O Cain, will you not pray? Will you not kneel and say: 'Jehovah, have mercy upon me?'"

He would not. He rejected him.

"I will not pray," Cain replied angrily, struck his brother one terrible blow, and, as the Greek word ἔσφαξεν (*espharen*) means "he cut his throat."

He fell and lay very quietly.

Then Cain, in an agony of fear, knelt down beside him and cried, "Abel, Abel, will you not talk? You are getting cold! O Abel, the blood is running! Abel! Abel!" and then fled.

But God found him.

He tried to wriggle out of it. But it was all in vain.

Abel's blood cried out against Cain.

Even then God did not kill Cain.

God said that if any one killed him terrible punishment would follow, and God sent him away out into the world with a "mark" on him.

The Christ Says That the Noblest Thing a Man Can Do Is to Die for Others, Not to Kill Others.

Moses said: "An eye for an eye, and a tooth for a tooth," but Jesus said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil. . . . Love your enemies, and pray for them that persecute you."

In the Latter Days, near the End of the Dispensation, I come to say to you that the Crime of Murder in the individual man, in the nation and in nations, whether it be in war or otherwise, is always sin against God.

It were better to die than to kill, no matter what the provocation.

No matter what the outrage and the murder, you cannot bring back the innocent and the pure by murdering another; but you must find the murderer and put him where he cannot murder any more, and by-and-by the Grace of God will change that murderous heart.

O David! How Could You Do It?

How could you, whom all the people of God loved so much?

Every woman trusted you with her daughter.

Every man trusted you with his wife; and in the battlefield Uriah would say, "What a noble man our King David is!"

O David, how could you do it!

How could you steal Uriah's only ewe lamb, defile her, and murder him?

O David, how could you do it!

God's prophet showed him his sin; and although David had himself said of the man that had taken his neighbor's ewe lamb, "he shall die," God did not say it of David.

God said: "Live! Repent!"

And then he wrote that penitential psalm that nearly breaks one's heart to read.

Blood for Blood Is not God's Law.

O David! David! The marks are there.

Yet God spared his life.

Paul was a murderer and gloried in Stephen's death, and these Pharisees who stood around the cross of the Christ and mocked Him, were they not murderers?

But the Christ said, "Father, forgive them for they know not what they do." And the dying martyr cried: "Lord, lay not this Sin to their charge!"

Are we Christians and shall we carry arms and kill men? Tell me?

Voices—"No."

General Overseer—And are we the kind of cowards that must go about with a knife and a pistol for fear some one will kill us?

Although I have walked through the "Valley of the Shadow of Death," many and many a time, I have never carried a deadly weapon nor allowed any around me to do so.

If God will permit my life to be taken, He can have it at any moment.

I Would Rather Be in Heaven Than in Zion.

Nevertheless, if I can serve God, I would rather go with the Christ to hell and clean it out than stay at rest in heaven.

I would rather go into the deepest depths of the cities, which are hells, and fight it out now, as I have, if God wants me there, than to go to heaven.

But to carry weapons and be afraid that some one would kill me, would make me despise myself.

I, whose life is hid with the Christ in God, afraid to be killed?

I accept the guardianship of your love, O Zion Guard, which stands around me mostly to prevent assasination by the lunatic who carries the revolver and the dagger.

A Mistake in National Policy.

The utterly insane Czolgosz—insane by his own sin—ought to be in an asylum.

What good was done by stamping out that poor, rebellious life?

But what good might have been done if he had been kept where God in His own mercy, forgiving him, could have restored him.

Then he might have told us something about the anarchists' clubs of America and Europe if indeed he knew anything, which is questionable.

Did any one find out what they had done?

Apart from its being a crime, I think that it was a mistake in national policy.

The best thing you could have done would have been to restore the brain power he had lost by self-pollution and many

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sins, and then to have had him state just where the anarchists were who inspired his awful deed.

The martyred President cried, "Don't hurt him!"

The Necessity of Guarding Lives Useful to Humanity.

The Anarchists' clubs remain, and their secret remains, and they are ready to put a dagger between the shoulders of the man whom they want to kill.

They put a dagger into the heart of the Empress of Austria as she was walking down to the steamer.

She was a lovely woman, and a broken-hearted one.

She was doing no one harm; but the Anarchists put the dagger into her heart.

The King of Italy was doing no harm, but they put the dagger between his shoulders.

Garfield was doing no harm, but a poor degenerate murdered him.

Lincoln was doing no harm; but they murdered him.

He loved all men.

No man wept more than he over the blood that was shed.

No man wanted peace more than he, and when he could have been the best friend of the South, a poor degenerate and self-conceited profligate murdered him.

So it is necessary to guard the lives of those who stand where they can be useful to men, for the Devil wants to kill.

But, if the guarding of my life was dependent upon the carrying or the use of deadly weapons, I would say, No.

No man must ever be killed for me.

I am more ready to die than an assassin.

Can I fear death and be fit to be the leader of God's people?

"Thou shalt do no murder" applies to the nation in war and to the woman who murders the unborn, who has the blood of the innocent upon her hand and to all who "hate" any of their fellow beings.

Ah, the women of America! blood is on their hearts; for they have destroyed thousands and tens of thousands of babies who might have been glorious men and women!

A Woman's Life Blasted, Withered and Wasted Because of the Crime of Murdering the Unborn.

A gray-haired woman with a lovely face came to me one day.

She had been weeping.

I was about to leave Sydney, and she had succeeded in getting a private interview.

She said to me: "Doctor, I was selfish. I was proud. I loved society, and I did not want babies; so I destroyed them one after another! one after another!

"Now my husband is dead; father and mother are dead; friends are dead; a large portion of my property gone; and there is no one to help me.

"I may have enough to live upon until I die—withered, withered, withered fruitless, childless, withered, and I have the guilt of the blood of these babies upon my heart.

"Doctor, do you think that God could have mercy upon me?"

I said, "Yes." We prayed, and I believe that God had mercy upon her, but the marks are there.

Of the babies who might have been her comfort and her joy in her old age, she had only the blood stains to think of.

The marks are there

Mothers of America, the marks are there!

They are there in your withered faces!

I say to some of you men who have connived at murder: The marks are there!

O God, cleanse us!

Cleanse this people from blood-guiltiness, O my God, and may even all sin and scarlet stains be blotted out; then some day You will take us where even the marks will never be seen any more.

The marks will not be there in the New Heaven and the New Earth wherein dwelleth Righteousness.

But, meanwhile, Do no murder.

It does not mean, thou shalt not kill, for the Paschal Lamb was killed, and the killing of certain animals for food is permitted.

The Fruits of the Earth Better Than the Flesh of Animals.

That cannot mean that you must never eat that which is killed; for the Christ Himself ate of the sweet Paschal Lamb; but let the killing be as little as possible.

Eat as little meat as possible, and eat of the living fruits that God has given.

They are the best.

I do not forbid you meat; but I say that you will be cleaner and sweeter and stronger without eating so much of it.

Even among animals, the strongest that lives is the elephant, great and terrible, and it does not eat flesh.

We who are so carnivorous, let us limit ourselves more and more, until at last we shall not eat so much of the dead but of the living things—the sweet fruits that God has given us.

This morning I drank the juices of fruit.

When I return, the first thing I will do will be to take my fruit and oatmeal.

When I have eaten these I shall care for very little else.

I know that I have a robust and powerful form, because I care but little and at times nothing for these animal foods.

Never Eat the Blood; That Is Life.

Do not eat the blood; for the apostles themselves in an epistle said that the churches should abstain from blood and things strangled.

Never eat the blood.

If you are to eat animal food, cook it well.

Never look on the blood or desire it for food.

Let us look to God and ask Him to make Zion strong with men like Daniel, who refused the King's food and ate the sweet fruits, and became the mightiest and strongest, the purest and noblest man, and the greatest prophet of his time.

Let us stand with those who could go through the fiery furnace.

They were not meat eaters.

They were strong and the fairest amongst the Persian King's household.

Let us stand for God, put aside blood and eat but little even of the meat that is slain.

Let us ask God to give us clean hearts.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right, no matter what it cost. Give me Thy Holy Spirit, and let me remember that the blood of Jesus was shed by man. Help us to be among that great peaceable Host who carry the Glad Tidings of Salvation and who obey Thy law and do no murder. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The Congregation then joined in singing Hymn No. 20, after which the General Overseer pronounced the

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.

CONFERENCE UPON THE WORK OF ZION RESTORATION HOST THROUGHOUT THE WORLD.

REPORTED BY O. L. S., R. K., AND J. S. B.

Words seem empty and meaningless in describing the most wonderful scenes enacted in Shiloh Tabernacle, on Thursday, July 16th, at the "Conference upon the work of Zion Restoration Host Throughout the World," with a special consideration of the Mission to New York in October and November next.

The General Overseer presided, and, at the meeting, administered the Restoration Vow to the new members of the Host, consecrating and separating to the work of God in Zion, by the laying on of hands, six hundred eighty-eight persons.

No pen can adequately describe the beauty, power and inspiration of this scene as this small army moved forward to the platform.

One was only twelve years old and another ninety-one years young. But the majority were in their prime, and all seemed full of vigor.

There was much to see and hear, but far more impressive

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than anything visible, was that spiritual power which entered in and became part of those who were privileged to take part or witness this never-to-be-forgotten scene.

Shiloh Tabernacle, Zion City, Illinois, Thursday Afternoon, July 16, 1903.

The services were opened by the Congregation singing Hymn No. 62:

In the harvest field there is work to do,
For the grain is ripe, and the reapers few;
And the Master's Voice bids the workers true
Heed the call that He gives today.

CHORUS—Labor on! labor on!
Keep the bright reward in view;
For the Master hath said,
He will strength renew;
Labor on till the close of day!

Overseer J. G. Excell read from the Inspired Word of God, the 10th chapter of the Gospel according to St. Luke.

Overseer J. G. Speicher offered prayer, after which Conductor B. M. Rice sang "That Old, Old Story is True."

The General Overseer then entered the Tabernacle, and greeted all with the Zion salutation, "Peace to thee!" to which the response came back, "Peace to thee be multiplied!"

After urging all present, who were able to do so, to come into Zion Restoration Host at once, and help in the work of God in Zion, the General Overseer pronounced the

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, O Lord, my Strength and my Redeemer.

The General Overseer then said:

"The Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began," have dawned upon us.

It is not a day, but you will notice that the expression is "the Times."

It is more than a day.

It is very clear to us that the Restoration Work begun now will be interrupted for a time by the Rapture; and when the Lord returns again, with those who are ready, and have long been with Him, He will come to reign.

Then the Restoration Work goes forward again throughout the thousand years.

One of the foolish thoughts of many concerning the Millennium is that when the Lord comes to reign every one in the earth will submit to Him.

They will not! But "He must reign until He has put all enemies under His feet."

There will be great conflicts.

Much Blundering Arises From a Misunderstanding of the Word Millennium.

A great many people imagine that the word Millennium has something to do with tranquillity, peace, and established government, and that the Lord will through all that period be acknowledged by all the earth.

The word Millennium merely means a Thousand Years, and you must not identify the word with something that it does not mean.

When the Lord comes He will reign One Thousand Years—that is for a Millennium.

At the end of that Period, the Greatest Fight of all will take place; because the Word of God says, in the plainest words, that after the Lord has reigned for a Thousand Years the Great Final Conflict will come.

Not until then will God's Government be fully established on earth.

In the 20th chapter of the Revelation of Jesus, the Christ, beginning with the 6th verse, it reads:

Blessed and holy is he that hath part in the First Resurrection: over these the Second Death hath no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.

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 ages unto ages.

If there is anything clear in language, it is this: that you and I are living at this period of the Dispensation when the Restoration of All Things has begun.

These are "the Times," but that period is not the End.

It seems a long time to look forward to the End of the Conflict; but a thousand years are as a day in Eternity.

I desire to say a few words to you concerning the importance of the Beginnings of These Times of the Restoration.

When the Christ Appears the Second Time.

God promised by the mouth of His own Son that the Christ of God would come again.

That next coming will be one in which He sets no foot on earth.

He comes in the clouds, and they that are ready go forth to meet Him in the air, and pass with Him into the Rapture.

The foolish virgins will not be ready.

I believe that the wise virgins will be found principally in the Christian Catholic Church in Zion and in Zion Restoration Host.

The wise virgins will be found following the lead of Elijah the Restorer, who must precede the Christ, the King of Kings and Lord of Lords.

Before the Rapture can come, Elijah's work must first be done.

Before the Great and Terrible Day of the Lord cometh, the word of the Christ Himself must be fulfilled, which says, that the Prophet of the Restoration, Elijah the Restorer, must come and begin the work of the Restoration.

The Times of the Restoration begin now.

The most important thing in all operations is a good beginning—a solid foundation.

That foundation can be laid only in Zion.

It cannot be laid in the apostate churches, who do not recognize any authority whatever, except the right of the individual member to go as he pleases and do as he likes; which in many cases is the right to be free to do all the mischief he can.

Some one may say, "Oh, no, Doctor! to do all the *good* he can!" Listen to me: the time has come to stop this separatist nonsense.

Individual and Separate Effort Will Never Do the Work.

You cannot meet force that is organized and powerful without the help of force that is organized and powerful.

The proof is in the fact that the more disorganized the church has become, the less and less effective has been its work; until now it is so ineffective that vast numbers of ministers and people have given up all hope of being able to overcome the power of the enemy.

They are waiting for some great manifestation that will do the work without any considerable effort upon their part.

We have come to set in operation, at the beginning of the Times of the Restoration, the powers that can accomplish it.

I will show you how rapidly they could accomplish it, if the Church were obedient.

Prosperity Can Only Be Accomplished by Unity.

Suppose for just one moment, that the Church as a whole were obedient to my voice as Elijah the Restorer.

The result would be this; that the children of the godly would be passing as rapidly into the ranks of the Church, and into this Organized Effort, as they were born and trained; for that is what they are doing in Zion.

I will not enter into all the details; but those who have followed my teaching from the Word of God, will see that Prosperity for Zion can only be accomplished by Unity in all lines—Ecclesiastical, Educational, Commercial, and Political.

The People of God Must Be a Unit to Be Strong.

"But can they be?" the world may question.

You see in this city the demonstration, such as the world has never seen before, of what God can do in two short years.

The demonstration has been going on, but you do not see a hundredth part of it; for Zion is stronger, by far, where you see it not.

The preparation through the Zion Literature has gone on throughout the world, until it is a simple arithmetical fact that over one hundred fifty millions, one-tenth of the entire population of the world, have read and probably have been influenced by it.

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That is a tremendous fact. But it is only a Beginning.

If the Church were obedient, her people would not drink one glass of intoxicating liquor; smoke one cigar; eat one bit of filthy food; would not patronize for a moment the theaters, balls and follies; would be able to so save its money and conserve its health and resources, so that within ten years the Entire Evangelization of the world might be accomplished.

This is a statistical fact; because if every ministry of the Gospel had only been attended with one-fifth of the visible blessing with which mine has been attended, there would not be an unconverted person in the world.

God will raise up, not so much from the older generation, although there are some splendid men and women in it, nor even so much from the middle-aged, but from the young, powerful men and women splendidly trained to do His work.

It is clear to the simplest mind, that if this geometrical proportion goes on, there are no limits possible, not even the limits of the globe, to the Evangelizing Power of Zion; because

Zion Solves Every Difficulty.

Zion provides a Full Salvation for Spirit, Soul and Body.

Zion provides an Ecclesiastical Organization which, while there is ample liberty for the individual, enables him to add his quota to the Organized Efficiency of the Whole in such a manner, that while his individual power would be insignificant, as it were, the unity with the Great Organized Host makes it a Tremendous Power; an Incalculable Power.

Therefore I greatly rejoice, dear Restorationists, in the fact that at the moment I made my Declaration as Elijah the Restorer on June 2, 1901, the Seventies were ready to spring to their feet, and with all their heart affirm their assent to the Declaration. That is the power today.

God's Blessing Cannot Attend a Work of Fraud and Imposture.

If that Declaration is false, then God has been a party to a huge imposture, answering our prayers for the Salvation, Healing, Cleansing, and Purification of the people, and the building up of the prosperity of this delightful and wonderful little City of Zion.

Do you for one moment imagine that God is a party to such a huge imposture as that?

The outside people have to deal with the fact that if it is not true, then God Himself has been a party to a huge fraud; because He has been making people to turn from Darkness to Light, and from Sin and Satan to God, under my leadership.

They have found through faith in Jesus clean hearts, clean bodies, clean lives, and have been greatly blessed.

Can you imagine that the Devil does any work of that kind?

Restorationists—"No!"

General Overseer—I know my heart, my own mission, and my own life as no one else can know it and I know I am true.

My bitterest enemy does not count me a fool.

A Grotesque Inconsistency.

Dr. Buckley is on the horns of his own dilemma, and according to his article in the *Century* I am a very remarkable man.

If I had chosen to be a Surgeon, he says, I would be one of the greatest surgeons.

If I had chosen to be a Captain of Industry, I would be one of the greatest.

I could be a "Morgan in Finance."

He goes on to say that if I had chosen to apply myself to military matters, I could be at the head of vast armies, and know how to handle them. He attributes to me such tremendous capacity, that if only a tithe of what he says is true, how could I be what his conclusion says, "either on the moonlit border of insanity, or an impostor?"

It is inconsistent with the mere suggestion of insanity, that I would be able to do these things.

It is absolutely ridiculous and inconsistent with the idea of imposture, since, as he says, I could have been so successful a man, by simply applying myself to any line of things that I chose.

Where was the need then at any time for imposture, and where is the need now?

I never boasted of this, but all my friends in Australia know that even when I was very young, I could make money where other people could make none.

As a lad I was phenomenal in that respect; holding an interest in a business when I was only nineteen years of age, and previous to that being the resident partner's confidential clerk in a very large concern, sometimes being entrusted with its powers of attorney.

When I was twenty-one years of age I was interested in business for myself, and had no difficulty in making money.

However, I know no greater fool than the man who applies all his capacity to mere money-making, or to any political power.

No Place in the Ranks for the Half-hearted.

Before you make your Vows, and I receive your Declaration and lay hands on you, I must first decide if I can receive them.

I certainly shall not, unless you are perfectly clear; because I shall not go into battle with those who are half-hearted, and who may give me a thrust in the back.

I do not want to be knifed by my own Host.

I want to know where you are, and where you stand.

When you took the Vow, you all read it and vowed that in the Name of God the Father, Son, and Holy Spirit, that you would be faithful members of Zion Restoration Host, and that you recognized me in my three-fold prophetic office as the Prophet foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer.

Do You Know What That Prophet's Mission Is?

That Prophet's mission involves the command that those who disobey shall be cut off from among the people.

It is serious business.

If I were you I should not get under this banner, and agree to obey, unless I meant it, because the Vow goes on to say that you promise to the fullest extent of all your powers to obey all rightful orders issued by me directly, or by my properly appointed officers, and to proceed to any part of the world.

I call your attention to this particular part of the vow.

Obedience, the First Requisite in Zion Restoration Host.

You can be members of the Church, but you cannot be members of the Host, if you do not understand what this means.

You promise that you will, as a member of Zion Restoration Host, proceed to any part of the world that I shall direct, and that all family ties and obligations, and all relations to human government, shall be held subordinate to this Vow, this Declaration, and this Promise.

Do you know where you are? I do not want to deceive you as to what this means: for you and I are standing in the light, and have concealments.

I have made it as plain as I can.

If I undertake the responsibilities of the Restoration, you must understand that in that enrolment, obedience to me, as the Prophet of God, takes the place of obedience to the President of the United States, if it is necessary in order to fully obey God. Do you understand that? Yes or no?

Restorationists—"Yes."

General Overseer—It does not matter whether you lose money or win it, or what any one will think.

If I direct you to proceed to any part of the world, you must do it, if you have to sell your coat to get there.

I will do my part, and not give unreasonable orders.

No one can ever say that I have kept back the resources of Zion in our Forward Movements.

I am sure Elder Lee knows that.

I shall do my part.

If there are those who cannot undertake to pay for themselves, and I think that they are worthy, and it is right, I shall see that they get there.

But, listen! The grandeur of this Host is this: it is a Host of men and women who give themselves, spirit, soul, body, time, talents, family, money, everything to God, and have confidence in the leader that he will not ask them to do an unreasonable or foolish thing. (Applause.)

Is that true?

Restorationists—"Yes."

General Overseer—I shall not be foolish, God helping me.

I know what we need in Zion.

I know what we can do in Zion.

Zion Restoration Host to Prepare for Annual Campaigns.

For the present time, while Zion City is being built, I may say that, while we shall do Restoration Work, and command it to be done through Zion Restoration Host in various localities, a Legion of Three Thousand members of this Host are being prepared for the New York campaign.

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We shall, by the help of God, educate it better and better.

Practically, we now have on one side of us, in Milwaukee, a half million people, and, on the other side, in Chicago, two and a quarter millions.

We have more than half a million scattered between these places.

Thus we have about five or six million people within a radius of one hundred fifty miles.

It is not very far to St. Louis or Kansas City, and it is not very far to other points.

We have within a radius of 600 miles about 15,000,000 people. Now and then we shall make an excursion into the cities within easy reach and into the lanes and highways and villages, and educate the Host in fighting in small areas.

But once a year I shall lead you to do something that all the world will wonder at.

I am now getting ready my plans for next year's work, and I may tell you, that it will open all eyes. They think that it is a great thing to go to New York with 3,000, but wait until they see what the Zion Restoration Host will undertake next year.

We shall descend upon an entire state, and hold it for God.

God will make the impression which only can be made by the Elijah spirit and power, and by the hosts of men and



PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES.

Zion Lace Industries Employees in Front.

On Elijah Avenue, between Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903.

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women whose hearts God has touched and who have their part in the same spirit and power. (Amen.)

Are We Willing to Sink Our Individualities Into this Great Unit?

The Restoration Host is the most vigorous thing in the Religious World today. The Pope of Rome has not dared to demand such a Vow as that which I have submitted to you as Elijah the Restorer. He could not get it!

The poor, foolish old fellow never imagined that he could lead a Host of God to do any practical work.

The other day when he had been *in articulo mortis* as they thought, and had taken the last sacrament, and they had anointed him with the oil in the ordinance of extreme unction, the old fellow, in the grasp of death, refusing to die, got up and called for Horace.

I have often wondered what he did when he got it.

I wonder if he was poking fun at the cardinals and invited them in and read to them one of the satires of Horace.

Horace Lived in the Most Licentious Times of the Roman Empire.

We who know something of Horace and his satires, and odes, know some of them to be records of filth intolerable.

No Pope has ever led the Host of God to victory.

Leo XIII. is, like Leo X., an elegant, cultivated heathen.

One morning he said, "I want my Madonna. I very much appreciate the Madonna of the Carmelites. I should like to live for her Feast."

Poor foolish man!

How many Madonnas are there?

The church of Rome has about a thousand Madonnas.

Zion Restoration Host, in this and every land and continent, is to be a Host headed, under God, by one man, that can be marched at the word of command, and made such a tremendous wedge, that, by the grace of God, it will smash the apostasies everywhere. (Applause.)

When We Have Finished the Tearing Down We Shall Begin the Building Up.

It was said about me, "Dr. Dowie does nothing but eternally smash things."

They did not know.

I was having sinners saved.

I was having the sick healed.

There was smashing of Evil going on, and it is going on still.

If you hear any one say that Dr. Dowie wants to smash the churches, you say, "Hallelujah, that is true! And he will do it, too!"

It is time that, as organizations, they were smashed.

A thing that is dead should be buried, should it not?

Restorationists—"Yes."

General Overseer—I love my people, but when I say that a thing must be done, it must be done.

I do not say a thing until I am clear that God has guided me.

I say that Shiloah Tabernacle must be built, and built it shall be.

Where is the money?

I am spending millions of dollars annually in Zion City as it is.

Surely I can get about $400,000 of that for God.

The "River of God is full of water," and the earth is full of gold.

God is reaching them up in the gold mines of Alaska, and blessing men everywhere.

God Has Made Zion Prosperous.

We are getting the gold here by buying land at from two hundred to five hundred dollars an acre, and leasing it for eleven hundred years at from three thousand to ten thousand dollars an acre; and then we are disposing of it very cheaply.

The proof of this is that there are none of you, who bought a lot a year ago, willing to sell it back to me at the same price.

I will buy the whole thing back today at the price you paid, and be glad to get it.

But I do not want it back.

I would rather you would have the benefit of it; because I want you to get a share of the prosperity.

It is far better in thousands of hands than in one hand.

That is the reason I will not take, as I might, a large portion of the increment of value.

I only take five per cent., and I do not take that out of the the City.

God has made Zion prosperous, but it is because we have worked together.

You believed what I said, and came, and invested, and worked

All over the world they are now believing what I say.

I believe that we shall electrify New York, and that God will save and heal, and cleanse and bless multitudes.

Then, after a good beginning they will want to see us again

I will not go back to New York next year.

I will go to another state, God willing.

We will begin at its capital, and so arrange it as to spread many thousand members of the Host over that state. We shall probably build our own Tabernacle there for the Mission.

At the rate we are now increasing in numbers, in five years we shall be able to talk of about scores of thousands of members of Zion Restoration Host.

When we number that many we can take Great Annual Excursions of the Host on every continent.

I shall send out the Restoration Host in all directions.

China Cannot be Reached Through the Popular Missionary Efforts

We shall cross the ocean, because I do not believe there is any other way to get hold of China.

The missionary operations have failed, and wherein we have followed in their track we fail.

We have to get China in a way that will make the Chinese know that coming into Zion means to come into an organization that will give them work and wages, home and protection education and religion.

Then we will get them.

Mr. Wu knows it.

He says, "You do that. Come! China needs you! Send more!"

His cry rings in my ear: "Send more!"

I see that I must first go there myself to see the situation, and Overseer Mason sees that too.

We all see it.

I will throw this meeting open for half an hour to the Restorationists who may have questions they would like to ask.

If there is any information which I have not given in the general instruction, I desire to know it.

No Unreasonable Demands Will Be Made.

A lady member of the Host—"I have no one to leave at home to keep house, and I have a husband and three children."

General Overseer—I will not send you to New York, unless I can get some one to take your place.

I have a letter from a lady who sends in $15 and says, "I cannot go."

I have letters from several who say, "We are too old to go; but we should be glad to take care of some one's children."

This Deaconess who sends in the fifteen dollars is an aged lady, and will take care of six children.

I do not have the time to see you all, but put your cases before the Recorder or the Overseers, and if, for good reasons, you cannot go, we will excuse you.

We shall not do ridiculous things; but you will continue to be a member of Zion Restoration Host, and we will do the best we can without you in New York.

I will not order you to do unreasonable things.

If a man has a wife who needs all his time and attention, I shall have that man stay with his wife, unless he can find some one to take care of her, and the wife is willing.

Have I ever given you any unreasonable orders?

Restorationists—"No."

General Overseer—Then trust me!

Elder Lee—"Might we not organize a Seventy to stay at home to take care of the stuff?"

General Overseer:—That is a good idea.

All of you who would like to stay at home and take care of the stuff, stand.

That is good, there are about thirty or forty standing.

Report yourselves to the Recorder.

That is a delightful Restoration work.

Restorationists Who Will Be Enrolled Upon the Roll of Honor.

I shall enrol you upon the Roll of Honor in Zion Restoration Host, if you take care of the children; because I tell you there is more self-denial in doing that than in going down to New York and having a good time, because we shall have a good time in working for the millions there.

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There is no fun about that work; it will be hard, but it will be joyful. I shall not permit Mrs. Dowie to do any work, except at the very first: for she must go off for her long vacation about October 21st.

Pray for her. Some of you looking at her may think she is strong. I do not want to grieve your hearts or my own, but she is very far from being as strong as she ought to be.

Will you keep praying for her?

Restorationists—"Yes."

General Overseer—She does some royal work.

She has not done better work than since our daughter left us for the better land.

But it has been work done with a broken heart, and it is a broken heart still.

I believe God will heal the broken heart, and bring us back from Australia, Asia and Europe with fresh strength for His service. I think we ought to get a little rest after sixteen years of hard work, do you not?

Restorationists—"Yes."

General Overseer—I wonder how much rest I shall have.

They are planning work for me in many lands, but I will not do all they plan.

My heart goes out to France and Spain and Italy; because

We Owe Much to the Roman and Italian Christians.

It was the great Latin Fathers who sustained the Church in its conflict with the heathen, and multitudes of them died for the faith. They are noble people at heart.

May God bring them back to Primitive and Christian Catholicity.

The Italians, French, and Spaniards have no real spiritual confidence in Rome, or in the Roman Catholic Church.

They are infidels.

We must take the Christian Catholic Church to them.

I do not forget, when in Paris, how a dear old Cardinal, who will presently be in the Conclave, put his thin, pale hand on my shoulder, and, looking into my eyes, said, "*Surintendant Generale*, you have placed the right word before Catholic; it should be Chrétiènne Catholique, not Roman Catholique."

There is that working in the Church of Rome which will disintegrate it.

It is already falling to pieces as an organization.

It cannot endure: for it has been, and is, full of sin.

Thanks be to God, there are in it, with all its follies, multitudes of men and women who desire to do right.

May God help us to show them the way!

Do you all vow, in accordance with the General Vow, that you will go where you are told to go, to the fullest extent of your power?

Restorationists—"Yes!"

Many Difficulties Easily Solved.

Another Restorationist—"I should love to go, but I do not know what to do with my babies."

A Deaconess, rising—"I will take care of the babies, if she will bring them to me."

General Overseer—There is a splendid Deaconess. That settles that baby question.

I shall have scores of "Baby houses" all over Zion City.

A Restorationist—"I should like to go, but I have so many duties in my work that I cannot get away."

General Overseer—Have you tried to get away?

The Restorationist—"I have often tried to get away for an hour or so, but could not.

General Overseer—Where are you living?

The Restorationist—"Sault Ste. Marie, Michigan."

General Overseer—Leave Sault Ste. Marie! It is time you were here!"

Overseer H. D. Brasefield—"Bring her down to Zion City! I want her!"

General Overseer—Overseer Brasefield says that he will give you something to do in Zion City schools. Will that suit you?

The Restorationist—"Yes."

General Overseer—I command you to come to Zion City.

All who, by the grace of God, will go to New York, stand. (Nearly all the Restorationists present rose.)

An aged Restorationist—"I may not be able to climb twenty flights of stairs every day, but I would like to go and climb a few."

General Overseer—God will give you fresh strength and will put a young man by your side who will climb the flights, and you can take the ground floor.

We have about 2,000 Restorationists registered, and with those standing I think that we can say that we have 2,300 or perhaps a little more, for New York. It will soon be 3,000.

In this Restoration Work we will do the work, then talk about it.

Let Us Have a Minimum of Talk and a Maximum of Work.

I shall expect the Restorationists, as far as possible, to be present at the first anniversary of the Host, on the 21st of September. I will not say that you must come, because many of you may not be able to come, and get to the meetings in New York, too; but I desire to do a good deal of actual drilling.

Elder Eugene Brooks—"Does your command extend to the outside missions?

General Overseer—Certainly, as far as it is possible.

If there is enough in a place, say Toronto, where you represent us, we will endeavor to arrange for a special excursion from Toronto, at something like the same rate.

I think that we can easily do it.

Elder R. M. Simmons—"What about we Elders on the Pacific Coast; do you command us to go?"

General Overseer—I command you to go, unless you can show a reason why you cannot.

I shall bring Zion Restoration Host from everywhere.

There are large numbers in California who have been saving their dollars and cents with the greatest pains, so as to go.

Of course they will spend a good deal more in coming here than they will in going to New York from here.

All Affairs Connected With the New York Mission Must Be Attended to at an Early Date.

Those of you from outside had better gather in Zion City several days before the Host goes, as there will be many things to be done. We start on the morning of October 14th.

You will have to be registered; have a photograph taken; secure a seat in the car, and arrange things and get your accommodations in New York.

You have no idea how much work we have in caring for you from the time you leave here until you get back.

I beseech you do not delay in your registration, because you will impose a tremendous task upon us if we have to prepare hastily for an additional thousand in the closing week.

I do not think that any of you realize what it is to take this Host to New York.

If we take 300 to a train, which is the outside we can put in Pullman cars, we will have to take ten trains to accommodate 3,000.

We shall go on eight different lines.

Zion's Thousands to Proceed in Perfect Order.

You hear of tens of thonsands going to one place, but they go any time and any way, and in a disorderly manner.

We go in an orderly manner, in Pullman cars, not more than forty to a car, and some less, where they take more accommodation and pay for it.

When these trains are loaded up here they will stop the traffic from Kenosha to Waukegan, which will have to be sent around by another line, so as to enable us to back up our trains on Wednesday, October 14th.

I have arranged to know where every train is every half hour.

A telegram will come to my private car telling me where you are on the Baltimore & Ohio, the Pennsylvania, the Nickel Plate, the Wabash, the Grand Trunk, the Michigan Central, the Lake Shore & Michigan Southern, and another line.

The railway authorities have agreed to do this for me without charge.

Some of you can go by way of Washington, and visit the Capitol, see the great scenes of the city, or go down the Potomac River to Mount Vernon.

Six hundred can go that way and six hundred can come back that way.

The remainder of the 3,000 will go by way of Niagara.

It is arranged that the trains will start in such a way that we shall all come into Niagara within an hour or two.

There we will get our breakfast and spend a long day, hav-

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ing time to run over to Niagara City, United States of America, and Niagara, Canada, and have a meeting.

Of course we will have a meeting, and I have agreed to fix the time at 11 oclock a. m., on Thursday, October 15th.

There will be a great picture taken by Mr. Lawrence, who will erect a photographic tower for the occasion.

We will leave Niagara in the evening and arrive in New York next morning, Friday, October 16th, at about 8 o'clock.

We will get into the cars of the elevated lines waiting for us, and will be set down almost at the doors of Madison Square Garden where breakfast will be ready.

There we will all meet, and count the sheep, and if any are lost, we will make immediate inquiry and have you found.

You Must Obey Orders.

Do you promise to obey orders?

Restorationists—"Yes."

General Overseer—You must have your photographs taken for identification.

Hundreds of members of the Host will meet us from Philadelphia, Boston, and many other points.

Some think that when we are all together the Legion of the Host in New York will not be less than four thousand.

Let us save our pennies, and be willing to do without many things if necessary.

You may think that the General Overseer never did without anything; but he has; and even now, although God is so good to me, I often do without, that I may be able to do for God.

All Zion to Help in the New York Mission.

There are some well-to-do people among us, who might find a hundred dollars, which would easily pay for the expenses of nearly four persons.

We shall be very economical.

We shall get the food down to the lowest cost.

I should like special contributions to be forthcoming.

Some one said to me, "Zion is making a great deal of noise."

I replied, "That is exactly what Zion spells, when you turn it around. It is N-O-I-Z." (Applause.)

When we march in our great Processional, with Zion White-robed Choir, Zion City Band, and the Drum Corps, it will be Z-I-O-N N-O-I-Z; and it will be a joyful and orderly noise.

We may countermarch the Guards with their Swords on.

The Sword that they carry in their belt is the Word of God.

Let us get many thousands of people converted before that time, and we may go down ten thousand strong.

Philadelphia asks if I will not come there when we get through with New York. And so do other Eastern cities.

I cannot go.

Do not try to induce me to do more than I can.

When I get through with the ten days in Madison Square Garden and then the four days of reorganization in Carnegie Hall, John Alexander Dowie and his helpers will need a rest.

I Shall Have Some Heavy Work on Hand.

I have to deal with Dr. Buckley, and that is no slight task.

Will you go to New York if you have to sell your coat?

Restorationists—"Yes."

General Overseer—I have sold many precious things in my time to do the Lord's work.

I do not want you to impoverish yourselves, but what is thirty dollars compared to what you would have to pay to doctors and drugs?

What is thirty dollars compared to what God has given to you?

Is it not a foolish thing to talk about its being a great sacrifice?

Those who are so poor that they cannot possibly pay, we will try to find the funds for; but I do not want to make that tax upon Zion's Storehouse.

I desire to be able to say in New York that my poorest man and poorest woman did his best or her best to get there.

I am proud of my thousands of modest, good-living girls.

As I looked at you yesterday my heart went out to you, Daughters of Zion; you are doing such a noble work.

We will consecrate ourselves afresh to God.

Restorationists, rise! 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, soul and body. Help me to keep the vow that I make to Thee, my God, and to Thy servant, believing in his three-fold mission as Elijah the Restorer, the Messenger of the Covenant and the Prophet of God. Help me to follow bravely, and if I die to rejoice that I am dying for God and for the Restoration of All Things to God. Help me to be willing to die and willing to live and suffer loss and pass through many trials, to take my part at the beginning in these glorious Times of the Restoration. I thank Thee that Thou art binding together South, North, East, West—thousands of hearts—to march as one, to carry the Message of Peace to every home in New York. Prepare me. Make me patient. Make me wise. Help me to be saving and to get ready. Bless him who speaks. Bless all his officers and all the varied industries. Let us do a glorious work and meet together in Shiloah a year hence to talk over the glorious year we have had, and prepare for another. For Jesus' sake. Amen. (*The prayer was repeated, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Restorationists—"Yes."

General Overseer—I am planning among other things, a beautiful color-card.

I desire you to take that beautiful little card—with the picture of Jesus standing at the door and knocking—with your Message, and feel that you are standing there for Jesus:

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

The General Assembly of Zion Restoration Host was then dismissed by the General Overseer's pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it; who will prepare you, and endow you with grace; and perhaps some of the humblest of you may be the means of reaching and winning some of the greatest of that great metropolis. The grace of our Lord Jesus, the Christ, the fellowship of the Holy Spirit, and the Love of God be with you forever. Amen.

The General Overseer then conducted the remainder of the service with only the part of Zion Restoration Host present who had not been previously set apart.

Separation of Six Hundred Eighty-eight Members of Zion Restoration Host.

The Vow was read by Elder Lee, the members of the Host repeating it after him, clause by clause.

The General Overseer then offered the following

PRAYER.

Father, hear the Vow, the Declaration and the Promise, and make Thy servant, to whom it was made as unto Thee, to be equal to the enormous responsibility of this great work. Father, help me that I may not faint, be discouraged, grow weary, or let my hands fall (Amen) until Thou hast made Zion a praise in all the earth. (Amen.)

Bless the dear Restorationists and make them to rejoice with me before Thy Throne in Heaven that we entered into these Covenant relations this day. Bless Elder Lee. (Amen.) Bless all associated with him in the executive work of the Host. Bless the Overseers. Bless Deacon Peters and his great work. Bless us all, and let Madison Square Garden be filled with the sacred consciousness of Thy Presence, Oh our God.

Father, we ask not only for the Holy Spirit's Presence; but the Christ doth say: "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." Father, we love Thee. We love to serve Thee even to the death. Make Thine abode in us. (Amen.) Let my hands be used in the Separation of this large company. O God, give me the strength for it. In Jesus' Name. Amen.

Charge to the Host.

Members of Zion Restoration Host, I charge you before God, the Father Almighty, to remember this Vow as one that is to be kept.

By the grace of God be very still, and send your Amens up to God while He fills this place with His power and uses my hands as the vehicle of power.

The General Overseer then consecrated and separated, by the laying on of hands, six hundred eighty-eight members of Zion Restoration Host.

The Doxology was then sung by the Congregation, after which the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is he that calleth you, who also will 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 SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY A. C. R. AND C. E. B.

God's law, higher than Sinai, higher than Israel, higher than the laws of states or nations today, is the Law of Zion as given by the Prophet of God, Elijah the Restorer, in his address on Friday, July 17th, at the Early Morning Sacrifice of Praise and Prayer, on the subject of the Seventh Commandment; or, the Crime of Adultery.

The Restoration of the first plan, the one Holy Union between one man and one woman, with clean homes, where Purity reigns and where there shall be no murder, is the high plane upon which Zion is set, and up to which every member must rise, was the declaration of the speaker, to which the audience, numbering thousands, responded with amens.

Shiloh Tabernacle, Zion City, Illinois, Friday Morning, July 17, 1903.

The service was opened by the Congregation's singing Hymn No. 4, in the Special Song Sheet:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

The General Overseer read from the Inspired Word of God, in the 1st Psalm:

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the Law of Jehovah;
And in His Law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
The wicked are not so;
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For Jehovah knoweth the way of the righteous:
But the way of the wicked shall perish.

The General Overseer then said:

Yesterday, as I looked upon the beautiful sight of the thousands of Zion Restoration Host who are going to carry the Christ's Message of Peace to New York, I thought of the results of the thousands upon thousands of visits they would make.

Yesterday I had the joy of setting apart six hundred eighty-eight members of Zion Restoration Host. (Applause.)

Thus far during the Feast I have received five hundred seventy-five into fellowship, and have had the joy of laying hands on hundreds of sick people.

Let us now read from the 5th chapter of the Gospel according to St. Matthew, beginning with the 27th verse:

Ye have heard that it was said, Thou shalt not commit adultery.

The Christ Did not Lower the Commandment, He Raised it Higher.

I desire you to be perfectly candid and take the Christ's words for what they mean.

He is repeating the Commandment of God, and not lowering it, but raising it higher.

But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Divorce is nothing else than a crime against the Law of God, if for any other cause than this one.

Not only does the man commit adultery if he marries again, that goes without saying; but whosoever shall marry a woman divorced under such circumstances, committeth adultery.

There Are no Exceptions to That Rule.

Therefore, if there are any here living otherwise than in accordance with that law, you have received your sentence—the Son of God declares that you are living in adultery.

I will now read to you another portion of the Gospel concerning the source of adultery. The 19th verse of the 15th chapter of St. Matthew:

For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings.
These are the things which defile the man.

Let us also read from the 19th chapter of the Gospel according to St. Matthew, beginning with the 3d verse:

And there came unto Him Pharisees, tempting Him, and saying, Is it lawful for a man to put away his wife for every cause?
And He answered and said, Have ye not read, that He which made them from the beginning made them male and female,
And said, For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh?
So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
They say unto Him, Why then did Moses command to give a bill of divorcement, and to put her away?
He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.
And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.
The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry.
But He said unto them, All men cannot receive this saying, but they to whom it is given.
For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it.
Then were there brought unto Him little children, that He should lay His hands on them, and pray:

He ended His discourse on Marital Purity, by at once receiving little children, and showing how much He loved them and the home.

The Man's Side of the Question Has Received the Most Consideration.

The mothers understood Him.

The disciples may have grumbled because they thought it was pretty hard on the man, although they did not think how hard it was on the woman to be suddenly put away by the whim of a man, who had taken her from her home in the days of her youth and beauty, and from happy surroundings, and then when he had grown tired of her, flung her out.

They saw only the man's side, and so it has been through the ages—the woman's side has been too often forgotten.

The Christ immediately turned to those women who were standing around, and had brought their little babes, and took the babes up in His arms, put His hands upon them and blessed them.

Then He said those lovely words, that we all remember so well, and which we shall use in connection with the Presentation and Consecration of the children to God in the service this afternoon.

Very closely connected with this passage is the 20th chapter of Exodus.

I have been reading to you the Law concerning marriage from the Words of our Lord Jesus, the Christ, and I shall now go back to the Command of God.

Our Lord Jesus, the Christ, Magnified the Law and Made It Worthy of Honor.

The most beautiful thing in the World, is the perfect Law of Jehovah.

The Congregation then repeated the Commandments of God from the 20th chapter of Exodus, beginning with the first and ending with the seventh:

Thou shalt not commit adultery.

THE SEVENTH COMMANDMENT; OR, THE CRIME OF ADULTERY.

INVOCATION.

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

TEXT.

Thou shalt not commit adultery.

The Human Conditions Under Which the Mosaic Law was Given.

It were vain for me to try to hide the human conditions under which the Law was given.

You know something of them; and yet I feel that even while living in these days of Christian Life and Light, you do not place yourselves in the condition of the people to whom this Law was first given.

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Four hundred years of slavery in Egypt had degraded the people.

They had come to the deep depths that are always the result of slavery—that horrible crime against God, by which man makes a brute, a beast, a chattel of his fellow man.

Do not think that it is only the colored man that has been enslaved.

Slavery is deep down in the hearts of all humanity.

Perhaps it may alarm you for a moment for me to tell you that there is slavery in this country, North, South, East and West, and all over the free lands of Europe, where slavery is supposed to be banished.

Slavery exists in a thousand forms, some of them far worse than when the African was a slave in the British West Indies, in the British Colonies in America, and subsequently in the United States.

Slavery Is Not Limited to the Colored People;

but the people of Israel were slaves for centuries, of the dark, swarthy African.

The people of God, the Israelites, were slaves of the black man; for many of those that ruled in Egypt, as now, were a dark and purely African people.

Do not forget that generation after generation of slavery begets all kinds of vice, and retaliates upon the slave-owner more terribly even than on the slave, of which we see the consequences today.

The blot of human slavery has always been wiped out in blood.

Blood! Blood! Rivers of Blood!

Slavery Is a Great National Crime.

If you keep any part of the people to this day in slavery, you degrade them; deprive them of education, and debauch them.

No nation that has universal suffrage can afford to leave them a debauched, degraded, enslaved and ignorant people.

They will revenge themselves.

They will rise up in their brutality and commit crime.

The white man will imitate their lawlessness and increase it a thousand fold more.

The crime of a negro here and there, even if there were five hundred such crimes tomorrow, is as nothing compared to the vice, debauchery, crime and murder that goes on among the white people of the United States.

No Slavery Will Ever Be Worse Than the Slavery of the Lawless Mob.

It is the worst kind of slavery.

A few days ago, men in Chicago could not carry on their daily business without being assaulted, and having their heads smashed by a misguided, frenzied and debauched populace.

The people of God had been slaves for generations.

The iron had entered their souls.

The slave was in them.

They had to steal when they wanted to be clothed and fed.

They had to steal to live.

They had the taskmaster's whip on their shoulders.

They had to make bricks without straw.

They had become debauched, and then to please their masters, their women had become adulteresses.

The Unutterable Shame of the White Men of the South!

You cannot wipe it out, because one-third of the colored population has the white man's blood in their veins.

You know where the rape and adultery came from. It was the white man.

Millions of them carry the filthy blood of these bad men in their veins.

There was no lynching for that, was there?

Audience—"No."

General Overseer—I never heard of the white man being lynched when the black women were raped and ruined, although it was done ten thousand times.

No, but God knows that the virtue of a black woman is as precious in His sight as the virtue of a white woman.

When He maketh Inquisition for Blood, that will be His standard of judgment.

He had made of one blood all men—the white, yellow, black, every one that walketh on the face of the earth, and He will make Inquisition for Blood unless there is repentance.

May God bring repentance.

The Utter Depravity of the People of Israel.

The people of Israel were, in tens of thousands of cases, debauched and profligate slaves, not knowing what virtue was.

What a tremendous thing it was for that Law of God to go forth from Sinai to a nation of debauched men and women—"Thou shalt not commit adultery!"

It was electrical.

The thunderings, lightnings, and flashings of Sinai were not more terrible than that! "Thou shalt not commit adultery!"

They were steeped in adultery!

They had never known anything else.

They were "a mixed multitude," immoral among themselves, and debauched by the Egyptians.

They were neither Israelites nor Egyptians.

They were a degenerate multitude and had to perish.

Their carcasses fell in the wilderness.

They could not enter into Canaan.

Their children, born in the wilderness, free from the adulteries and filthiness of their fathers, were the Royal Generation that fought the Fight of Faith, trusted in God, and conquered.

They were the ones to march around Jericho and see its walls fall by Faith alone.

May God give us such a generation in Zion?

It is very hard to deal with this "mixed" generation.

Yet, thanks be to God: for what He has done for them and by them.

Home Life Is not Unknown in Its Delightful Association.

This is true, not merely in America; for it might surprise you for me to tell you that there is, in some respects, more home life in China than in Anglo-Saxon nations.

The home life in China is, in some of its aspects, intensely beautiful. The love of parents for their children, in most cases, is very sincere.

Everything in Chinese philosophy and in Chinese tradition exalts the home, so that they love the father and the mother so much that they even worship them after they die.

They keep the bodies of their ancestors in their homes, and do not bury them for a long time, in some cases.

How they love the little children!

Let the very fact itself be seen in the fact that they toil early and late to support the babes that they oftentimes carry on their shoulders to their toil.

China is full of children.

There are many orphans, and I should like these orphans to be Zion's children.

Will you not help me to make them Zion's children?

Audience—"Yes."

General Overseer—I do not know what I can do with the older people, but I want to train generations of the children for God and Zion.

I love to see a land full of children.

It indicates true family life, and Purity to a certain extent, for the love of Chinese fathers and mothers for their children is so intense that in many parts of China they have the best kind of home life, from the merely human standpoint, in all the world.

One of the saddest things in America is the forsaking of homes for the living in hotels; and the bringing up of the children without home attachments and surroundings; especially is that becoming so among the wealthy classes.

In this so-called Christian land, where monogamy and marriage mean the same thing, we are apt to pride ourselves that polygamy does not exist.

I would rather that polygamy did exist than that the present conditions of promiscuous adultery continued.

Monogamy Unknown to the Israelites.

"Thou shalt not commit adultery" did not mean, under the ancient dispensation, that a man should have only one wife.

If that were so it would have been made plain, but it was not.

I shall not hide from you the fact that this was understood to mean that a man should be faithful to every woman that he married.

Do not forget that when the Christ was here on earth, vast numbers of His disciples had, in all probability, several wives.

There is no doubt about that, because, under the ancient law of Moses, if a man was a good Israelite he was compelled to marry his deceased brother's wife.

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It was his duty under that law.

He must marry her and raise up seed unto his brother.

He must take the children that were born of that wife, and restore to them his brother's estate, and care for them.

That was the law.

There is no use in saying that this law against adultery applied only to monogamy. It did not.

Monogamy was not enjoined among the Jews; but our Lord Jesus, the Christ, takes this law and lifts it higher, and gives it the interpretation that is its holiest and its highest, declaring that the Restoration must bring us back to the beginning, when there was but one man and one woman.

Thanks be to God, these are the Times of Restoration. (Amen.)

Monogamy is nowhere taught in the Bible except in the words of Jesus in Matthew 19:3-12.

Monogamy Is Nowhere Practiced in the World Except Where the Words of Jesus Rule.

You can live here in America and talk monogamy all you like, but the vast mass of the world knows nothing of monogamy.

What does British India, with its 250,000,000, know of monogamy? They would laugh at you.

What does teeming China and Japan know of monogamy? They would laugh at you.

What does the nearly 500,000,000 of the Mongolian race know of monogamy? They would laugh at you.

Polygamy is all over the world.

I am here as the prophet of the Restoration, to bring you back to monogamy, which God established "from the beginning."

We must go back to the primitive condition—to that which Adam and Eve lost for us in Paradise.

We must get back to the one Holy Union between one man and one woman (amen), for monogamy is the Law of the Christ and of God.

Adultery does not consist merely in criminal association; adultery consists in impure thinking.

Adultery consists in the impure thought that looks out of the filthy and damnably lustful eye, the filthy word, filthy suggestions and filthy handling.

Zion, the Days of the Slobberer Are Gone.

The days when a man may whisper sweet nothings and filthy, underlying suggestions to a woman are gone forever in Zion!

And lust songs, called by the world "love songs," with all their filthy suggestions, are heard nevermore in our streets, thank God!

Gone is the filthy theater, with all its indecent suggestions and filthy associations.

Its immoral drama never had a foot on Zion soil, and, God helping us, never will have.

Adultery and murder proceed out of the evil thoughts suggested in the theater in impure reading and communications.

You must reach the highest plane in order to fully understand this Law.

You must reach higher than Israel or Sinai.

It was a slow process to teach even the children of the Israelites that there should be purity, because they had never known it or seen it, with few exceptions.

There were Joshuas and Calebs, but even these were not monogamists.

No, not even Moses.

I will not go back to Moses. I will go higher. "We see Jesus!"

I will stand with Jesus, and no matter what Moses said about "an eye for an eye," or "a bill of divorcement," I stand with Jesus and say to you: Never murder, no matter what Moses says.

You can march, and go into the ambulance corps, but no man in Zion, throughout the world, will be allowed to remain in our fellowship, who draws his sword, rifle, or revolver and kills his fellow man.

He will have to march out and join the ranks of those whose mission is to slay.

The Lutherans can have him, or the Methodists. (Applause.) The apostasies all sing Te Deum for murderers; but Zion cannot.

He can be killed, but he cannot kill.

It is the same regarding adultery.

It is the underlying things you must care about.

It is the things that create adultery.

It is out of the heart that murders and adulteries come; therefore, in Zion we must have a clean heart to bring about the Restoration of the Pure Law of Marital Intercourse which He gave to Adam and Eve, and from which they fell.

The Oldest Law in the World.

The first Law of the world, the only Law of which we read in the time of man's innocency, was the Law of Procreation: "Be fruitful, and multiply, and replenish the earth, and subdue it."

God said that to man in the time of his innocency.

The first Ordinance was the Ordinance of Marriage, and the first command to them was that there should be fruitfulness.

It meant that the sweet babes should come, who always bring with them youth and innocence as sweet and fresh as, after the long dark night, the sweet sun, that rises up out of the womb of the darkness with the first beautiful hues of the morning.

So the ten thousand times ten thousand beautiful thoughts come into a clean man's and a holy woman's heart, and as they think of their babe the smile that flits over the happy faces of father and mother is a smile upon the face of the unborn.

These are the beautiful hues before the babe is born into the world, or a lovely woman into the home.

Then, when a babe comes into a pure Christian home, it is as if the sun had arisen, the darkness has gone, and all the night of pain is over.

Then joy follows, for a man is born into the world, or a lovely woman into the home.

When we get Pure Hearts, Pure Homes, and Pure Marriage, more, and more, and more, the joy of bringing sons and daughters of God into His beautiful world will go on throughout the eternities.

There will be the beautiful Law of Procreation without lust, damnation and the hellish passion that now makes a man to suppose that the manifestation of his love is some dirty, mean, continuity of fleshly and filthy embrace, worse than a beast.

It is out of the heart that these adulteries come.

Therefore the heart of the married as well as of the unmarried must be made pure.

I Call Zion to Purity and to Self-Control.

The fruit of the Spirit is first, love; and then, after seven other things, comes temperance, which in revision reads self-control.

When you begin with Divine Love it is unselfish, and when you end the enumeration of the Fruits of the Spirit it is Self-Control.

God help us all to control self, and to stand above the mean passion that would make us thieves, liars, cheats, adulterers, murderers, and everything base and bad.

I propose to see that there be nothing of it left in Zion.

If there be one man who has married a divorced woman who has been put away for the crime of adultery, he is an adulterer as well as she, and that marriage must at once be dissolved.

I do not care what the law of man says.

If you have put away your wife for any other cause and married another, you and she are both adulterers, and it must be stopped here and now, no matter what the consequences may be.

The children must be cared for, and you must care for them, but you must separate.

It is sin. It is adultery.

It is damnation, and will lead to hell if you disobey that Law.

There is only one thing that can ever justify divorce, and that is adultery.

If the adultery has been on the part of the man and the woman both, neither of them are entitled to a divorce, and a remarriage on the part of either is adultery.

You have no more right to get a divorce if you have committed adultery.

That is the Law of the Christ, which is more than the law of Illinois.

We Shall Obey the Law of God, No Matter What Any Other Law May Say.

May God restore clean, pure homes as "at the beginning."

No matter what it costs, let us get back to clean relations—to monogamy as "at the beginning."

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There is much fornication committed, where there is no actual criminal association, by unclean suggestion.

The man or the woman who would carry around an unclean picture, poem, song, or something that would be suggestive of mere animal association, is a dirty dog, a filthy brute, an adulterer in his heart, and has no place in Zion.

If you will tell me how to say it harder, I will say it.

I am not mincing words about this matter.

I mean what I say; and a man or a woman who by a song, a picture, a book, or a suggestion is carrying around any thought of that kind in their heart, mark them well, and let us know it.

We will have such kind of incarnate devils outside.

They have no place in the Christian Catholic Church in Zion.

Is that right?

Audience—"Yes."

General Overseer—"Out of the heart come forth evil thoughts."

I do not need to expatiate upon the terrible sin of adultery.

The Cause of the Horrible Murder Record.

There is at present an average of no less than thirty murders a week in and around Chicago.

Sometimes, in the Monday morning's papers, there are reports of ten murders for Sunday.

What is the cause?

In probably five out of every six cases, the cause is the disturbance of marital relations—the excessive lust of the husband or wife overmastering them.

They are often caused by the filthiness of young men and women seeking evil association, quarreling in the barrooms at midnight.

Women going home with their paramours, jumping from a bridge and being drowned, is a common thing.

Very frequently we read of a woman taking poison because the paramour has gone after another woman.

I would not hesitate to say that out of every thirty murders committed in Chicago an average of twenty-five of them are caused by lust and intoxication.

It seems to me that it is impossible to exaggerate the horrible consequences of filthy passions running wild.

What is it in foreign lands where adulteries are universal?

What is it where polygamy reigns supreme?

Unbridled Lust Means the Decay of a Race.

Take, for instance, Mohammedanism, where the highest reward is a heaven of harlots.

The Mohammedan who has fought for Mohammed and Allah, and who kills the Christian dog, even though he is killed himself, is promised a Paradise of Lust.

The consequence is, that nations that sin these sins of lust are perishing—rotting out.

The Latin races are rotting out.

The Latin races in Italy, France, and Spain are decaying, because of women and wine.

In Turkey and other lands, where Mohammedanism rules, the ruling classes especially, are rotting.

So it is in America, where there is no real restraint for lust.

I believe that one of the things that will be shown to the world, when we make up our first seven years' statistics, is that the highest birth-rate and the lowest death-rate in the world is in Zion. (Applause.)

Purity and self-restraint does not mean a diminished number of children; it means increased children.

It means more beautiful; more holy and healthy and happy children.

It means the very highest and the sublimest satisfaction; for then your wife is your friend, your sister, your lover, your associate in all that is holiest and best in your life, as my dear wife is.

Then if our darlings pass away they leave beautiful and noble memories and we know where to find them.

While they live, they are beautiful in their manhood and their womanhood, and they will impress humanity by their Purity.

God grant it!

It Is Worth the While to Battle Down Passion and Put it Beneath Your Feet.

You cannot rise to higher things except upon a dead self.

Every step you take must be by putting some evil under and rising above it.

You cannot get to the tops of the pyramids, except by going step by step.

We have a piece of land here from God, which we hold for God.

Generation after generation of the Christian Catholic Church in Zion will hold it for God.

It will be God's always.

Upon this soil we can say, "Thou shalt not speak, act, or do anything that makes sin. You shall not unlawfully embrace or slobber, and talk damnation and lust."

Time enough for you to have the sweet, holy privileges of marriage when you are married, not before.

The man who puts his hands on a woman and talks lust to her will find his way out of Zion City to Beer or Babel—Chicago or Milwaukee—that is where he belongs.

That is also true of the women.

Oh, women, do not do it!

From this time on, no one whose life has been governed by lust, no matter who he is, unless I can see the deepest and sincerest repentance, will ever be suffered to enter into the Christian Catholic Church in Zion.

They cannot have fellowship with us until I know that they are living lives that they must live to be sons of God, daughters of God, and citizens of Zion.

This place shall be pure, no matter what it costs. (Amen.)

However, I love and pity all those who thus sink, and Zion will help all who fall to the fullest possible extent.

A Question That Need not Be Asked.

If any of you have committed adultery, you do not need to ask me what you must do, I tell it to you now. Separate; give the woman everything, and be thankful to God Almighty that you have a coat.

Leave her all the rest to make home for the little ones, all the money, the house and everything, you dog!

You ought never to have married her!

Take a pure interest in her, be kind, love your children and let them know that they are yours, but separate.

We have had some beautiful instances of this, where they have separated, and one is in heaven now and the other left behind; but oh! how glad the woman was that when her paramour died he went to heaven.

I remember one man some years ago who separated thus, who used to visit her whom he had called wife every Sabbath day and take her to the Auditorium as if she were his sister.

He was proud of his children, and they loved him; but he did not live in sin any more.

One evening, after the Auditorium service, he was taking supper with them, as he often did, when all at once he said: "How happy I am, Mary, that now we sin no more," and with those words his eyes closed and he fell back in his chair.

When she came to him a smile of happiness was on his face, but his spirit had gone to God!

Oh, if they had been living in sin, what an awful thing it would have been; but they had sinned no more and were saved.

I say to you: Sin no more.

The Congregation then rose and sang the hymn "Sin No More."

CONSECRATION PRAYER.

My God and Father, in Jesus' Name set me free from defilement of flesh and spirit, and from this moment let there be no more unclean thoughts, words, deeds, or disobediences to Thee or Thy Law. Help me to be pure, through the blood shed for me. Make Zion pure. Help us all to keep it pure and to be a pure people, that when we go to other lands, the World, the Flesh and the Devil shall not be able to point to one member of Zion Restoration Host that is other than pure. Help us to forget the past. Let every evil be put away now at whatever sacrifice, throughout Zion everywhere. For Jesus' sake. Amen. (*All repeated the prayer, clause by clause after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

The audience then sang again the Chorus of "Sin No More," after which the General Overseer pronounced the

BENEDICTION.

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

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THE ORDINANCE OF THE PRESENTATION AND CONSECRATION OF YOUNG CHILDREN TO GOD.

REPORTED BY S. E. C., O. R., AND O. V. G.

The Ordinance of the Presentation and Consecration of young children to God was conducted by the General Overseer, assisted by Overseer Jane Dowie, on Friday afternoon, July 17, 1903, while a driving rain storm, the first during the present Feast of Tabernacles, beat down outside.

Rain does not stop Zion people from attending a meeting, especially when the General Overseer is known to conduct the services, so that when the opening hymn, "Come to the Savior," was announced, the ground floor of Shiloh Tabernacle was well filled with the children and parents, to give thanks for God's goodness to them, and to consecrate the young lives He so graciously gave them.

Shiloh Tabernacle, Zion City, Illinois, Friday Afternoon, July 17, 1903.

The services were opened by the Congregation's singing Hymn No. 407.

Overseer Jane Dowie then read from the 1st chapter of the Gospel according to St. Luke, beginning at the 57th verse, and continuing to the end of the chapter.

Overseer Mason then offered the general supplication, after which the General Overseer prayed for the sick and the sorrowing.

WHAT THEN SHALL THIS CHILD BE?

INVOCATION.

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

TEXT.

And they that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel.

The story of the birth of John the Baptist is a wonderful story.

Zacharias and Elizabeth "walked in the commandments of the Lord blameless."

They were good people, but they were very old, and Zacharias even laughed when an angel told him that his wife should be a mother and that he should call the child John.

It does not do to laugh at an angel—a Messsenger from God.

He laughed and was dumb until the child was born; and then, when they were wrangling about his name, he called for a writing tablet, and wrote: "His name is John;" and instantly his tongue was released.

John the Baptist Was a Wonderful Child.

Yet I dare say that there were many who wondered that John the Baptist should have been so carefully trained for thirty years, and then have only eleven months of ministry, and be cruelly put to death.

"A wasted life!" some might cry.

No! No!! No!!!

He was Elijah the Preparer; and if he had done nothing else than preach repentance and bring the multitudes to Baptism; if he had done nothing else than baptize the Christ of God with the visible Presence of the Holy Spirit, and the audible Voice from the Father; if he had done nothing else but cry, "Behold the Lamb of God, that taketh away the sin of the world," he would have fulfilled a Great Mission.

You say, "That was a very exceptional case. My child may not be anything great at all."

Who can tell?

However, the important question is not the greatness of the child, but "What then shall this child be?"

Everything, My Brothers and My Sisters, Lies in Your Training of the Child, Under God.

Oh mothers, you may be rocking the cradle of a child born to win empires for God; or some humble, sweet woman is hidden in that baby girl who shall herself rock the cradle of a child who shall be a mighty man or woman of God.

But do not let ambitions even for great, good things fill your hearts so much as the ambition that your child shall be good, holy, pure, and a blessing.

Who could have imagined that Elizabeth's little baby would be the mighty Preparer in the spirit and power of Elijah?

I am sure that my mother had no conception that her son would ever have wrought what God has so condescendingly wrought through me.

She never dreamed that in future years and in distant lands, her son would do the work that God has given me to do; nor did she know anything of the Prophetic Office to which God has called me.

It was different with Elizabeth and Zacharias.

They were forewarned and foretold, and they prepared their son.

God has many ways of preparing men.

He prepared me just as He is preparing you for your work.

Zion's Children Born Under Most Favorable Circumstances.

I believe that these children of Zion which you present to me today have been born under the most blessed circumstances possible in the birth of any child.

What a wonderful thing that your child is born for the first time on God's earth upon the soil of a city where every inch of it belongs to God; where not an acre, not a foot has been sold, but only leased for one thousand one hundred years.

I hold, and my successors hold, and the Christian Catholic Church in Zion throughout these eleven centuries will hold, this land for God and you.

Your successors will live upon it if they fulfil the Covenants, but not otherwise.

I do not think that there has ever been such a land as this.

No, not in the ancient times, for they quickly went away from God, and never did they take the pains to secure legally the land for God as we did; because we placed it beyond our own power to make it ours. This land is God's in perpetuity.

It is often forgotten; nevertheless it is a wonderful fact that this child which you present, if born in Zion City, has been born in a most wonderful City—the First Zion City since Zion at Jerusalem was destroyed nineteen centuries ago.

There are a number of little places called Zion; but there is no other Zion City, so far as I know, in America—no other Zion in the world which has a population of one thousand.

I am delighted to see you, dear Elders, Evangelists, Deacons, Deaconesses, and other officers from our distant stations, present your children, for, like those whose children, born under the Stars and Stripes in distant lands, are American citizens; your babes are Children of Zion.

The Future Possibilities for Zion Children.

Many mothers come to captains of ships and say: "Let me stay under the flag of your ship, that my child may be born under the American flag, and may thus have a chance of becoming President of the United States."

Every mother has thought it possible for her son to be President.

All those who have had children born under the Zion flag are the same as those who have children born in Zion City.

They all have an equal possibility of attaining the highest offices in Zion.

Your children have a future.

I do not know what that future will be.

We now have Overseers in distant lands sending us back thrilling accounts of what God is working through them.

What will it be in a few years?

Our little city itself is a baby city, only two years old; but what a wonderful baby of two years!

Two years ago there was not a single lot of land alienated; and it is only one year and eleven months ago since the first house, proper, was built.

If a baby city can be so, what can your little baby be?

I Rejoice That They Are Born Under the Banner That God is Glorifying Everywhere.

There is no reason why you should not have in these babies the finest men and women that can be grown upon God's earth.

In Zion City we are already providing an education second to none in the primary, secondary, and higher departments.

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We have four large schoolhouses, and the first section of Zion College building.

The first substantial stone building that I have built in Zion City is a section—a little less than a third—of Zion's Educational Institutions and costs over $150,000.

The children in Zion are loved and cared for.

They have their places in the Church.

They are recognized from the beginning as belonging to God; and are early gathered into the fellowship of the Church.

Now they soon are going to become a Zion Junior Restoration Host.

Thus from the very beginning, the children will practically become members of the Church, giving their hearts to God, and marching under Zion's Banner.

I believe that they will not need conversion in the way that so many do now; for their little hearts will be regenerated by the slow but loving and sweet processes of the Holy Spirit in Zion's Home and Church Life.

They will know nothing else than that they are children of God, and have a right to march in Zion Restoration Host as children of God.

I should almost like to be a child myself and start anew in such a place and under such circumstances.

But the next best thing is to give the babes a start and do what I can.

What manner of children will these be?

I cannot tell. I can only say that these children will grow and wax strong in spirit, until the day that they will be shown by God to Israel and take their places in His work.

Be Ambitious For the Children to Be Good.

Tnat is the great thing!

Do not bother about their being clever.

Do not stuff the children; do not cram them.

Do not cram them with too much food, which is bad for them; and do not cram their brains.

Zion City is itself an education.

Do not be discouraged if they do not show great capacity at first.

Some of the greatest men and women in the world could not talk until they were seven years old.

Some of the brightest men and women the world has ever known were counted fools.

I could tell stories by the dozen of people examining the heads of bright children and shaking their heads and saying, "Alas, alas, that this child should have been born a fool."

That was said of Sir Walter Scott.

They shook their heads and said: "Poor, miserable, misshapen brain. Here is a poor fool born into the world."

He was one of the brightest poets and writers of the eighteenth century; yet according to some he had the head of a fool.

From a phrenologist's point of view it was a fool's head.

Beloved friend, do not be anxious about your children.

Do the best you can for them, trusting God for them every hour.

The Care of Children a Sacred Charge.

I will not lay hands on one of these children nor consecrate them to God unless you promise, God helping you, to pray with them daily at the Family Altar, morning, noon, and night, presenting them to God, so that they shall never go out of a prayerless home into a godless world.

How could you wonder that they should go to the Devil if they were to go out from a godless and prayerless home?

I require you to make your Vow that you will raise these children in the nurture and admonition of the Lord, and never miss when with them, the family altar; that they shall sing the praises of God and pray and read His Word; which is to come before everything else.

There is to be time for prayer if there is no time for business.

There will be time for business; because in the home where God is thus honored there is time for everything.

Charge to the Parents.

The parents then rose and received the following charge from the General Overseer.

I charge you, before God the Father Almighty, Maker of Heaven and Earth, and Jesus, the Christ, His only Son, in the presence of the elect angels and of this company, that you will tell me the truth in the matters whereof I now inquire.

In so far as you know your own hearts, are you at peace with God, through faith in Jesus, the Christ, my Lord? Can you say, I am?

Parents—"I am."

General Overseer—Are you determined to live a godly life by His Grace? Can you say, I am?

Parents—"I am."

General Overseer—Do you vow that you will bring up these children in the nurture and admonition of the Lord? Can you say we do?

Parents—"We do."

General Overseer—Can you promise, God helping you, that you will establish the Family Altar, and that one or both will cause these children to sing God's praises and read His Word as soon as possible, meanwhile that you will present them to God. Will you present these children continually to God in prayer, God helping you. Can you say, "We will?"

Parents—"We will."

General Overseer—Now these Vows being made, it is sufficient.

PRAYER OF CONSECRATION.

The grace of God, our Lord Jesus, the Christ, be with the spirits, souls and bodies of these babies; and grant that through the Consecration which they now make who present them, and that the Consecration which I now make to Thee, the blessing shall come; and that to these children shall be imparted the grace they need. Spare them to live for Thee. Protect them from disease and harm. Guide their feet through all the slippery paths of youth, and by-and-by take them into the Zion above. For Jesus' sake.

Thereupon each child was presented for Consecration and was blessed by the General Overseer in the following words:

In the Name of Jesus, by the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father, I bless thee.

One hundred and five children were thus consecrated.

The service was then closed by the General Overseer's pronouncing the

BENEDICTION.

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

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY O. R., S. E. C., O. V. G., AND A. W. N.

"Cease robbing God!"

This was the burden of the teaching of Elijah the Restorer, on last Saturday morning, when he spoke on the Eighth Commandment; or, the Crime of Stealing,

It was a straightforward, plain-spoken, uncompromising declaration of the Truth of God, and of the universal application of His Commandments.

The meeting closed with a very earnest prayer of Confession, Repentance and Consecration, in which the more than five thousand people present joined.

Shiloh Tabernacle, Zion City, Illinois, Saturday Morning, July 18, 1903.

Services were opened by the singing of Hymn No. 7, of the Special Song Leaflet:

Soldiers of Christ, arise,
And put your armor on:
Strong in the strength which God supplies,
Through His Eternal Son.

The General Overseer then read from the Book of the Prophet Malachi, 3d chapter, beginning with the 8th verse, reading to the 10th verse, commenting as follows:

Bring ye the Whole Tithe into the Storehouse.

I will pause, not to expound, but to impress upon you that the command is not to take your Tithe and spend it as you like.

You Have No Power Over Your Tithe.

You cannot dispose of it as you please.

The Whole Tithe must be put "into the Storehouse."

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Of course, if the Storehouse is full of thieves, that is another matter; but I do not know that, even then, there is any alteration in the Commandment: "Bring ye the Whole Tithe into the Storehouse." That is the place where God wants it.

If we had the Whole Tithe in the Storehouse, there would be no question as to what we would be able to do.

I desire to impress this upon you.

The General Overseer continued reading from the 10th through the 12th verses.

He then said, What is the Commandment for this morning? Audience—" 'Thou shalt not steal.' "

The General Overseer then offered prayer, followed by the chanting of the Disciples' Prayer by Choir and Congregation.

THE EIGHTH COMMANDMENT; OR, THE CRIME OF STEALING.

The General Overseer and the Congregation then repeated the first Eight Commandments.

INVOCATION.

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



PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES.

Vehicles of Zion City Fire Department in Front.

On Elijah Avenue, between Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903.

General Overseer—I think we would better start with God.

Stealing From God Is the Greatest of Crimes.

Elder Graves will sing a wholly original Zion composition. They do not dare sing this in many churches.

They do not dare to tell the truth about it. Moreover, there is no use in sending the Tithes into a Storehouse full of thieves.

Elder Graves then sang the verses, from the 8th through to the 12th, of the 3d chapter of Malachi. The Congregation then sang these verses after the Elder.

TEXT.

Thou shalt not steal.

Humanity's Selfish View.

This Commandment is almost continuously thought of in connection with man robbing man; and stealing, in the common understanding, is depriving your neighbor unjustly, maliciously, wickedly, of that which is not yours, and appropriating it yourself.

It is just like fallen humanity to look at the thing wholly

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and solely from the point of view of self, and man, and earth, and time.

I direct your attention to the view of the Commandment as regards God and Heaven and Eternity, and its bearing upon all that concerns your highest nature and eternal interest.

Robbing God Cause of Church's Weakness.

I am profoundly convinced that one of the great reasons for the poverty and misery of the Church of God, is the fact that God is continuously robbed.

I do not wonder that the church has so little impressed this view upon its membership. Its leaders have themselves, in tens of thousands of cases, been the most shameful of thieves.

I do not err in saying this, nor is it set down in malice.

Forget not that our Lord Himself, in the Temple of God in Jerusalem, said on that morning when He entered the Temple with a whip of small cords and laid it smartly and heavily upon the shoulders of those that sold doves, that sold cattle, that exchanged money in the house of God: "My House shall be called a House of Prayer; . . . but ye have made it a den of robbers."

"A Den of Robbers."

With flashing eye, He laid that scourge upon those traffickers in the House of God, who for the sake of a few paltry pennies drove their lowing cattle and their doves and pilfered money in the very courts of God's House, swindling the poor pilgrims who came from distant lands for a petty profit upon their little coins.

Oh, the pitifulness of it all!

Worst of all were the chief priests, Pharisees and council, who had licensed these people to rob in the very House of God.

Our Master, in cleansing the Temple that morning, used a severe whip, used severe words, and uttered a sentence that has gone down through all the ages.

That Temple had become a "den of thieves;" and what have the apostate churches today become?

The Universality of the Guilt of Stealing.

It would probably not be difficult to prove that every one here has been a thief.

Every one here who never, no never, never in all their lives took anything which was not theirs, either from God or man, hold up your hands.

I do not see any hands.

Beloved, it is a terrible thing that this charge can be proved upon God's people; that they have all robbed God.

Every one, who all your life, has given to God at least one cent out of ten of everything you ever got or earned, hold up your hand.

There is just one hand. I would like to investigate that privately. I will not condemn all the rest and justify that one.

The fact of the matter is that the church and the people of God have most shamefully robbed Him.

Zion People Obedient in Tithing.

Every one who has, for the last year, given the whole Tithe to God, put up your hand. (Almost the entire audience raised their hands.)

That is a good showing.

Every one that has not given your Tithe to God during the last year, raise your hands.

(A few hands were raised.)

General Overseer—You miserable thieves!

Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In Tithes and Offerings.

Offerings Also Commanded.

A great many people think that they cannot rob God if they give one dollar out of ten; but was there not an offering to be given, too?

Audience—"Yes."

General Overseer—Are we fulfilling all our duty when we simply pay our honest debts?

The Tithe is simply an absolute debt—the thing that we honestly owe to God.

When He put us on this earth and gave us mental and spiritual and physical and psychical power, and put us in positions and trained us so that we could use the things of earth, He demanded the Tithe.

It was fair, was it not, that He should get one dollar out of ten; that God should get back something, when He gave us everything?

I cannot doubt that many have erred in ignorance.

They have thought that they could do what they liked with their Tithes.

Considering the condition of the churches, it was a terrible thing to bring the Tithe to "a synagogue of Satan," where they were a den of thieves.

Yet there was no other place to take them, and, although it was a den of thieves, they were not all thieves.

Even in the den of thieves, the Word of God was preached; the Songs of God were sung; the Commandments of God were read; and there were tens of thousands, hundreds of thousands, yes, millions of humble hearts who received blessing in these great Temple services, even although they were conducted by thieves.

It was right to maintain the Worship of God.

It was right to maintain the Temple.

It was right to maintain those who transcribed the Law and gave it to the people.

It was the only thing that could be done, and, therefore, that Law was not abrogated.

If that was so under the Ancient Dispensation, how much more so now!

Tithing is Commanded in All Dispensations.

Tithing does not belong to any One Dispensation.

Tithing belongs to all Dispensations.

It is found in the sacrifices of Cain and Abel.

It is found in Abraham bringing Tithes to Melchisedec, King of Salem and High Priest of God, long before the Jewish people had any existence.

It is found throughout the whole Jewish period.

It is found throughout all the changes and captivities, down to the time of the Christ.

The Christ reaffirms the Ten Commandments.

He said: "These things ye ought to have done (in speaking of Tithes, even of anise, mint and cummin), and not to have left the other undone."

It is an incidental reference, but it is one of great power.

It is right to tithe down to the last grain.

It is right to tithe right down and see that God gets His one grain out of ten, His one egg out of ten, His one acre's fruit out of ten, His Tithe out of all.

Of all that Thou shalt give me I will surely give the Tenth unto Thee.

Tithing Among the Things Being Restored.

Among things that are being restored today, and that have brought power to Zion, is this wonderful Tithing.

In our great assemblies, I can see the faces of thousands of those who were poor, never saved any money, never had any property, and never got ahead at all, until they gave their Tithe to God.

Many men who never had a stick which they could call their own, never owned a bit of land; never owned any property of any value, are now the possessors of valuable land in Zion, beautiful little houses, some of them very large and costly homes; and are able to take care of wife and family, and to clothe them as never before.

I have the testimony of hundreds upon hundreds that they never could do it until they tithed.

Hundreds of thousands of dollars of debts that were outlawed have been paid by this people in Zion.

This Command of God concerning Tithing is all included in the Commandment, "Thou shalt not steal."

There is No Robbery so Shameful as the Robbery of a Benefactor.

You count it shameful that a man, who has been saved from death by one who has leaped into a swiftly-flowing river, dragged him out at the risk of his life, resuscitated him, clothed him, and fed him and given him a home and employment, should rob his rescuer.

Has God not taken you from the swift-flowing River of Death and Sin and Destruction?

Has not the Christ of God plunged into that River, not only at the risk of His life, but giving His life and letting the dark waters of Death flow over Him?

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He, going down into the deepest depths of that Dark River, came up out of it by the Resurrection Power and took you and put you where you are, on your way to Heaven.

Yet you shamefully robbed your Father in Heaven that saved you!

You shamefully robbed the Redeemer that died for you!

You take everything and use it for yourself!

You get poorer and meaner and more wretched because you are a thief—a mean, shameful thief—robbing your Benefactor!

All your Benefactor asked of you, was that you should put back into His Storehouse just one penny out of ten of all He gave you; just one hour out of ten; and you did not do it.

You robbed Him! You shamefully robbed Him!

The Nation and the Church Rob God.

Those of you who are thieves in this way, are the most shameful of thieves.

I speak to Zion everywhere, and I say to you that we are more and more determined that we shall not sit down to the Lord's Table with those that are stealing from and robbing their God.

We shall not allow persons to be members of this Church, who rob God; nor shall we give them employment in Zion.

They shall not get ten dollars and spend it all upon self, when God's people are giving their Tithes.

The man who robs God and robs the Storehouse in Zion will have to find employment somewhere else.

That is a settled, fixed principle in Zion, and may God help us to see it through!

Right there lies the success of all our movements.

There is a common notion amongst people, that poverty is a good thing.

Poverty Is a Bad Thing.

"The Christ was poor: He bore poverty," says some one.

Yes, and He bore sin and sickness. He bore our sins that we might not sin, and He bore our sicknesses that we might not be sick.

It is expressly stated that "for our sakes He became poor, that we through His poverty might be made rich."

It is the purpose of the Christ of God to save His people from their sins, to save His people from their sicknesses, and to save His people from their poverty; for poverty is a curse.

Poverty limits your power to live a healthy life.

It limits your power to be clothed properly.

It limits your power to clothe your wife and family properly.

It limits you in educating your children, in training them, and in sending them forth well-equipped.

Most of all, it limits your power to extend the Kingdom of God.

The truth is "that money answereth all things."

It is a great blessing for a man to have a pure heart, healthy body, and a well-filled pocket; because, when the poor come along, he can put his hand into his pocket and the man in deep despair can get help.

Many a man have I helped, because it has been a joy to me always to carry in my pocket something that would make it possible for me to be ready to help.



ZION WHITE-ROBED CHOIR AND ROBED OFFICERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Entering Shiloh Tabernacle, Lord's Day Afternoon, July 19, 1903. Zion's Third Feast of Tabernacles.

A Divinely Replenished Benevolent Fund.

I have a benevolent fund that God always keeps full.

First of all, I not only put what I think is right there myself, but, receiving gifts from all parts of the world, I am asked oftentimes to use them just as I please.

In nine cases out of ten, I put these gifts into my Personal Benevolent Fund.

Sometimes it goes to Mrs. Dowie's Dorcas Work, sometimes to Zion Home of Hope for Erring Women, of which I, personally, have borne almost the entire burden for years.

That benevolent fund never runs dry.

The other day I looked into it, and there was only fifty cents.

I told God that I wanted more.

I gave that half dollar, and I found that I had something left even then—a papal coin cast by the last pope that was a temporal king.

I said, "If I do not get anything else, I will give that."

But in just a few moments I had eight hundred dollars sent to me by a lady, for my benevolent fund, and it was a great help to those who were in deep distress. (Applause.)

A Thousand Dollars Takes Place of Last Quarter Given Away.

I remember once my benevolent fund—in fact it was all my available money—had got down to twenty-five cents, and I did

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not know it. I said to a poor woman, who had just been healed at Los Angeles, "I am so glad you have your healing, and I have your crutches."

She was wonderfully healed.

I said: "Stay tonight, and let me see you at the evening meeting."

She did not want to tell me why she could not, but being encouraged she said: "I have only five cents to take me home. I have been here all day, and my children need me."

I arranged for some one to take care of her children, and I gave her my last twenty-five cents to get her supper.

Soon after, my secretary came to me and said: "I want fifty dollars."

I said: "Come in half an hour."

Then a gentlemen came along and said, "you promised to see Mr. So and so."

That gentlemen had been waiting to see me for some days. He had been greatly blessed, and I found out afterwards that he was very wealthy.

He came to tell me how God had blessed him in obeying my directions in something.

I said to him: "Thank God! Good-by."

He said: "Just take this as a thank-offering, and use it as you like"

I put it into my pocket.

Then I saw two or three others; and every one had a thank-offering for me to use as I liked.

Presently, my secretary came to me again and said, "I want that fifty dollars." I said: "All right, Alec, you shall have it."

I went down into my pocket and the first envelope I opened contained one thousand dollars, and there were several hundreds beside. It pays to give to God; and it always pays.

I do not know that God could trust all of you in just the same way. Perhaps there was a time when He could not trust me.

I do not say God will trust you soon with large sums.

Joy and Delight of a Life of Giving.

You have robbed Him so long that He may only trust you with a little at a time.

God, however, is a great Giver and a great Benefactor.

He knew how I had lived and toiled and loved to give.

Nothing is so delightful for me as to give.

All my life I never stopped at a Tithe.

When I got my first wages, I gave it all to God.

I think that the first fruits should all be given to God.

I never thought of the Tithe, it was always more.

When I gave up business, and went to study for the ministry, I may say truthfully that I was giving fifty cents on the dollar.

There have been many years of my life in which I have given ninety-five cents on the dollar, and lived upon the five per cent.

It might amaze you now to know, that all my interest in Zion is five per cent. of the increment of value, and that I live upon the interest of that five per cent.

Whatever I get, I put back into Zion; and whatever I give, I give out of that, which is only the interest on that which God gives me, and which you, at the beginning, gladly said should be my part.

You all agreed that I should have five per cent. of the increment of value. I earn it, any way.

I thank God that I am still the biggest giver in Zion.

I give my time, my talents, pour out my last bit of strength, and never stand for a moment on the consideration as to what I shall do when Zion needs. When Zion needs I pour out everything I have into the Storehouse.

I will not beg; I will not borrow; and I will not steal from the world or anybody else; but I am an urgent beggar in going to God for His blessing, and in commanding my people to do their duty. I never beg from you.

Beg! If you had only paid your honest debts to God, there would have been no necessity of talking at any time to you about money for God's work.

About Back Tithes.

These old debts of yours to God—I do not feel that they are all straightened out yet.

There is a large amount of back tithes that some of you must pay.

I think that out of the prosperity that God has given, you had better begin to clean up some of these back debts.

I tell my people that they had better pay up their back debts to the world; and should they not begin to pay some of their back debts to God?

The Tithe must be paid into Zion's Storehouse.

You have nothing to do with its disposal. The responsibility of that rests upon me.

God's Blessing Upon the General Overseer's Administration.

God has given to me the charge of this Storehouse, and you have trusted me, and not in vain.

God has been good to you and prospered my administration

Not only have I taken care of the Storehouse money and extended the Kingdom of God, but I have had the joy of taking care of your money, and investing it in connection with the great Industries, banking and land operations of Zion.

It is simply a matter of public record and opinion, how wonderfully God has blessed these investments, which you placed in my hand.

You owe it to God, you owe it to me, and you owe it to Zion, that you shall give large, liberal offerings to build another Tabernacle, where God's people can gather from all the earth.

When I come back from the distant lands, I want to see Shiloah Tabernacle erected. I want to preach in it during our Fourth Feast of Tabernacles.

I want to prepare in it the people that are to build that greater Temple, where, before I pass away, I want to minister for years to just as many people as the human voice can reach in a well-constructed building; for in such a building it is easy to reach 50,000 people.

Carrying Power of the Human Voice.

I have spoken to nearly one hundred thousand, and my Voice has carried in the open air, but then I had learned the secret of how to do it.

Get a place to speak against, and throw your voice there—never mind the people; throw it there—and it will come back clear and strong.

I remember when I was in Edinburgh the last time with my people, I said, "I have often talked to you about the echo I found out, when a boy, at Samson's Ribs."

I stood and putting my back to the rock, first I talked to Braid Hill three miles away, and the echo came ringing back: "God is Love." They were very much astonished.

The people in the valley between came running out to see where that came from.

Then, slightly turning, I spoke to the Pentland Hills, twelve miles away, and back, after a slight pause, came the words: "God is Love."

Up at the Uitleberg, in Switzerland, I stood outside of the Hospice and wondered how far my voice could reach.

I stood and spoke to the distant mountains. Back came the words, perhaps from the Lower Alps, "God is Love," and I saw the people come running out in the valleys between.

I have no fear at all of not being heard. I have not used all my voice yet. If I were to use it you would jump.

I find that

God Continues to Keep My Power to Speak in Good Order.

I have been speaking to you for nearly a week now; and I think my voice is nearly as good this morning as it was last Saturday night; because God is good to us, and we are asking Him for blessing.

God will give us grace to build Shiloah Tabernacle.

Every one of you, every child in your home, should have your brick in that place which will seat sixteen thousand.

I am not laying any particular burden upon you; for it is a great honor to have the joy of building Shiloah. This temporary wooden Shiloh Tabernacle will then pass away.

A Witty Reply.

Only this morning, a good negro, who has lately come into my service, said, in answer to the inquiry, "What is the General Overseer going to do with Shiloh Tabernacle, when he builds Shiloah," replied: "He will need it for a Baby House."

I do not know but some day I may require a place about as big as this for a Baby House, to take care of the Babies whilst the mothers worship God.

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There are larger babies asking for this place.

Zion Athletic Association is asking me if I will not let them have it for a gymnasium.

Pray about this, because I want you to get down to busines and do it continually until Shiloah Tabernacle is built; and all paid for when built.

Now about the other kinds of stealing.

Surely, I do not need to tell you that stealing from your fellow men is a shameful crime.

The Crime of Stealing Time.

Some of you steal from me continuously. You rob me every day.

I am legally responsible for every dollar in Zion, and everything I have stands behind it.

There is no other person responsible, legally, for a dollar of the investments in Zion.

I have to pay the interest upon bank stocks, land stocks, lace stocks and every stock.

When you steal time, and rob Zion and myself in that way, you are a mean and despicable thief.

The men who are paid to work with their hands—paid for every minute and every hour—and who spend their time in jabbering, are thieves, shameful thieves.

They burden me and rob me, for I have to pay the shareholders and stockholders, whether you steal or not.

You cannot do God's work well when you steal Zion's time.

The man that is jabbering and talking loses so much breath that he cannot dig much.

I direct every manager of every one of the forty departments, that those who persistently jabber at their desks, or anywhere else, shall be discharged; and that they shall get people that will not steal time and jabber.

Is that right?

Audience—"Yes."

General Overseer—Let the jabber stop and work go on.

If you jabber ten minutes of Zion's time, twenty-five hundred of you put together, that equals fifty days' pay for one man.

If you do it six days in the week, you have caused a loss of three hundred days' pay for one man.

How some of you do work with your mouths!

Go on with your painting and go on with your hammering, and Zion will save tens of thousands of dollars and you will be the winners; because, in the Building and Manufacturing Association there will be no surplus to divide among the workmen if you jabber it all away.

There is a Time to Talk.

When you talk, talk well, and talk for God and for good.

The man that can talk well is the man that thinks deeply, the man that works earnestly. He is the man that has something to talk about.

If I speak freely now, I am giving you the experience and thoughts and toils of all the years of my life.

I am speaking out of the fulness of knowledge that could only come of wide reading, deep reading, and continuous study.

I am a student all the time, and love to be still.

I never care to talk unless I talk to some purpose.

I would rather work quietly in my study than talk with my tongue, unless I can glorify God.

Some fellow talking, talking, is supposed to be marking lumber. He makes a mistake, and has robbed Zion of several feet of wood, and has lost his time by sawing in the wrong place.

Pay that up, you sinner! you thief! You robbed Zion!

Do not steal.

It is a foolish as well as a wicked thing to steal.

The Man That Steals is a Fool.

If he steals, he feels that he is always under the curse of God—that his neighbor may find him out.

He feels that the hand of the officer may be on his shoulder any time, and that he will be hurried off to prison and disgrace.

May God help you.

If you have ever stolen from a railway, pay that back, you thief!

If you have ever stolen from any man, pay it back.

If you cannot find the man you stole it from, pay it into the Treasury of God, and we will use it for the extension of His Kingdom.

I want more "meat" in God's House.

I want to do more for the Extension of His Kingdom.

I am thankful that some of my officers are so wonderfully blessed.

Zion's Great Success in Australasia.

I sent out Overseer Voliva, with two others, to Australasia only a little over a year ago.

I paid all his expenses, gave him a nice outfit, and told the people on the other side to wait for him, and to give him the Tithes and Offerings that might be gathered.

He landed in Australia with five hundred dollars in his pocket.

I received his latest report last night.

He reports a very satisfactory balance to credit in his banking account, and all his rent paid up to August 1st. He tells me also of how the work is extended all over the country, as I know it is.

We have one of the largest public buildings in Melbourne for our Central Zion Tabernacle.

We have a sign, which is fifty feet long and eighteen feet deep, on that high building—ZION.

It is seen from all over Melbourne, and the churches do not like it.

ZION is the biggest thing in Melbourne.

They are looking for me to come and are very kind.

But some of the papers have been asking, "Cannot something be done to stop the drain of our best farmers and their money to Zion City?"

But it is too late.

There are about a hundred here, and hundreds are coming.

They are coming, and coming in thousands, and you cannot pass laws that will keep them back.

People will come to Zion City from Germany, from Italy, and from every Continent, because God hath said that the wealth of the nations should flow into His true Zion.

May God grant it.

Do your part, and God will fulfil His promises.

Beloved Friends, can we do better than raise a Beautiful House that God will bless?

Has He not blessed every Tabernacle we ever had?

Audience—"Yes,"

General Overseer—Steal no more. "Let him that stole steal no more, but rather let him labor, working with his hands," that he may have wherewith to give to them that have need.

I thank God for this time in which we are privileged to work for Him.

May God bless you.

Pray for me, and for every worker in Zion.

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. If we have not restored to our fellow man everything that belongs to him, that we took in money or otherwise, let us put it right quickly. If we cannot find the man, let us put it into the Treasury of God. Help us to pay our Tithes, give our Offerings, and be wise in the use of the rest; for Thou wilt open the Windows of Heaven, and pour us out a blessing, that there shall not be room enough to receive it. This has been done again and again in Zion. Let it be done once more. Build Thou Shiloah Tabernacle. For Jesus' sake. Amen. (*The congregation arose and repeated the Prayer of Consecration, clause by clause, after the General Overseer.*)

Do you mean it?

Audience—"Yes."

After the singing of "They That Be Wise Shall Shine," the meeting was closed with the Salutation and response, after the General Overseer had pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY E. W. AND A. W. N.

The Commandment, "Thou shalt not bear False Witness against thy neighbor," was made especially applicable to the case of the daily press throughout the world, and particularly that of Chicago, in the address of Elijah the Restorer, Lord's

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Day morning, July 19, 1903, at the Early Morning Sacrifice of Praise and Prayer.

The first hour of the service, however, was made a season of rejoicing, praise and supplication.

The speaker spoke of the Beauty of Praise, and told of the great power of a meeting for the Worship and Adoration of God, and for communing with Him, in the first hours of the day.

The meeting closed with a wonderful scene, which was not on the program, but which was nevertheless characteristic of the enthusiastic activity of Zion.

The General Overseer had shown the audience the picture of the proposed Shiloah Tabernacle in Saturday's LEAVES OF HEALING, and had announced that he would receive offerings toward the building of it, but had not called for them then and there.

He had hardly begun speaking about the matter, however, when people began to rise in every part of the house and make their way to the platform, where they handed their offerings to the General Overseer in sums from one dollar upward.

They continued to come for about fifteen minutes, when the leader closed the meeting with the announcement that he would receive further offerings at the close of the afternoon service.

The money heaped upon the table, when counted, was found to be fifteen hundred dollars.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 19, 1903.

The Service was opened by the Congregation's singing Hymn No. 1.

The 91st Psalm was then recited by all present, following which the General Overseer read the 92d Psalm, commenting upon it as follows:

It is a good thing to give thanks unto Jehovah,
And to sing praises unto Thy Name, O Most High:
To show forth Thy loving kindness in the morning,
And Thy faithfulness every night.

There is no More Delightful Time for the Sacrifice of Praise and Prayer Than Early in the Morning.

Away far back, when the whole earth had gone into idolatry, and man was so wicked that God said that the thoughts of his heart were only evil and that continually, early in the morning the smoke of the sacrifice rose upon the altar of the Most High God, when there were only eight persons in all the world to surround it with their Morning Praise and Prayer.

But those eight were saved amid the terrible Flood that destroyed all human beings and all created things, save those which were kept by God in the ark that for one hundred twenty years had been preparing.

I often think of that Morning Sacrifice.

It was the beautiful symbol that there was still alive upon this earth some one who would praise God.

"Jehovah Hath Done Great Things."

When I first came to Chicago, in 1893, we pitched our little tent, Zion Tabernacle No. 1, beside the World's Fair.

Oh, it was pitiful to see the few that came to the Morning Sacrifice!

This morning, after leaving my home, I saw an aged gentleman pushing his way hastily to get here in time.

I asked him to come in and ride with me.

I have seen that brother, when there was only a few faithful ones, when the world passed on its sinful way and would not listen, come to the Morning Sacrifice.

The church mocked, but I kept up my Daily Morning Sacrifice.

I kept the Lord's Day Morning Sacrifice especially; and there were always some who gathered with me.

It was a hard time.

I had been accustomed to large audiences, and a most beautiful morning gathering; but I said, "There is nothing else for it; this is the Ark of Salvation, and we must go right on."

As the years have gone, the Morning Sacrifice has been more and more a joy, until now we gather together, not only in this bright summer weather, but all through the winter. Before the sun has risen in this City, people have wended their way through the snow and the darkness to this Tabernacle.

Then, having already had their breakfast before they came, they have started in thousands for the City of Chicago to do Zion Restoration work.

The inspiration for the entire week in Zion has been greatest of all, I think, in this Morning Sacrifice of Praise and Prayer.

The Key to Success Is Communion With God.

In the morning, when sleep has ended, we arise, and it is the very time to thank God.

If we had been engaged in dissipation and foolish use of our time in silly society gatherings, flattering and being flattered, with aching heads and weary bodies, we would still be in bed, where hundreds of thousands are now lying, and will not get up, perhaps, before noonday.

It is a practice, especially in the city of Chicago, for the great multitude of people to lie in bed and read the filthy muck and husks that are thrown out to godless swine in the Sunday papers.

I believe that this is the largest regular gathering in the world on the Lord's Day morning.

It is a feast in one form or another every morning throughout Zion, because all the departments begin with Praise and Prayer, as well as in the home.

With an instrument of ten strings, and with the psaltery;
With a solemn sound upon the harp.

Do not Banish Music from Your Homes—It Is That Which Appeals to the Child.

That which makes the unborn babe come into the world with joy is the constant song that is in the mother's heart and on her lips, and the beautiful words of praise.

Our Zion children are born praising God.

Overseer Brasefield has told me that he has had over a thousand children practicing their procession.

He said that the way that little tots of four years of age kept perfect time with the music was amazing.

What a Royal Generation that will be!

There is no music better in some respects than that of the harp.

There is no more beautiful music than that made by an old harpist who has the songs in his heart and sits and touches the notes, thrilled by his own music.

Why can we not have harpists in Zion?

Every Instrument That Will Bring Forth Gladly Solemn Sound by Which You Can Praise God Ought to be Brought into Requisition.

I am asking God to give us at least a twenty-five thousand dollar organ for Shiloah Tabernacle.

Who will give me the twenty-five thousand dollars?

I am asking God to give us an Orchestra.

It is even now coming together.

May God bring all the instruments into His house; so that when the Tabernacle that seats sixteen thousand is crowded out, and we are ready for the Temple with seats for forty or fifty thousand, we shall praise God with a Choir of perhaps two thousand voices, and an Orchestra of perhaps two hundred fifty pieces, the band, the harp, the trumpet and the organ.

May God grant us the desire of our heart, that we shall so worship Him that our Solemn Assemblies will be so blessed by Him that they will be an inspiration to the people of God in all the earth and bring Salvation to millions.

For Thou, Jehovah, hast made me glad through Thy work:
I will triumph in the works of Thy hands.

This World Is an Illustration of a Great Book.

Everything that we see is a picture.

The book is written by the Finger of God; it is the Word of God.

How great are Thy works, O Jehovah!
Thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this.

Brutish men cannot understand our getting up at 5 o'clock in the morning, as nearly all of us have done who are here now.

I have such joy in God's House!

A fool does not understand why we should spend our money, our time, and our strength in building up for people we have never seen, and for generations that are unborn.

That is because he is a fool and a brute.

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If he were not a fool and a brute he would understand that the greatest joy in all the Universe is to get into touch with the All-wise and Holy God and Father, by the Spirit through the Son, and to be in communion with all the saints and angels who adore Him.

He would know that the greatest joy we can have is to use all our talents to minister to others.

When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed forever.

They shall be swept away from the age that they disgrace into the hell that they deserve.

It does not say forever and ever; that forever is simply aionian.

But Thou, O Jehovah, art on high for evermore.
For, lo, Thine enemies, O Jehovah,
For, lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.

Love Destroys Enmity.

A great and good king spoken of in Chinese classics, who loved his people, and was greatly beloved by them, ruled them in righteousness and in love for many long years until he was a very old man.

He trained his great officers of state carefully.

He brought them up from childhood to understand how to serve their fellow men.

They were good, and he sent them out to the distant parts of the great empire.

All men loved not only the great ruler but the good men he sent.

But suddenly, when he was an old man, and about to give way to his successors, there broke out a terrible rebellion, and one whom he had trained and loved from childhood, led the rebellion.

It spread until province after province was in a blaze.

All the vilest of the empire gathered around the standard of the rebel, and shouted, "On! On! to the capital! Kill the Emperor and overthrow the Empire!"

After all, it proved to be only a rebellion in few distant provinces, but the emperor wept bitterly when he heard of the rebellion, and all the ingratitude of this youth, now a man, whom he had blessed and trained so carefully.

The ingratitude hurt, and he wept very bitterly; and his servants wondered whether he would survive the grief.

Presently he stood up.

"Call my armies," he said, "from every part of the empire; bring the faithful men. Let them rally to my standard. I will march upon my enemies and destroy them."

They were surprised; but from every part of the empire brave men flocked to the standard of the good old Emperor.

He marched on with his splendid army, and the people rose everywhere to receive him, delighted to see him.

They wept at his feet, and praised the God of the heavens for such an emperor, and the rebels were terror-stricken.

Their Armies Melted Away,

And they were left abandoned except by a few of the more wicked ones.

Still he marched on.

But there was no battle to fight, because the rebels ceased to be rebels and came to his support.

At last he was told that the chief of the rebels, and the others with him, were coming with halters around their necks and chains on their ankles to lie at his feet, and to ask forgiveness.

He had said, "I will destroy my enemies;" nevertheless they came to supplicate His mercy.

Every one expected him to give the word for their torture and execution.

But when the old Emperor saw his foster-son, who had been such a delight to him, in rags and sackcloth and ashes, he broke out, "My son! My son!" and he fell at his feet weeping.

The rebel could not make it out.

It touched his heart, and he said, "Oh! father, kill me! Kill me!"

The old Emperor kissed him, bade them take off the rags and chains, and set him at his side, and owned him for his son.

His officers said to him, "You said that you would destroy your enemies."

The good old man wept tears of joy, and said, "Have I not destroyed them? Where are they? Where are they?"

Love had destroyed Enmity.



ZION JUNIOR SEVENTIES ENTERING SHILOH TABERNACLE,

Lord's Day Afternoon, July 19, 1903, on the Occasion of the Formation of Zion Junior Restoration Host by Rev. John Alex. Dowie, Elijah the Restorer. Zion's Third Feast of Tabernacles.

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Is that not the way in which God destroys His enemies?
I know no other way in which emnity can be destroyed.

Love Seeks Out the Rebellious Even in Hell.

These enemies will perish.
They will wither away.
They will be left in desolation and in hell; but Love will find them there.
His hand will seek them until there is not an enemy in the Universe.
Love kills hate.
Faith destroys doubt.
Hope annihilates despair.
Good destroys Evil everywhere.

But thou, O Jehovah, art on high for evermore.
For, lo, Thine enemies, O Jehovah,
For, lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn hast Thou exalted like the horn of the wild-ox:
I am anointed with fresh oil.

If you are not yet anointed with fresh oil—the Holy Spirit—you may be.
There are Four Emblems of the Holy Spirit: one is Water; one Oil; another Air; and the last is Fire; but they all symbolize One Spirit.

Let Us Get the Water of Life.

Let us get the Oil that comforts and heals.
Let us get the Air that inspires us.
I think, sometimes, that there is a kind of spiritual laughing-gas in Zion City.
Let us, above all things, get the Holy Fire that cleanses everything.

Mine eye also hath seen my desire on mine enemies,
Mine ears have heard my desire of the evil-doers that rise up against me.

We should desire that our enemies be our friends.
Did not the Christ come to change enemies to friends?
While we were yet His enemies He died for us.

The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
They that are planted in the House of Jehovah
Shall flourish in the courts of our God.

I think of that verse as meaning that you must be planted here on earth in the courts of Jehovah, and that what men call death is a kind of transplanting by the Heavenly Gardener of all that is vital, good, and best, putting you into the very Courts of Heaven.
That is a glorious prospect.
Get planted here.
Let this be the conservatory, and when you pass away be transplanted into the Courts above.

They shall still bring forth fruit in old age;
They shall be full of sap and green.

One of the most delightful things of last week's services was the consecration of one hundred five babies, most of them born in Zion City.
Every year's crop of babies in Zion gets finer, sweeter, better, cleaner.
There is no pig about them.
I am observing also that they have large brains and big bodies.

A Child Who Came as the Crowning Blessing in Old Age.

The last child of all that I consecrated was one of a lady forty years of age, whom I understand has not had a child before.
Her husband had gray hairs.
The lady told Mrs. Dowie that the child was the direct answer to their prayers and ours.
Something made me pause when I got to that last child and consecrated it.
The little fellow sat up; he had a magnificent backbone.
He had a clear complexion.
He looked straight at me; there was no crossing in his eyes.
He had such a beautiful forehead, and while he smiled, with the gravity of an angel, he looked at me as much as to say: "I know you," and I felt as if I knew him.
Next to seeing the children, the greatest blessing of this last week has been that I have separated six hundred eighty-eight men and women, youths and maidens to the Zion Restoration Host.
Some of them were so young and bright, but the youngest and brightest that I saw there handed in his application with the words that his age was ninety-one.
He is going down to New York to do the ground-floor work.

The Fruit of Old Age the Best of a Lifetime.

A gentlemen in public life in New York sent me a salutation the other day in which he said: "From Mr. —— Eighty-five years young, to the Man of God fifty-six years young. Come down and whip the Devil in New York, and I will help you."
The Dew of Eternal Youth is on the face of the man, who, ninety-one years of age, has presented himself to me.
I hope to bring forth my best fruit now, for as I grow older I ought to grow better.
I have just begun to know how to live my best for God and for humanity.
I know that if I am spared to live for twenty years and reach seventy-six, or twenty-four and reach eighty, that these will be the best years of my life.
The best fruit of my life will be when I am old, as it is with good fruit-bearing trees.

Delicious Fruit Borne by Trees Hundreds of Years Old.

I remember once eating a Jargonelle pear, from a tree that had, possibly, been planted by Mary, Queen of Scots.
These pears were so rich and so rare that when they were fully ripe they were food for the table of a king.
I saw pears of great size grown in that garden that the gardener was permitted to sell, each pear costing $2.50.
They were coveted by the rich people, some gladly paying even more.
I saw two pears that cost about five dollars lying on a plate.
I was once favored by that gardener.
I used to go all over that palace on Saturdays, getting the history of the times into my mind, until I knew Holyrood Palace better than I did my mother's house.
When I would be roaming over it, and getting all the history together, about John Knox coming down High street to Mary, Queen of Scots, and other notable events, I could tell it to the people who would sometimes be looking out for a guide, although I was then but eight years of age.
I would be their guide and tell them where Mary, Queen of Scots sat when John Knox said to her: "It is better that a woman should weep than that a nation should perish, and the Church of God be destroyed."
One day I was telling this when the gardener heard me and said: "Johnny, I will gie you a bit o' pear for that."
He took me into his house and I had a bit of Jargonelle pear to eat there and one whole one to take home.
That tree was hundreds of years old, and although it did not bear much fruit, it was very good.
I should like you old people to remember that the General Overseer not only loves the babies, but he loves the old people.
He feels like spanking young people every now and then to make them good, but very few need it.
Bring forth fruit in old age.
I shall have use for the old men in New York.
It may be the last fruit you will ever bear for God.
Go and bear it.
I desire to see the old men at work in Zion Restoration Host.

They shall still bring forth fruit in old age;
They shall be full of sap and green:
To shew that Jehovah is upright.
He is my Rock, and there is no unrighteousness in Him.

Prayer was offered by the General Overseer.

THE NINTH COMMANDMENT; OR, THE CRIME OF BEARING FALSE WITNESS.

INVOCATION.

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

The Congregation repeated the Commandments of God with the General Overseer beginning with the First and ending with the Ninth

TEXT.

Thou shalt not bear false witness against thy neighbor.

The sin of false witnessing in the courts of law is so common, that old and able judges have told me that if they were

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to send all the perjurers to prison, in many cases they would have to send the witnesses on both sides, and all the prisons of the land would be crowded with false witnesses.

It is one of the saddest of all things to know that the Name of God is taken in vain and blasphemed in the courts of law daily and that perjury still continues.

The day will come when the man who lies will be treated as severely as the thief who steals.

If that were done today there would not be a newspaper in Chicago that would have an editor or reporter outside of jail.

The Hateful Sin of False Witnessing by the Press.

Both the *Inter Ocean* and the *Tribune* on Wednesday morning of last week came out with articles headed like this:

"DOWIE'S THIRD FEAST OF TABERNACLES AN UTTER FAILURE AND FROST."

They told that there were few people here—about five hundred—and there was no enthusiasm or loyalty.

They asked: "Has the end come so soon?"

We read in God's Word that when the false witnesses came forth against the Master they began to contradict each other.

They did not agree.

In the same way one of these papers, in the same report, speaks of the well-attended meetings.

But better still, a member of the staff of the *Evening Post* came to Zion City, and was here with us all the day.

He does not like me or my ways; and he does not like your being my humble slaves—I do not know whether you know it, but you are all hypnotized, every one of you. (Laughter.)

However, this man, unapprised of what his brethren were writing, was compelled to say, in a long article, that there were vast crowds here.

He told a little incident of how a woman in the train was jolted when she was passing along, and she groaned with the injury.

He said that some exceedingly nice looking, superior colored people belonging to Zion, immediately said to her: "Let us pray."

They prayed, and the woman said: "The pain is all gone; thank God!"

He said that it was wonderful to see the great procession of flashing colors of the thousands of Restorationists and the Choir and the dark robes of the Officers; and then "the unspeakable Dowie." (Laughter.)

He does not love "Dowie" because "Dowie" went for the press; but even he had to tell the truth as to the attendance.

The false witnesses of the infernal papers have ever kept back thousands and tens of thousands from getting blessing.

May God Destroy Every False Witness.

May God destroy every paper that bears false witness.

May God destroy every church organization that bears false witness.

May every witness that witnesses falsely for God be swept away. (Amen.)

May we be True Witnesses for God.

Every one here who can witness that God has saved you and healed you, stand to your feet. (Apparently all rose.)

Did God save you?

Audience—"Yes."

General Overseer—Has He healed you?

Audience—"Yes."

General Overseer—What a glorious Witnessing Assembly!

It is an inspiration that would move the hardest heart; but it does not move the heart of the apostate churches that witness falsely against Zion.

May God have mercy upon these churches, and destroy their false witness.

We in Zion have endeavored to tell the exact truth all the way through.

No matter how it seems to hurt us, let us tell the truth.

Let us make consecration to God.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are. Make us what we ought to be in spirit, soul and body. Give us power to do right no matter what it costs. Give us thy Holy Spirit. Cleanse us from every stain. Bless us today in this glorious Lord's Day Feast. Bless us in the two days yet before us. Let them be days of power. Again we pray Thee, bless the children. Bless the Baptism. Bless all the gatherings. Help us to so unite that we shall carry the Glad Tidings of Salvation, and Healing and Holy Living to all the earth. For Jesus' sake.

After Hymn No. 20 had been sung, the service was closed by the General Overseer's pronouncing the

BENEDICTION.

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

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World :: :: ::

MID-WEEK BIBLE CLASS LESSON AUGUST 19th or 20th.

Delusions About Money.

1. *God made it and it belongs to Him.*—Colossians 1:12-19.
   Every dollar in the bank is His.
   Every dollar in your pocket is His.
   Every dollar in the earth is His.
2. *God saves it for the earth is full of it.*—Haggai 2:4-9.
   Every dollar mined is His.
   He makes it grow.
   He will use it all later.
3. *God gives a glimpse of how common it is in heaven.*—Revelation 21:18-21.
   Men sacrifice all for it here.
   There they do not love it—only use it.
   It never gets into their hearts.
4. *God gives money out to be used for Him.*—Luke 19:11-27.
   He gives every dollar one has.
   He expects it to grow for Him.
   He will require it all given back to Him.
5. *God warns against the love of money in place of Himself.*—1 Timothy 6:11-19.
   Riches makes a man selfish and vain.
   Riches makes a man greedy and miserly.
   Riches so often crowd God out of the heart.
6. *God pours out money before an obedient people who serve Him.*—Deuteronomy 8:6-16.
   He makes everything turn into money.
   He gives plentiful property.
   He gives to the land, it increases.
7. *God promises His saints on earth the treasures of it.*—Isaiah 60:8-22.
   The meek shall inherit the earth.
   They shall possess its palaces.
   Plenty comes to all true to God.

The Lord our God is a Money-making God.

SUNDAY BIBLE CLASS LESSON AUGUST 23d.

The Delusions of Money.

1. *Some set their hearts on it.*—Matthew 7:19-23.
   It steals the heart from God.
   It makes one covetous.
   So that it becomes an idol.
2. *Some love it more than God.*—Mark 10:23-27.
   They make it a god.
   They trust in it.
   They say it will save them.
3. *Some believe they can get anything with it.*—Luke 12:13-21.
   They think it brings peace of mind.
   They think that comfort is sure.
   They expect to live long by it.
4. *Some think they can keep it forever.*—Psalm 52:1-9.
   One brought none of it into the world.
   One can bring none into heaven.
   How soon it is swept away!
5. *Some boast over how they made it.*—Jeremiah 9:23, 24.
   One man says by hard work.
   Another makes it by sticking to a thing.
   Some just stumble on to it as they go a'ong.
6. *Some work for it as though it were all.*—Proverbs 23:4-12.
   They will to be rich.
   They sacrifice home and health for it.
   They think of it early and late.
7. *Only few out of many but find it shortens life.*—Psalm 39:4-8.
   They work like slaves to get it.
   They watch like sentinels to keep it.
   It worries the life out of them.

God's Holy People are not a Money-loving People.

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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Two Hundred Fifty Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Two Hundred Fifty Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer...	37		
Baptized at Zion City by the General Overseer.....	597		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	3525		
Total Baptized at Headquarters.....			8913
Baptized in places outside of Headquarters by the General Overseer.....		644	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		5970	
Total Baptized outside of Headquarters.....			6614
Total Baptized in six years and three months.....			15527
Baptized since June 14, 1903:			
Baptized in Zion City by Elder Clibborn.....	40		
Baptized in Zion City by Elder Excell.....	196		
Baptized in Zion City by Elder Lee	30		
Baptized in Zion City by Elder Cossum	24		
Baptized in Zion City by Overseer Mason	83		
Baptized in Zion City by Overseer Bryant	94		
Baptized in Zion City by Overseer Speicher	114		
Baptized in Zion City by Elder Fockler	1		
Baptized in Chicago by Elder Hall.....	8		
Baptized in Chicago by Elder Farr.....	6		
Baptized in Chicago by Deacon Christie.....	4		
Baptized in Chicago by Overseer Mason.	10		
Baptized in Chicago by Elder Richert.....	18	628	
Baptized in England by Evangelist Cantel.....		46	
Baptized in Illinois by Elder Royal.....		6	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Kansas by Elder Reed.....		3	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Minnesota by Elder Graves.....		2	
Baptized in Oregon by Elder Ernst.....		3	
Baptized in Ohio by Elder Bryant.....		11	
Baptized in Pennsylvania by Elder Hammond.....		10	
Baptized in Wisconsin by Elder McClurkin.....		8 95	723
Total baptized since March 14, 1897.....			16,250

The following-named ninety-three believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer John G. Speicher:

Adams, Edgar C.....Astoria, Oregon
Axton, Mrs. Mary.....Mount Morris, Illinois
Badger, James.....Cedarville, Ohio
Balmer, Angie Belle.....Pontiac, Illinois
Bateman, Mrs. Alice.....Zion City, Illinois
Bateman, Herbert William.....Zion City, Illinois
Bateman, Norman Ross.....Zion City, Illinois
Benkendorf, Mrs. Ella M.....Zion City, Illinois
Brandau, Sebastian W.....Higginsville, Missouri
Breaw, Irma.....Zion City, Illinois
Buckman, Maud.....Zion City, Illinois
Burke, Frank Wellington.....Zion City, Illinois
Burnett, Mrs. Mary A.....Malvern, Pennsylvania
Carver, Ethel.....Marion, Iowa
Lark, Chauncey Robert.....Grand Haven, Michigan
Cordell, Harold.....Zion City, Illinois
Davenport, Miss Ethel.....Aurora, Illinois
Davis, Joe O.....Zion City, Illinois
Eatman, Nannie L.....Meridian, Mississippi
Ellis, Mrs. Maria.....Zion City, Illinois
Erickson, William.....Zion City, Illinois
Eubanks, Edgar J.....Zion City, Illinois
Finks, Milton.....Zion City, Illinois
Fish, Edgar C.....Zion City, Illinois
Fish, Elmer.....Zion City, Illinois
Fish, Mrs. Frank.....Zion City, Illinois
Fromm, John.....Canton, Ohio
Fuller, Miss Georgie.....Zion City, Illinois
Greenhalgh, Letitia Kathleen.....Zion City, Illinois
Habine, Luverne.....Zion City, Illinois
Hall, Mrs. Belle P. .....Lutesville, Missouri
Hanes, Hershel R.....Zion City, Illinois
Hardinger, Grace.....Zion City, Illinois
Hart, Mrs. Ann.....Wauwatosa, Wisconsin
Hart, Miss Mary Elizabeth.....Wauwatosa, Wisconsin
Harvey, Mrs. Agnes .....DeForest, Wisconsin
Harvey, Mrs. Mary.....Valton, Wisconsin
Heidemann, Christine.....6436 Wood street, Chicago, Illinois
Hoodelmier, Mrs. Emma Laura.....Auburn, Indiana
Huling, Amy .....Zion City, Illinois
Huling, Mary A.....Zion City, Illinois
Huling, Sarah May.....Zion City, Illinois
Hulsey, Mrs. W. C.....Eagle Grove, Iowa
Innes, Mrs. Mina .....Zion City, Illinois
Jacobson, Olelia.....944 North Francisco avenue, Chicago, Illinois
Jaques, Ercel G.....Zion City, Illinois
Jones, Mrs. Effie Hulda .....Zion City, Illinois
Ketchum, Mrs. F. C.....109 West Wilson street, Madison, Wisconsin
Kinney, Miss Daisy.....Spartansburg, Pennsylvania
Klawonn, Eugene.....Zion City, Illinois
Klawonn, Florence.....Zion City, Illinois
Kreiter, Mrs. Julia.....Webster, South Dakota
Laurie, Mrs. A. B.....Zion City, Illinois
Lewis, Adam Hayes.....Zion City, Illinois
Lewis, Mrs. Ella A.. .....Delavan, Wisconsin
Lewis, George W.....Zion City, Illinois
Marsden, John.....Boone, Iowa
Miller, Eunice.....Zion City, Illinois
Miller, W. Harris.....Zion City, Illinois
Miller, James .....Zion City, Illinois
Morlock, Mrs. Henrietta .....Zion City, Illinois
Nelson, Mrs. Katie.....Havelock, Nebraska
Osburn, Rebecca.....1204 North street, Lafayette, Indiana
Pate, Mrs. J. H.....Zion City, Illinois
Peters, Mrs. Joseph.....Benton Harbor, Michigan
Ratcliffe, Miss Aletha.....Zion City, Illinois
Redpath, Lizzie T.....Zion City, Illinois
Rehm, Florence.....Zion City, Illinois
Rice, Gunsten N.....Atlantic, Iowa
Rief, Mrs. Catherine Maria.....Hudsonville, Michigan
Robbins, Ephraim A.....Zion City, Illinois
Scheer, Mrs. Ettie.....81 Madison avenue, Dixon, Illinois
Scherk, Daniel.....Rat Portage, Ontario, Canada
Shannon, Sybil S.....122 Forest avenue, Fond du Lac, Wisconsin
Sledding, Thomas R.....Quincy, Illinois
Smith, Albert.....Zion City, Illinois
Smith, Miss Louisa .....Zion City, Illinois
Spears, H. E.....Zion City, Illinois
Sprague, Aileen.....214 East Twenty-seventh street, Tacoma, Washington
Sprague, Blanche E.214 East Twenty-seventh street, Tacoma, Washington
Stark, Nine.....Zion City, Illinois
Stockwell, Mary E.....Zion City, Illinois
Sweinsberg, Mrs. Emma.....400 Vine street, Taylorville, Illinois
Thompson, Juliet C.....Erie, Illinois
Thompson, Miss Matie F.....Menominee, Wisconsin
Tippin, Solomon.....Zion City, Illinois
Turner, Ina.....Zion City, Illinois
Wagner, Charles Wesley.....Glencoe, Minnesota
Wallace, Mrs C. B. .....Waukegan, Illinois
Weidnecht, Miss Henrietta.....Ottawa, Illinois
Williams, Emma.....Girardsville, Pennsylvania
Williams, Evaline .....Zion City, Illinois
Wolfe, Mrs. Florence.....New Trenton, Indiana

The following-named seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 27, 1903, by Overseer J. G. Excell:

Barnes, Clara E.....Reidsville, North Carolina
Diebold, Miss Myrtie.....Zion City, Illinois
Gallaugher, Ethel.....Zion City, Illinois
Gallaugher, William.....Zion City, Illinois
Plant, W. J.....Kinistino, North West Territory, Canada
Tilbury, Carrie B.....Chenoa, Illinois
West, Francis.....Zion City, Illinois

The following-named two believers were baptized in Philadelphia, Pennsylvania, Lord's Day, June 28, 1903, by Elder Gideon Hammond:

Dilworth, Mrs. Anna.....Mortonville, Pennsylvania
Page, Mary E. .....1516 Lehigh avenue, Philadelphia, Pennsylvania

The following-named three believers were baptized at White Lake, 'Ben MacDhui," Montague, Michigan, Lord's Day, July 26, 1903, by the General Overseer:

Clark, Verona E.....Spring Lake, Michigan
DeKruif, Geerlienis E..... .....Box 279, Grand Haven, Michigan
Kelley, Mrs. J. P.....White Hall, Michigan

The following-named believer was baptized in Zion City, Illinois, Friday, July 24, 1903, by Elder C. B. Fockler:

Henderson, Norman O..... ...Lost Nation, Iowa

The following-named believer was baptized in Lake Michigan, Zion City Illinois, Lord's Day, July 26, 1903, by Overseer J. G. Excell:

Gay, Mrs. Mary Belle.....Montgomery, Alabama

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The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by Overseer Daniel Bryant:

Burke, Harrie.....Zion City, Illinois
Dahlberg, Miss Emma.....Zion City, Illinois
Doll, Wilhelmena.....Marshfield, Wisconsin
Gilbert, Mrs. Ada Belle.....207½ Hanover, Milwaukee, Wisconsin
Hackett, Mrs P. T.....Bloomer, Wisconsin
Hampel, Gusta.....551 West Third street, Erie, Pennsylvania
Lathrop, Alvin H.....318 Dupage street, Elgin, Illinois
Love, Miss Ethel.....Paxton, Illinois
Maitland, Harry.....Bloomfield, Nebraska
Morlock, Joseph Peter.....Zion City, Illinois
Richards, Mrs. Sarah.....Sault Ste. Marie, Michigan
Schafer, Fred.....Zion City, Illinois
Shellhammer, Mrs. Jane.....Springville, Iowa
Smith, Cora.....Zion City, Illinois
Smith, Henry.....5262 Dearborn street, Chicago, Illinois
Stauffacher, Miss Clara L.....Monroe, Illinois
Stewart, Viola A.....Brookston, Indiana
Wardle, Miss Mildred.....Pardeeville, Wisconsin
Watkins, Clara.....Zion City, Illinois
West, Harold.....Zion City, Illinois
Whittaker, William.....Star City, Indiana
Willeford, Mrs. Sena C.....Council Bluffs, Iowa

The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by Overseer J. G. Excell:

Alsdorf, Mrs. Kate.....Spartansburg, Pennsylvania
Blanks, Mrs Ida P.....1400 North Eleventh street, Birmingham, Alabama
Brose, Bertha.....1223 State street, Racine, Wisconsin
Brown, S. H.....Zion City, Illinois
Brown, William B.....Zion City, Illinois
Davis, Effie A.....Boone, Iowa
Dve, Mrs. Lucinda.....Warren, Pennsylvania
Edgerton, Mr. Louis Franklin.....Merrill, Wisconsin
Horder, John.....Derien, Wisconsin
Huppus, Lida.....Elizabethtown, Indiana
Jacob, Charles.....Zion City, Illinois
James, Everett.....Zion City, Illinois
James, Milton.....Zion City, Illinois
Lewis, Mrs. Cynthia A.....Meridian, Mississippi
Mills, Rubie.....Portage City, Wisconsin
Pederson, Miss Matilda.....1169 North Spaulding avenue, Chicago, Illinois
Shaw, Miss Mary P.....Zion City, Illinois
Tampling, Laura.....Zion City, Illinois
Watmsley, Sarah Bailey.....Eau Claire, Wisconsin
West, Lillian Alice.....Zion City, Illinois
West, Marrianne.....Zion City, Illinois
Wickham, A. G.....Valparaiso, Indiana

The following-named twenty-one believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by Overseer John G. Speicher:

Coreah, James.....Island of Ceylon
Dowler, Mrs. Emma E.....Jamestown, New York
Dresser, Miss Ida.....Marshfield, Wisconsin
Gibbons, Mrs. Allie.....Valton, Wisconsin
Guthrie, George A.....1201 Michigan avenue, Chicago, Illinois
Jack, Mrs. Dora.....Rensselaer, Indiana
Kincebach, Mrs. Rachel.....Newton, Iowa
Lehning, Miss Irene Rosina.....Omaha, Nebraska
Lesterjette, Mrs. Alice.....Harwood, Texas
Lesterjette, Miss Alice G.....Harwood, Texas
McCraig, Mrs. A. R.....Belleville, Alabama
Moller, Francis.....Zion City, Illinois
Nelson, Mrs. Mary J.....Chattanooga, Tennessee
Pate, John H.....Zion City, Illinois
Pate, Victor.....Zion City, Illinois
Sadler, Jenney Florence.....San Antonio, Texas
Schultz, Zaidee.....Zion City, Illinois
Williams, George G.....Girardsville, Pennsylvania
Williams, George H.....Girardsville, Pennsylvania
Willis, Jr., James.....1252 Jackson boulevard, Chicago, Illinois
Zwahlen, Pearl.....Zion City, Illinois

The following-named fourteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by the General Overseer:

Allen, Mrs. Mary.....Zion City, Illinois
Dreyer, Mary H.....Grant Works, Illinois
Dreyer, Mrs. Mary Martha.....Grant Works, Illinois
Hussey, A. H.....Mount Pleasant, Ohio
Kean, A. S.....132 LaSalle street, Chicago, Illinois
Lauder, Charles Edward.....Zion City, Illinois
Lauder, Harriet Francis.....Zion City, Illinois
McKenzie, William.....Zion City, Illinois
Noble, R. J.....Oxbow, Assiniboia, Northwest Territory, Canada
Oas, Antone.....Zion City, Illinois
Rank, Alice J.....North Harvey, Illinois
Sinnett, Adolphus.....Zion City, Illinois
Southwick, Joseph.....Gowanda, New York
Williams, Mrs. Mary.....Zion City, Illinois

The following-named seventy-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer Daniel Bryant:

Andrus, Leafie.....Zion City, Illinois
Bateman, Miss Mabel E.....Zion City, Illinois
Belding, Clifton Leroy.....Zion City, Illinois
Bennett, G. F.....Zion City, Illinois
Brink, Della.....Zion City, Illinois
Brown, Edwin L.....Zion City, Illinois
Broing, Arthur E.....Greensburg, Indiana
Burke, Charles Byron.....Zion City, Illinois
Buternith, George.....875 Hancock avenue, Chicago, Illinois
Clark, Bernetta.....5007 Dearborn street, Chicago, Illinois
Clark, Mrs. O. D.....Newark, New York
Courtwright, Talitha.....Zion City, Illinois
Dent, Mrs. Ella.....Hannibal, Missouri
Dodson, Miss Mary E.....Zion City, Illinois
Farnum, Esther Rebecca.....Zion City, Illinois
Farnum, Jotham B.....Zion City, Illinois
Faust, Mrs. E. A.....Bradford, Pennsylvania
Firrir, Flora.....Zion City, Illinois
Fish, Isa M.....Zion City, Illinois
Fisher, G. C.....Zion City, Illinois
Fletcher, Miss Dora.....Hannibal, Missouri
Fromm, Mrs. Ada.....Canton, Ohio
Fry, John.....2231 West Sixty-eighth Place, Chicago, Illinois
Gaus, Mrs. Sarah A.....Laotto, Indiana
Griffin, Mary M.....Atwood, Illinois
Hale, Miss Josephine Adaline.....Zion City, Illinois
Hampel, Mrs. Christie.....551 West Third street, Erie, Pennsylvania
Hanna, Miss Georgie.....Logansport, Indiana
Heise, Charles C.....969 LeMoyne street, Chicago, Illinois
Hoover, Mrs. J. L.....Zion City, Illinois
Hoover, Virgie M.....Zion City, Illinois
Hurd, Miss Clara B.....Aurora, Illinois
Innes, Mrs. Mary A.....Tipton, Iowa
Keppie, Ernest.....Bardolph, Illinois
Kessler, Don O.....Zion City, Illinois
Lang, Miss Bertha.....Zion City, Illinois
Laubscher, Mrs. Emma.....Tipton, Iowa
Lavoy, Mrs M. E.....Antigo, Wisconsin
Lewis, Estelle Chloe.....Zion City, Illinois
Loehrke, Haidee.....Zion City, Illinois
Lord, Margaret L. R.....Zion City, Illinois
McKenzie, Rachel Berry.....617 Forest avenue, Ann Arbor, Michigan
Markley, Mrs. Catherine.....Wolcott, Indiana
Mitchell, May Mabel.....Zion City, Illinois
Muma, Estell.....2117 Sherman street, Marinette, Wisconsin
Oglesby, Sarah J.....Zion City, Illinois
Olson, Adolf.....Zion City, Illinois
Persons, Loretta L.....1119 West Dayton street, Madison, Wisconsin
Peter, Minnie.....South Bend, Indiana
Peterman, Celia L.....Zion City, Illinois
Preston, Calita.....Laporte, Indiana
Rades, Dora.....Zion City, Illinois
Rasch Jr., Otto.....Richmond, Illinois
Riley, Mrs. Beatrice.....Zion City, Illinois
Rockafellar, Ephraim.....Everton, Illinois
Rockafellar, Mrs. Amelia.....Everton, Illinois
Sands, Maude M.....Zion City, Illinois
Shannon, Russell.....122 Forest avenue, Fond du Lac, Wisconsin
Skilbeck, Gerald Wiliamson.....Zion City, Illinois
Stewart, Miss Jane.....Zion City, Illinois
Summn, Lorena E.....Meridian, Mississippi
Sutton, Harry.....Zion City, Illinois
Teck, Myrtle May.....Rensselaer, Indiana
Tollefsen, Mrs. Esther.....Kimbrae, Minnesota
Turner, Nora.....Zion City, Illinois
Wall, Mrs. Anna.....217 Kedzie street, Evanston, Illinois
Waters, Mrs. Anna.....1683 Buckingham place, Chicago, Illinois
Wanner, Mrs. Isabel.....Geneseo, Illinois
Wartzenluft, Elizabeth.....Zion City, Illinois
Williams, Herbert Cleve.....Zion City, Illinois
Wines, Mrs. Elizabeth Ellen.....Zion City, Illinois
Woods, Mrs. Ann.....Danville, Kentucky

The following-named eighteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, July 22, 1903, by Elder Percy Clibborn:

Arends, Bert.....Zion City, Illinois
Bryson, Wilbur.....Zion City, Illinois
Clibborn, Victor.....Zion City, Illinois
Flower, Bernice.....Zion City, Illinois
Flower, Roswell.....Zion City, Illinois
Fockler, Laura F.....Zion City, Illinois
Fockler, Mary G.....Zion City, Illinois
Igon, Jesse C.....Zion City, Illinois
Lake, Mrs. Florence S.....Republic City, Nebraska
Lake, Lena.....Republic City, Nebraska
Lake, Master Leonard Severson.....Republic City, Nebraska
Lawrence, Lennis Mary.....Thornton, Iowa
Lindsay, Frank.....Zion City, Illinois
Munsen, Mrs. Anna Marie.....690 Artesian avenue, Chicago, Illinois
Queen, Mrs. Mary.....Orchard, Ontario, Canada
Rice, Christina.....Zion City, Illinois
Rowley, Charles Niles.....Zion City, Illinois
West, Edith Emily.....Zion City, Illinois

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The following-named seventy-six believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer J. G. Excell:

Allen, Clara ..... Zion City, Illinois
Baker, Charlotta M ..... 1243 Michigan avenue, Chicago, Illinois
Bandle, Elvin ..... Zion City, Illinois
Banhan, Miss Florence ..... Zion City, Illinois
Benedict, Florence L ..... Zion City, Illinois
Bliss, Elsie Mabel ..... Zion City, Illinois
Brunson, Mrs. V. A ..... Minneapolis, Minnesota
Brooks, Florence Viola ..... Zion City, Illinois
Colwell, Mrs. Jenna May ..... Zion City, Illinois
Davis, Lena I ..... Zion City, Illinois
Davis, Prudence E ..... Zion City, Illinois
Edmunds, F. M ..... Franklin Falls, New Hampshire
Erickson, Mrs Susan ..... Zion City, Illinois
Faust, Edith ..... 5 Brennan street, Bradford, Pennsylvania
Faust, Olive ..... 5 Brennan street, Bradford, Pennsylvania
Fish, S. Clifton ..... Zion City, Illinois
Fryer, George Pater ..... Zion City, Illinois
Gebhart, Mrs. Mattie ..... Pratt, Kansas
Haetong, Harvey Adam ..... East Akron, Ohio
Hammond, William Nathaniel ..... Kentish Town, London, England
Hardy, Miss Anna M. R. F. D ..... Sugar Grove, Illinois
Heise, Albert E ..... 969 Lemoyne street, Chicago, Illinois
Hill, Cathern ..... Acton, Indiana
Holcombe, Mrs. Louise ..... Vista, Missouri
Hollingshead, Mrs. Abbie ..... Zion City, Illinois
Huber, John Frederick ..... Zion City, Illinois
Jacobson, Adelaide Josepha ..... 944 Francisco avenue, Chicago, Illinois
Kees, Miss Gwendolina ..... Zion City, Illinois
Kinney, Mrs. Caroline E ..... Spartansburg, Pennsylvania
Knaus, Mrs. Minnie ..... Painsville, Indiana
Korff, Miss Ruth ..... Zion City, Illinois
Krause, Maggie ..... Zion City, Illinois
Kuhne, Miss Eliza ..... Zion City, Illinois
Kuhne, Rose ..... Zion City, Illinois
Lathrop, Mrs. Delia ..... 318 Du Page street, Elgin Illinois
Leech, Synthia Lula ..... Zion City, Illinois
Leeds, George A ..... Park Ridge, Illinois
Link, Mrs. Carrie ..... Cherry Creek, New York
Lonr, Mrs. Mary ..... Keokuk, Iowa
Luber, Leonard ..... Brookfield, Wisconsin
Luther, Paul G ..... Glen Ellyn, Illinois
Marsden, Mrs. John ..... Cambridge, Illinois
Meisenbach, Leone Helen Louise ..... Mendota, Illinois
Michael, James T ..... Zion City, Illinois
Milligan, Robert John ..... Zion City, Illinois
Nekrauser, Harry ..... Frankfort Station, Illinois
O'Dell, Mrs. Zada ..... Michigan City, Indiana
Overholt, Mrs. Abbie J ..... Huntington, Indiana
Osman, Miss Libbie ..... 2643 Olive street, St. Louis, Missouri
Paff, Miss Inez N ..... Zion City, Illinois
Pariot, Mrs. S. E ..... Reidsville, North Carolina
Parker, Mrs. Isaac ..... McCoysburg, Indiana
Reed, Fred L ..... Zion City, Illinois
Rice, Mrs. Cora ..... Randolph, Vermont
Roane, Mrs. H. S ..... 316½ Morgan street, Nashville, Pennsylvania
Rowe, Hayes ..... Gladstone, Michigan
Russell, Clarence ..... Zion City, Illinois
Sir[illegible]r, C. A ..... Zion City, Illinois
Skilbeck, Rowena ..... Zion City, Illinois
Sledding, Mrs. T. R ..... Quincy, Illinois
Sleeper, Hanna Edna ..... 1635 Chestnut street, Philadelphia, Pennsylvania
Smith, Mrs. Martha ..... Zion City, Illinois
Stout, Mrs. S. D ..... Claysvile, Pennsylvania
Tahler, Nathaniel ..... Morris, Illinois
Tappan, Mrs. Anna ..... Reynolds, Nebraska
Tappan, Olive Florence ..... Reynolds, Nebraska
Thurston, Irving Wells ..... Zion City, Illinois
Tomlin, Florence ..... Zion City, Illinois
Umbarger, Jennie ..... Walton, Indiana
Wartzenlamft, Miss Lottie ..... Zion City, Illinois
Wells, Mrs. Arvilla ..... Royal, Pennsylvania
Williams, Gerald R ..... Zion City, Illinois
Wolfgram, Miss Frances ..... Wilton, Wisconsin
Zegers, Elizabeth Adelaide ..... Riverdale, Chicago, Illinois
Zegers, Lena ..... Zion City, Illinois
Zinkan, Ada M ..... Southampton, Ontario, Canada

The following-named sixteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by Overseer George L. Mason:

Anderson, David M ..... Waterville, Ohio
Bells, O. A ..... Morrison, Illinois
Bentz, Hannah ..... Bethany, Illinois
Chapman, Mrs. Julia M ..... Minneapolis, Minnesota
Crowder, Elizabeth ..... Bethany, Illinois
Freashwater, Mrs. Martha ..... Marysville, Ohio
Gray, Isabelle ..... Eau Claire, Wisconsin
Haas, Daniel ..... Winchester, Ohio
Horter, Mrs. Barbara ..... Darien, Wisconsin
Koch, Mrs. Wilhelmina ..... 2907 Jefferson street, St. Louis, Missouri
Lachlan, Susanna ..... Eau Clair, Wisconsin
Long, Maggie ..... Keokuk, Iowa
Reder, Mrs. Alice O ..... Bakerville, South Dakota
Scott, Mrs. Emma ..... Bank street, East Liverpool, Ohio
Sliter, Miss Verna M ..... Chetec, Wisconsin
Willeford, Jacobson ..... Council Bluffs, Iowa

The following-named sixty-seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer George L. Mason:

Abbott, A. Justin ..... Zion City, Illinois
Auspaugh, Miss Florence ..... Logansport, Indiana
Bateman, John William ..... Zion City, Illinois
Bateman, Willie E ..... Zion City, Illinois
Becker, Mrs. Mary ..... Esmond, Illinois
Been, Don ..... Zion City, Illinois
Bertch, Miss Sophia ..... Goshen, Indiana
Berchtold, Arthur Felix ..... Zion City, Illinois
Berrong, Mrs. Lydia ..... Zion City, Illinois
Blair, Lizzie A ..... Ilo, Idaho
Brandau, Johanna B ..... Higginsville, Missouri
Brooks, Leon F ..... Zion City, Illinois
Brown Bert ..... Zion City, Illinois
Bunnell, Mrs. Matilda ..... Klamath Falls, Oregon
Christianson, Albert Louis ..... Zion City, Illinois
Copeland, Mrs. M. A ..... Alanson, Michigan
Crumpler, Lillie Oliva ..... Zion City, Illinois
Curry, William W ..... Chicopee Falls, Massachusetts
Dayton, Mrs. Lulu M ..... Marvellus, Michigan
De Jonge, Antina ..... Miner, Wisconsin
Dodson, Mrs. Rebecca ..... Zion City, Illinois
Fagg, Miss Katie M ..... 827 West Dayton street, Madison, Wisconsin
Farrar, William Henry ..... Zion City, Illinois
Fredericks, Lillian ..... Zion City, Illinois
Gebbart, Edith ..... Zion City, Illinois
Graf, Mrs. Rosa ..... 918 Melrose avenue, New York City, New York
Green, Stella Lee Howard ..... Zion City, Illinois
Gregory, Mrs. Alzine ..... Coleman, Michigan
Habine, Floyd ..... Zion City, Illinois
Heath, Winnifred ..... Janesville, Wisconsin
Henry, Anna C ..... 313 Fifty-fourth street, Chicago, Illinois
Jaques, Beatrice ..... Zion City, Illinois
Johnson, Mrs. D. W ..... Reedsville, North Carolina
Kellog, Mable T ..... Zion City, Illinois
Kennedy, David ..... Tyrone, Pennsylvania
Kephart, Mabel ..... Zion City, Illinois
Kesler, Bertha ..... Zion City, Illinois
Kesler, Greta ..... Zion City, Illinois
Kibby, Delbert ..... Zion City, Illinois
Kreiter, Charles ..... Webster, South Dakota
Kreiter, Mildred ..... Webster, South Dakota
McCordic, Amelia ..... Zion City, Illinois
Meloche, Gladys Louise ..... Zion City, Illinois
Miller, Leslie ..... Zion City, Illinois
Moore, Mrs. Ora A ..... 316 West Cedar street, Akron, Ohio
Nix, Jesse ..... Zion City, Illinois
Perkins, Miss Annie L ..... Zion City, Illinois
Raber, Mrs. Catlin ..... Huntington, Florida
Reasoner, Hiram ..... St. Joe, Indiana
Robinson, Virgil ..... Monon, Indiana
Ross, Maud ..... Mentone, Indiana
Shepherd, Mrs. Emma ..... 2024 Yanders street, Indianapolis, Indiana
Skilbeck, P. D ..... Zion City, Illinois
Smale, Alice ..... 6339 Halsted street, Chicago, Illinois
Smith, Jane A ..... Zion City, Illinois
Smith, Tillie ..... Zion City, Illinois
Semer, Annie Louise ..... Zion City, Illinois
Stark, Katheryn ..... Zion City, Illinois
Swarthout, Beatrice Eunice ..... Thompsonville, Michigan
Swarthout, Mrs. Mary Alice ..... Thompsonville, Michigan
Tollefson, Agnes Isabell ..... Kinbrae, Minnesota
Tower, Miss Minnie J ..... Zion City, Illinois
Weaver, Charles ..... Waukarusa, Kansas
Weeks, William ..... Zion City, Illinois
Williams, Victor Wilfred Lesley ..... Zion City, Illinois
Witiman, Miss Anna ..... 6889 Hamilton avenue, Pittsburg, Pennsylvania
Wolcott, John Henry ..... Summit, South Dakota

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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 XIII. No. 16. *ZION CITY, SATURDAY, AUGUST 8, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF TYPHOID FEVER, DYSPEPSIA, AND CANCER IN ANSWER TO THE PRAYER OF FAITH.

I WILL; BE THOU MADE CLEAN!

This Witness never doubted God's Power to Heal. Given a Christian training, she always believed God to be All-powerful. She knew that He had created the World and all things therein.

She knew that it was His Power that made the countless planets, suns, and systems of the Universe, and that it was His Power that rolled them along in their majestic courses.

She knew that He had created man in His own image, and that His Word was the Law of man's being.

Believing that God had made her body, it would have been absurd for her to suppose that He had not the power to heal it.

But while she knew His power to heal, she did not know His Will.

She had been taught that God made people sick for their good and His glory.

Her teachers were the professed ministers of God.

With colossal inconsistency, they had also taught her that God had provided doctors and drugs to heal her of her diseases. As the crowning folly of this sad confusion of false teaching, she was taught that she must pray to God to take away her sickness, not in faith, but saying, "If it be Thy Will," and then look for healing, not to God Himself, but to physicians, the majority of whom do not honor God or even pretend to serve Him. She might well have asked her teachers the questions:



MISS MARY ANDERSON.

"If it is for man's good and God's glory that His children should be sick, why does He not make them all sick?"

"If such is the case, why should He provide doctors and drugs for their healing?"

"If He makes His children sick, why should they attempt to undo His work by calling in physicians and taking their medicines?"

"Since He made them sick, it must be His Will that they should be sick, hence why pray for healing, 'if it be His Will?'"

"If He provided doctors and drugs, then they must be able to heal, hence why put any 'if' in the prayer for healing?"

"When Jesus, the Christ, was on earth in the flesh, He went about healing 'all manner of disease and all manner of sickness among the people.' If God makes people sick, then Jesus was undoing His Father's work. Why, then, did Jesus say, 'Be-

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lievest thou not that I am in the Father, and the Father in Me? The words that I say unto you I speak not from Myself, but the Father abiding in Me doeth His works?'"

"If Jesus, in healing the sick, was undoing God's work, why does the Word of God say of Him, 'To this end was the Son of God manifested, that He might destroy the works of the *Devil?*'"

"If Jesus of Nazareth 'went about doing good, and healing all that were oppressed of the Devil,' when He was here on earth in the flesh, and does not do it now, why did He say just before His ascension, 'Lo, I am with you All the Days, even unto the Consummation of the Age?'"

"Has He changed?"

"Then why does the Word of God say, 'Jesus, the Christ, is the same yesterday, today, yea, and forever?'"

"Has His love and compassion grown cold since it was written of Him that He healed the sick because He had compassion on them?"

She had felt the wonderful Healing Touch of that Divine Son of God, when she had been given up to die of typhoid fever, and, in her extremity, had repented of her sins and turned to God.

But so long had the false and self-contradictory teaching of the apostate churches been poured into her spirit, that she was unable, even then, to grasp the truth.

She thought that God had healed her as a special act in that one case; but that it was not His Will always to heal.

Then the Devil afflicted her again, this time with that painful disease, which makes the lives of so many thousands one long, dark season of misery, dyspepsia.

In her pain and suffering, she turned away from God.

How could she turn to Him or love Him whom she was taught to believe was torturing her until she lived in a veritable hell on earth?

Away from God, her Father, and dying of dyspepsia and its complications, she heard the Message of the Prophet of the Restoration.

That Prophet told her that when Jesus, the Christ, the Son of God, said, in answer to the prayer of the leper: "If Thou wilt, Thou canst make me clean," "I will; be thou made clean," He answered, for all the ages, the question as to God's willingness to heal.

He told her that when that Divine Teacher taught His Disciples to pray, "Thy Will be done on earth as it is done in heaven," He intended them to pray that, as there was no sickness in heaven, there might be none on earth.

He told her that God's Power to heal was no greater than His willingness, if only His children would fulfil His conditions of Repentance, Faith, and Obedience.

Gladly she saw the truth.

All her gloomy doubts disappeared in the light of that blessed truth, as she heard that Divine "I Will" and understood its glorious meaning.

She joyously fulfilled conditions, and God quickly healed her, in answer to the Prayer of Faith of His Messenger.

The truth of God's Word had been conclusively proved to her; for whereas she was sick and dying, she became healthy and full of life and strength.

Later, she was attacked by that deadly disease, cancer, the very name of which seems like a death-knell.

Again God's promises were made good.

Again that Divine Hand touched her, and she became perfectly whole.

Now she praises God for His Power, and Love, and for His Willingness to heal, not by means of doctors and drugs; but by His own Word, according to the Scripture, "He sendeth His Word and Healeth them."

O weak, weary, disease-smitten one, 't is the Voice of Jesus that is saying to you, "I will; be thou made clean."

A. W. N.

WRITTEN TESTIMONY OF MISS MARY ANDERSON.

ZION CITY, ILLINOIS, July 9, 1903.

DEAR GENERAL OVERSEER:—It is with thanksgiving to God for all His mercies and goodness to me that I give my testimony to Divine Healing.

I am glad I can say with the Psalmist:

Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

I thank God for a good mother, and a Christian training.

From childhood I trusted God and desired to serve Him.

At twenty-three years of age, when I was far from home, and among strangers, I was taken very sick with typhoid fever.

In my helpless condition I trusted in God to the fullest extent of my light and knowledge.

By His kind providence, a good, Christian woman took me to her home and cared for me.

She sent for the best available physician, who said that I could not live, because the medicine would not remain on my stomach.

I realized that I was near death, and the words of the Scripture came to me with great power:

Call upon Me in the day of trouble:
I will deliver thee,
And thou shalt glorify Me.

I repented of sin, and in Jesus' Name prayed to my Father in Heaven to raise me up, vowing that I would serve God.

The fever instantly left me, and I was quickly healed.

I credited it to God, and believed that it was a wonderful answer to prayer.

I was determined to continue in a Christian life.

When I came to Chicago in 1875, I attended the Episcopal church, as I liked their beautiful services. But I got no food for my spirit there.

Then I went to the Methodist church and found it not much better.

Then I stayed at home on the Lord's Days and read the newspapers, and thus drifted away from God.

I was taken sick with dyspepsia, and not having any teaching on Divine Healing, I sought physicians and took a great deal of their m...ines, but without any relief.

When I saw that I did not get better, I concluded that I did not have the right physician.

I had been taught that God made people sick for their good, and I was very miserable, getting farther away from God.

I went to the First Baptist church on Sunday evenings, merely to be entertained.

In the spring of 1894, I read an article in the Chicago *Inter Ocean* entitled: "Miracles a Present Day Reality," which very much impressed me.

In the fall of 1894, I visited a friend who was being treated for a cancer in the Presbyterian hospital in Chicago. She asked me if I had heard that there was a man in Chicago who prayed with the sick and they got well.

I said that I had read some good things about him and some things not good.

Some ladies had visited the hospital and left LEAVES OF HEALING there, and this sick woman was reading them; but the nurse told her to hide the papers under the pillow when the doctor came, as it would make him angry to see the LEAVES.

The nurse thought LEAVES OF HEALING a wonderful paper, and told me that she had known of a poor girl who was taken from the county hospital, where she had been pronounced incurable, to Dr. Dowie, and there she was perfectly healed.

After this, my friend, Mrs. G. W. Ross, was also taken to the Divine Healing Home No. 3, and she was saved and blessed there.

I was glad to find such a good place to take her, for she had been badly treated in the hospital.

Towards the end of the year 1894 and the beginning of 1895, I attended the Lord's Day afternoon meetings in Zion Tabernacle No. 1.

I was eager for every Lord's Day to come, so that I could go and hear "that wonderful preacher."

It was indeed a wonderful scene to see the poor and sick gathered there; and it made me think of the time when Jesus was on earth, and the poor and sick came unto Him, and He healed them all.

I was then in spiritual darkness and unbelief, but when I heard the truth I accepted it. I felt that the Spirit of Truth was there, and the Bible became a New Book to me.

In November, 1895, I was very sick with stomach trouble. Dr. Etheridge, of Michigan avenue, Chicago, said it was an acute form of dyspepsia, and it had become chronic.

I gave up medicines, and went out to the Divine Healing meetings in Tabernacle No. 2, and I decided to trust God for Healing.

You prayed for me and 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.

The severest pains stopped immediately, and in a short time I was perfectly well.

In 1897, I became a member of the Christian Catholic Church in Zion, and was baptized in Central Zion Tabernacle May 9th, at which time I received much blessing.

I thank God for sending His Messenger to send forth the Words of Life through LEAVES OF HEALING.

I praise God also for blessings He bestowed upon my loved ones.

The Little White Dove reached my brother, who was bound by the appetite of strong drink.

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After he received LEAVES OF HEALING, he wrote to me, and told me that he had knelt down and asked God for deliverance, and that he had received victory over his evil appetites.

Another brother's wife, Mrs. Eliza Anderson, who was in the insane asylum at New Richmond, Wisconsin, for four years, received and read LEAVES OF HEALING and Zion Literature.

Her daughter wrote to you asking your prayers on behalf of her mother, in the spring of 1900.

In that same year she was healed and restored to her family.

She has remained well ever since; for which we thank God.

Three years ago last April, while in your employ in the Divine Healing Home at Twelfth street and Michigan avenue, I discovered a hard tumor in my left breast.

I asked Overseer Speicher to pray for me, which he did; and the pain ceased.

He advised me to see you and get your counsel about it.

You said it was a very serious tumor, and you prayed God to destroy it from the roots.

It did not trouble me much after that, but the big hard lumb remained.

I was indeed very glad that I was in Zion, and that I had learned that God was the Healer.

I began to search my life deeply and thoroughly, and found that there were some things of twenty years' standing which I ought to confess, and which I did confess.

In the spring and summer of 1901, the trouble with my tumor continued, and I had sharp pains in it.

I kept praying to God to take away the pains, and to give me deliverance from the power of the oppressor, but I did not get the victory.

When you made that wonderful Declaration that you had come in the spirit and power of Elijah, I prayed that God would reveal to me that you were that prophet by delivering me from that cancer.

I think that it was the 9th of June, 1901, when you and Mrs. Dowie prayed for me at Ben MacDhui, where I was then in your employ.

After you had prayed for me that wonderful short prayer: "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father," you said: "I have prayed the Prayer of Faith, and I shall expect that cancer to go away."

I praise God that from that time it has never troubled me and now it has entirely disappeared.

I am now, as far as I know, in perfect health, able to do laundry work daily for Mrs. Dowie.

I count it an honor and privilege to do that kind of Restoration Work at the age I have now reached —fifty-four.

I wish also to thank you briefly for your prayers for my dear aged mother.

When she was eighty-one, she had a stroke of paralysis.

She said that she was thankful to God that He had let her live such a long time, but she could not say that she was tired of life, or that she wanted to go home just then.

I was encouraged to pray for healing, and sent a request for prayer to you on her behalf.

That prayer was immediately answered.

My dear mother is now perfectly healed, and she has the use of all her faculties at the age of eighty-five.

Among the blessings she has received is that of the restoration of her voice, so that, even at this great age, she is able to sing the praise of God in Zion.

I have counted it a privilege and a blessing to be in Mrs Dowie's employ, and in this letter I wish to record my thanks for your many kindnesses to me during the three and one-half years that I have been enabled to serve you and dear Mrs. Dowie in a humble way.

I pray that God may use these words to the blessing of those who shall read them, as they go forth in the pages of LEAVES OF HEALING, which I love so much, and which has been such a blessing to me and my dear people.

With Christian love and earnest prayers for yourself and Overseer Jane Dowie, and your son, that your lives may be long spared to continue the great and mighty work in the Restoration of All Things, I am,

Faithfully yours in Jesus,

(MISS) MARY ANDERSON.

Notes of Thanksgiving From the Whole World

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

Fountain of Death Becomes a Fountain of Life.

And in that day thou shalt say, I will give thanks unto Thee, O Jehovah; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me.—*Isaiah 12:1.*

WINAMAC, INDIANA, February 26, 1903.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—I wrote to you February 21st, asking you to pray for me, and on the 24th I was delivered of a twelve-pound boy, without any doctor.

I thank the Lord for a safe and quick deliverance.

The breast that was a running cancer one year ago; the baby nurses now, for which I give God the praise.

Thanking you and all Zion for your prayers, I remain,

Your sister in the Christ,

(MRS.) ELIZABETH MCKINLEY.

Boy Healed of Broken Nose.

My son, attend to My Words; incline thine ear unto My Sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.—*Proverbs 4:20-22.*

GERING, NEBKASKA, May 7, 1903.

DEAR GENERAL OVERSEER:—I desire to tell you how God has shown His tender mercy to one of my little boys.

Alfonso, aged ten years, was at the stable playing when he pulled off a slab and fell, the slab falling on him, and the sharp edge striking over the eye, cutting it to the bone.

I asked the boy what I should do.

He said that he did not want any doctors or medicines.

I then washed his wounds clean with water and prayed for him.

After one or two hours he was out playing, and did not suffer any pain, but looked very much bruised.

Three or four days after it was done he went up town with me.

The doctor was talking with me when the boy came up.

The doctor asked: "What has happened to the boy?"

I said that he had broken his nose, but it had not pained him.

He would not take my word but examined the boy himself.

Then he admitted that it was broken and that it ought to be raised up and braced.

He said that the boy would have a flat nose, and would have trouble in breathing; but, praise God, there are now no signs of any trouble.

The Lord does show love and pity to those who stand alone.

C. M. SHOBAR.

Healed of Stomach Trouble of Twenty Years' Standing.

Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.—*Isaiah 55:2.*

VERONA, ILLINOIS, March 7, 1903.

DEAR GENERAL OVERSEER:—I have felt for some time that I ought to write my testimony.

I feel so glad that I have heard that Jesus is my Healer, Cleanser and Keeper.

I was taught that I ought to suffer patiently for Jesus' sake.

For twenty years I suffered with stomach trouble.

When I had the last attack I asked the doctor if he could not give me something to cure it.

He said that I could never be cured, as it had become chronic.

After I moved to Illinois, I had another severe attack.

Some one gave me a copy of LEAVES OF HEALING, containing the testimony of a lady who had the same trouble.

I wrote to you for prayers, and, thank the Lord, I was healed, and have felt nothing of it since.

This was four years ago.

I have been healed of other sicknesses since.

I thank you for your prayers and for LEAVES OF HEALING.

The Bible is a New Book to me.

May you and your good wife be spared for many years is our prayer.

Yours in Jesus' Name, SARAH INGOLD.

ZION'S LITERATURE MISSION

(Continued from Page 502.)

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Five Weeks Ending August 1, 1903.

41,000 Rolls to.....New England States
5,137 Rolls to.....Hotels of the United States
3,210 Rolls to...Europe, Asia, Africa and the Islands of the Sea
2,590 Rolls to.....Nobility of Europe
5,700 Rolls to.....Various States of the Union
745 Rolls to.....Various Countries
Number of Rolls for five weeks..... 58,382
Number of Rolls reported to Aug. 1, 1903, 2,896,415

Report of Free Literature Distributed by Zion Restoration Host from June 17, 1903, to July 23, 1903.

Number of Messages	295,733
Number of LEAVES OF HEALING	31,470
Total number of pieces.....	327,203
Grand total of pieces of Literature distributed by the Host to date.....	5,804,295

A. F. LEE,
Recorder of Zion Restoration Host.

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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.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZURICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, AUGUST 8, 1903.

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EDITORIAL NOTES.

"IS NOT JEHOVAH IN ZION? IS NOT HER KING IN HER?"

REMEMBERING OUR PROMISE to our Readers that we would Review Zion's Third Feast of Tabernacles, we desire, first of all, to invite attention to the Contradictory Reports, which have appeared concerning that Holy Convocation, in the Chicago Newspapers.

The worst of these have been widely reprinted throughout this Country; and have doubtless been forwarded to Distant Lands, giving false reports.

OUR READERS, who have carefully studied the last three issues of LEAVES OF HEALING, have the facts before them as to the immense attendances throughout the Ten Days of the Feast.

IT IS DIFFICULT to estimate the exact number of separate persons who were present at the various Meetings, as doubtless the same persons attended, in many cases, at least one-half of the meetings.

A careful and conservative estimate, however, places the number of separate individuals at over Twenty Thousand, and the Aggregate Attendances at over One Hundred Twenty Thousand.

MERE NUMBERS amount to little, unless the Power of God is present to bless; but it is well to correct false and malicious statements as to the numbers present and the interest manifested.

WE DO NOT NEED to write these words, and those that follow, for the sake of our own people in the City of Zion, or for the constant readers of LEAVES OF HEALING.

But we record them for the glory of God and to enable our readers, in all parts of the World, to correct the false and malicious statements of the Press that the Third Feast of Tabernacles was a failure.

THAT ASSERTION was first made by the Chicago *Tribune* of Wednesday, July 15th, which on that date came out with an article headed:

FIND A "FROST" AT ZION CITY.

PEOPLE RETURNING FROM FEAST OF TABERNACLES REPORT VISITORS FEW, AND ENTHUSIASM GONE.

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THIS FALSE and misleading heading is followed by an Article, which says: "Is the rule of John Alexander Dowie waning, and has he lost influence over his followers? is the question being asked by outsiders returning from the celebration of the Feast of Tabernacles at Zion City, which is still in progress and is proving a great disappointment to Dowie.

'Few of the thousands of visitors expected, have reached Zion City.

"All the enthusiasm, which marked the first year of the life of the City is gone," etc., etc.

THIS SHAMEFUL LIE was endorsed by the Chicago *Journal* of the same evening, which said:

They say that the Feast of Tabernacles is a good deal of a frost.

NOW, OUR READERS, who have their file of LEAVES OF HEALING, will find upon reference that Throngs of People had by that time poured into the City from every direction, and that the meetings of the first four days which had been held had been overwhelmingly successful.

THIS WAS ESPECIALLY the case with the Third Anniversary, on Tuesday, July 14th, of the Consecration of the Site of Zion Temple, and the Consecration of the Site of the Great Shiloah Tabernacle, to seat sixteen thousand persons, the plans of which are fully prepared, and the foundations of which are being dug with the new Five-Thousand-Dollar Steam Shovel, which we consecrated on Monday of this week in the presence of a large Assembly.

No more stirring spectacle was ever seen in Zion City, nor did greater throngs ever attend any of our celebrations than on that Third Anniversary day.

THE VAST MULTITUDE who viewed the procession, and the Seven Thousand who crowded into Shiloh Tabernacle on that Tuesday afternoon know what we say to be true.

Moreover, the photo-engravings which have appeared in this paper have shown our readers something of the great extent of the procession and of the throngs of onlookers.

BUT, PROVIDENTIALLY, our case as to the absolute villainy of the misrepresentation of the Chicago *Tribune* and the Chicago *Journal* in their false reports does not rest upon our statements alone.

One of their own tribe most effectually witnesses against them.

The correction was given on the evening of the same day on which they published their lies by another of the Chicago papers, the Chicago *Evening Post* which is far from friendly to us and to Zion.

THE ARTICLE extends over a column and a half, and is headed:

THRONGS AT ZION'S FEASTS.

CROWDS GO TO HEAR DOWIE DURING TABERNACLE CELEBRATION, ETC.

IN THIS ARTICLE, which is evidently written with more than usual care, although it has many errors and quite a little impudence, facts are stated which prove the other papers to have deliberately lied.

The writer says:

But what went ye out for to see? A Prophet?

Probably nine-tenths of the hundreds who returned to Chicago last evening, on a Series of Special Excursion Trains from the North Shore, would have answered: "Yes." for they are adherents of one who claims to be a Prophet. . . .

The man of Zion City has attracted to himself followers who could not be more faithful in any cause.

All this week there is in progress, just half way between Chicago and Milwaukee, on the shores of Lake Michigan, an interesting spectacle.

The Third Feast of Tabernacles is being celebrated by John Alexander Dowie, and thousands of his people from every point of the compass, but principally from Chicago, are gathered in the town . . . . which his indomitable nerve has founded.

NOT A PASSING CRAZE.

To any one who thinks of Dowieism as a passing craze, it will be a revelation to take the North-Western train this week or next and make the trip of forty-two miles to the newly-founded City of Zion and spend a few hours there, talk with the people and hear the General Overseer. . . . . .

What has been accomplished in the last two years at Zion City is little short of marvelous.

A tract of farm land has been converted into a thriving town of about ten thousand people, with a large Lace industry; a Tabernacle seating six thousand people (*should be seven thousand two hundred*); a College Building; a Hotel; homes both lavish and modest, and one of the prettiest stations on the North-Western line.

But that is only the material side. The best part of Zion, perhaps, is what it lacks.

It is a place without saloons, without tobacco, without pork, and without vice.

CELEBRATE PUBLIC HOLIDAY.

The Feast of Tabernacles was marked yesterday by a public holiday, and all business was suspended.

At two o'clock the principal event of the day began.

There was a dazzling procession of black-robed officers and the white-robed choir, followed by the Restoration Host, to the site of the Shiloah Temple, which is to cost four hundred thousand dollars.

In his vast audience Dowie had his followers, and also a host of people who had come out of curiosity to see him and the town.

There were three Presbyterian ministers from Chicago, a Professor of Sociology from one of the Universities, and many others.

What seemed to impress them about the new Elijah was his hold upon those about him. . . .

The earnestness and the sincerity of the Dowie followers will become evident to any one who watches them.

On one of the crowded excursion trains coming back to Chicago last evening were two intelligent-looking, far above the average, colored woman, one of them a seamstress, and both deeply devoted to Elijah. In front of them stood a woman, just as devoted over her newly-found faith. As they were in the midst of their conversation another woman carrying a child walked up the aisle, stumbled over an umbrella, and fell against one of the colored women, hurting her arm severely. She nearly fainted.

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After a while, when there seemed to be no relief, the woman in front suggested: "Let us pray that the pain may be removed." A few moments of silent prayer followed and the victim averred that all the pain had gone. . . . John Alexander Dowie is doing something, . . . which lives and flourishes in the form of a city.

IN THESE LONG EXTRACTS from this article, from which we have omitted a mass of irrelevant and sometimes impertinent matter, it will be seen the writer is compelled to acknowledge the Enthusiasm and Earnestness of the thousands of People, who are "gathered from every point of the compass in the City of Zion," is so great that it took a "Series of Special Excursion Trains" to carry even the Visitors from Chicago, etc.

BUT THE WRITER did not know that there were no less than a thousand who came upon a Special Excursion on the Chicago & North-Western Railway from beyond Milwaukee in Wisconsin, of whom Seven Hundred Fifty dined at Elijah Hospice by previous arrangement.

NOR DID THE WRITER know that almost daily there were large excursions of citizens from other cities and towns in other directions.

WE, HOWEVER, present this report so that it may correct, as far as possible, the false statements, which doubtless ere this, have been telegraphed all over the world by the Chicago *Tribune* and the Associated Press. With these remarks we leave the subject, confident that God will crush the Lie eventually and let the Truth be known.

THERE IS ONE QUESTION that we would ask ere passing on, namely: "What is the object of the Majority of the Chicago Papers in keeping up this course of persistent lying?"

It can only be a wicked attempt to unnecessarily sadden the hearts of hundreds of thousands of the Children of God throughout the World, who are interested in Zion, and who would deeply deplore any diminution of the blessing with which God has favored us.

BUT THESE ATTEMPTS are all in vain, and are recoiling more and more heavily upon those who make them.

LET THE EVENING POST'S Exposure of their Villany, written by one of the their tribe be placed in the long list of similar Exposures of the False Attacks made upon us for the period of more than thirteen years during which we have been laboring in and around the City of Chicago.

BEFORE WE TURN AWAY from this subject, we may remark that it is clearly evident, by many signs in various misstatements and misrepresentation of facts, that the press is preparing to enter upon another campaign of Lying against Zion this Summer and Fall.

We warn our readers, and the many thousands of investors in Zion City, Zion Industries, etc., that they must be prepared to read of shameful attacks upon us, probably not dissimilar to those of last year, when for months we fought a United Press who were making false statements as to our business situation, until at last even our bitterest critics were compelled to come out with articles headed:

ZION'S FINANCIAL FOUNDATIONS ARE SOLID.

AMONG THESE SIGNS of the Times are a number of False Reports which appeared in the Chicago papers while we were absent from the City, deliberately asserting that we had done various things and made certain speeches, when we were more than one hundred and twenty miles away.

Statements have also been made as to events, which, it is alleged, have happened in Zion City; but which are Malicious Fabrications from Beginning to End.

IT IS NOT WORTH while to go into detail concerning these matters, but simply to mention them as warnings to our readers and to our friends throughout the world.

INTOXICATED by envy of Zion and Hatred of God, and of all things that are good and pure, the newspaper press of Chicago are simply "working out" that which the Devil has wrought in them, making them "to Will and to Do" his Unclean Work.

ONE OF THE interesting features of the late Feast of Tabernacles was the fact that considerable numbers of persons had not only come from distant parts of the United States—North, South, East and West—and from Canada; but that numbers of persons had crossed the Oceans simply to visit us at this time, and then to return to their distant homes in various parts of the world.

THIS WAS THE CASE last year, but it was so in a still larger degree this year.

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Some of these were Officers and Members of the Christian Catholic Church in Zion, and others were interested from various standpoints. They came from all the Continents.

IT IS NO infrequent thing to see in Zion City a large number of graduates of universities, accompanied by several professors, studying us from a sociological point of view.

Numbers of merchants, politicians, and ministers and priests and bishops of various churches, are also to be found among the visitors to our City.

MANY COME FROM CURIOSITY, and others with serious purpose, to study the phenomena of a two-year-old, busy, and up-to-date Christian City, pursuing its daily work quietly, with an entire absence of all the principal evil features of city life in America and all over the world.

WERE WE TO PRINT a tithe of the kind words that are both spoken and written concerning Zion, we should fill this paper every week with the commendations of our visitors. But we have no such desire, except when public men come in a public manner. The majority of our visitors are very seldom even referred to in our semi-secular bi-weekly paper, THE ZION BANNER, which contains the accounts of the doings in Zion City from day to day.

IT IS, HOWEVER, evident that God is speaking through the City of Zion to All Nations on this continent and on other continents.

It is evident from the numbers of articles in newspapers and magazines in many tongues and in many lands that the many and wonderful blessings which God has given to us are making a deep impression upon all who are seeking the good of mankind, notwithstanding religious differences.

All, however, very quickly find that it is the Spiritual Life of Zion which is its principal power, and that the Rule of God is a Rule of Love.

WE HAVE NEVER ENJOYED any work which God has given us to do more than that which it was our privilege to perform In the exposition of the Eleven Commandments of God at the ten Early Morning Meetings in Shiloh Tabernacle.

There must have been at these meetings alone an aggregate attendance of about Fifty Thousand persons.

AS ELIJAH THE RESTORER, we have felt it to be our solemn duty to do this work, remembering the words of our God and Father, speaking through the Prophet Malachi, when He said:

Remember ye the law of Moses, My servant,
Which I commanded unto him in Horeb for all Israel,
Even statutes and judgments.
Behold, I will send you Elijah the Prophet
Before the Great and Terrible Day of Jehovah come.
And he shall turn the heart of the fathers to the children,
And the heart of the children to their fathers;
Lest I come and smite the earth with a curse.

IT IS NOT for us who have done this work to give an estimate as to what God hath wrought by us; but the wonderful spectacle of these great throngs, many of whom left their homes for the Tabernacle shortly after 5 o'clock every morning and waited patiently until the service began at 6:30, attests the interest of the people in these Messages at our Early Morning Sacrifice of Praise and Prayer throughout the Feast.

WE ASK OUR READERS earnestly to pray that the reports of these gatherings may be blessed to earth's remotest bounds.

They lack, in type, the sacred environments, and the spiritual atmosphere, which is always to be found when thousands upon thousands of intelligent and earnest Christians are assembled with one heart and one mind in one place "to hear what God, even Jehovah, will say."

THE SWEET SINGING also of our Zion Choir, which was present at all these Gatherings, conveyed much Holy Thought in beautiful words and music.

We feel deeply indebted to the Conductor, Organist and all the Singers and Players upon Instruments who were there.

NOT ONLY DID Zion's White-robed Choir do wonderful service at our great assemblies on the Lord's Days and on the special anniversaries during the Feast but the beautiful Brass Band and the stirring Drum Corps also gave life and vigor to the outdoor Processions.

IT WAS DELIGHTFUL to see Thousands of young men and women, morning after morning, at these meetings, having had their breakfast before they came, and then to see them pouring down through Shiloh Park to their daily work in all parts of the City, plying their daily tasks with busier feet and more joyful hearts because of the delightful experiences that began each day.

LET IT BE REMEMBERED that this is no new exercise for us in Zion.

This Gathering at 6:30 a. m. has long been a fixed gathering for every Lord's Day morning, and prayer is held

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at all the great Institutions and Offices, within a few minutes of the hour of beginning business for the day, many beginning at 7 a. m., and others from that hour to 9 a. m.

All the workmen upon buildings will be found early in the morning raising their Songs of Praise to God, not only on the large, but on the small contracts, in the open air as well as in the large rooms of the factories and commercial and financial institutions.

IT IS A THRILLING experience to stand unseen by some of these Workmen's Gatherings, and to hear the earnest and intelligent petitions that arise from strong and loving hearts, and their praises and their prayers to God for all men in all conditions.

They pray for the triumph of the Everlasting Gospel of the Kingdom of God and for Zion everywhere in her glorious work in the Restoration of All Things.

MANY TIMES our heart has been deeply touched by the appeals to God also for ourself and our family: for comfort in our sorrow and strength and grace in all our need.

GREAT as was the blessing which God gave us in the ten early morning meetings of this Third Feast of Tabernacles, we delight to record that this blessing, although not concentrated in the same manner, is going on continuously, not only in this City, but in all parts of this land, and on every continent where Zion's Banner has been planted.

THE SPIRITUAL DEVELOPMENT of our Officers and People was a marked feature of this Holy Convocation.

THERE WERE many Physical Blessings also received, some of them being miracles of healing.

AND IN THE Educational and Commercial and Political Departments of Zion great Onward Steps were taken.

AT THE CLOSE of the Feast, we had been asked to give direction to a number of persons concerning their Business Affairs in distant parts of this and other lands.

Thinking that these would not exceed twenty or thirty, we publicly stated that, on the morning of Thursday, July 23d, we would see these persons at our office in the Administration Building.

What was our amazement to find, when we got to the Building, that the large entrance hall was crowded, that the staircase on either side was lined, some places two deep, that the large corridor on the upper floor outside our offices was filled from end to end; probably more than Five Hundred Persons having thus gathered.

JOCULARLY OBSERVING that we were now quite sure that we were like "The little old woman that lived in a shoe," we threaded our way through the throng, and having got quietly inside the door, stopped to consider what we would do.

Summoning to our help a number of our officers from Zion's Financial Institutions, we had the friends present write their names upon a card with the statement of where their properties were, their value, and other information.

Then we received each one separately, asked a few questions, and in groups of from twenty-five to thirty, we saw them in our Council Room for an average of nearly half an hour at each gathering.

AFTER A STEADY five and a half hours of this, we were compelled to stop.

We then found that we had seen One Hundred Sixty-one Persons, representing properties which they desired to realize, of an aggregate value of over Two Millions of Dollars.

THERE WERE HUNDREDS whom we were unable to see.

The offices of Zion Land and Investment Association, Zion City Bank, and of the General Financial manager, were also thronged with inquirers.

IT WAS MOST SURPRISING to us that without any lengthened notice, and with the expectation of only meeting a score or two at the most, there came over One Hundred Sixty persons, representing so great a value in real estate and other property.

It caused us to reflect upon what the probabilities were as to the coming into Zion of the many Thousands in distant places whose faces are set Zionward.

THERE ARE MANY thousands all over the world who are determined to come to Zion City and cast in their lot with us, who, in the aggregate, represent not less than Fifty Million Dollars' worth of property.

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WHY IS THIS money not invested in Zion?

DOUBTLESS, MANY are holding back because they do not get the prices for their property which they think it is worth.

We shall, in our next issue, in publishing the Reports of our Business Conferences, call attention to the fact that the policy which they are pursuing is not a wise one.

It were better to make a present sacrifice of one-third, should that be necessary, of the estimated values of their properties, since investments in Zion will produce a larger income upon the remaining two-thirds, than they are now receiving on an average; in fact, the proportion is even larger than we have now said.

ONE OF THE RESULTS of the Business Conferences, and of private conversations with hundreds of our visitors from all parts of this and other lands, has been to prove to us that God is bringing, even from those who are already in fellowship with us, Vast Wealth from All the Nations of the Earth into Zion.

This is in accordance with the Prophetic Word in the 60th chapter of Isaiah, which our friends in Zion who read these Notes will do well to study carefully.

ALONG EVERY LINE, the Feast of Tabernacles was a great success.

Our hearts are filled with gratitude to God for His amazing goodness and His condescending grace in making us His agent in establishing the City of Zion, and, still more, the Christian Catholic Church in Zion, and, still more, Zion's Senior and Junior Restoration Hosts.

AND THIS BRINGS us to the wonderful story of the Organization of Zion Junior Restoration Host, on Lord's Day, July 19th, the Report of which will be found in this issue, on pages 506 to 509.

THE THRILLING SPECTACLE of that beautiful and orderly Host of God's Little Ones, with eyes shining with delight, walking in perfect step, and singing their glorious song, will never be effaced from the memory of those who witnessed it.

Nor will Eternity ever efface from our heart the Joy which God gave to us when that Host of Ministering Children rose, and with uplifted hands repeated the Vow of Zion Junior Restoration Host, which is as follows:

> In the Presence of God, I vow to love and obey Him as my Father in Heaven, believing in Jesus, the Christ, as my Savior, and in the Holy Spirit as my Guide.
>
> I promise to read His Holy Word and pray every day.
>
> I promise to love His Commandments, and obey them, with His gracious help.
>
> I promise to keep from evil words and deeds, and to do all the good I can.
>
> As far as I understand, I believe that the General Overseer, John Alexander Dowie, is Elijah the Restorer, and I desire to be a member of Zion Junior Restoration Host, so that I may follow him in doing good, wherever he shall direct me in the Lord, all over the world.

MUCH PRAISE is due to the Reverend Harvey D. Brasefield, Ph. B., Vice-president of Zion's Educational Institutions, and now an Overseer in the Christian Catholic Church in Zion, who with self-denying zeal and toil, aided by the entire Educational Staff, and many others, organized the Zion Junior Restoration Host, and brought it to its present excellent standard at the beginning of its existence.

WHO CAN TELL what throngs of Zion's children, in thousands, in tens and tens of thousands, will one day flock from all parts of the City of Zion to Zion Temple on these Anniversary occasions!

OUR BROADEST Boulevards will not be too broad (and they are three hundred twenty feet wide), on such occasions.

WE ARE DELIGHTED with the Spiritual Growth of the Children, as is evidenced by their excellent behavior.

WHEN WE REMEMBER the conditions of the great cities of the world, and the utterly disorderly and incorrigible hordes of children who fill the streets and lanes with screams and oaths and vile conduct, it is indeed a wonderful sight to see the perfect order and devotion to God of the thousands of children who have come out of the world, and who are being trained in Zion City.

OUR HEARTS go out with great love to the poor, neglected Little Ones, and, as our readers know, we are aiming at being a blessing to them in all parts of the world.

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WE ARE NOW planning to take hundreds of our Zion Junior White-robed Choir with us to New York, during the great Mission in October next, in Madison Square Garden, which seats sixteen thousand persons, and we have no doubt that their ministry will be greatly blessed—the Ministry of Zion Children in Song and Prayer and Conduct.

AND NOW, finally, in reviewing the Gatherings of the Feast, it would be improper did we not call attention to the report of the Second Anniversary of the Opening of the Gates of Zion City, on Wednesday, July 15, 1903, when Thousands of our Employees in all the industries and business of Zion, marched in excellent order through our streets and went up to offer Thanksgiving to God in Shiloh Tabernacle.

IT IS QUITE IMPOSSIBLE for us to convey the color and life and animation of these scenes in black and white photo-engravings, such as have appeared in our columns, although these doubtless are helpful.

Zion City and its people must be seen to be understood, and even then, no casual and brief observation will suffice.

They must be lived with as we live with them, from day to day, week to week, month to month, year to year.

WHEN WE SAW the One Thousand Employees of the Zion Building and Manufacturing Association in their varied departments marching past us at the Administration Building, and looked upon their manly and honest and intelligent faces, as they passed with smiling and loving greetings, our hearts were very full.

The skilled artisans in the Zion Lace Industries, and the able business men and women from all the other departments were all there, not forgetting those workers who patiently toil by day and by night in Zion Printing and Publishing House to produce this paper.

We could only say as they passed before us at the Administration Building, "Thanks be unto God who hath given us the Victory through Jesus, the Christ, our Lord."

WE HAD PASSED through the Valley of the Shadow of Death to reach Zion City.

Now its Beautiful Gates have been opened wide.

Thousands upon Thousands have flocked in, and happy homes and commodious Educational and Religious and Business Institutions are found on every side.

The City stands amidst luxuriant gardens and lawns which surround even the humblest homes.

Flowers, flowers, everywhere!

All who behold wonder that these things have all come into existence within two short years.

PERHAPS, SOME "elder son" standing without, like him in the Pearl of Parables, objects to Zion's Happy Convocations, for indeed we have "begun to be merry."

But they have no right to complain, since our Father in Heaven hath said, "It is meet that we should make merry and be glad."

The lost have been found, the dead in trespasses and sins are alive, and there is joy in the presence of the angels over the many repentant sinners who have been blessed in Zion.

These who were once lost and dead in sin, but are now restored by grace, have been spending Ten Delightful Days in the study of God's Laws of Life and Love, and of communion and joyful reunion in the glorious Third Feast of Tabernacles, which now lies behind us.

WE ARE NOW so completely launched upon the Third Year of our Life in the City of Zion that, although it is only eighteen days since the Feast closed, we seem to have gone through months of work: for one of the penalties of our Annual Holy Convocations is that they add to our toils, whilst they also add to our joys.

WE SHALL not be able to conclude the publication of the Reports of the Feast until our next issue, but that issue will probably contain the two days of Business Conferences and the Closing Gathering, when God so richly blessed us all.

GOD HAS ADDED to our numbers during our late Festival:

One Hundred and Five Children have been Consecrated to God.

Four Hundred and Twenty-five believers have been Baptized by Triune Immersion.

Five Hundred and Seventy-five Persons have been received into Fellowship.

Six Hundred and Eighty-eight Members have been Separated and Consecrated to God's service in Zion Restoration Host.

Ninety-five Officers have been ordained.

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AND WITH THESE FACTS, we must close our Notes upon this subject, again saying, "What hath God wrought?"

To Him alone be all the Glory!

OUR READERS will find upon pages 511, 512, 513 and 514, some account of that which has attracted considerable public attention during the week, our Naturalization and Admission to American Citizenship by the Honorable Joseph E. Gary, Judge of the Superior Court of Cook County.

WE HAVE THE PLEASURE of personal acquaintance and friendship with the venerable and learned Judge, who is the Senior Member of the Chicago Judiciary; and whose high character and good standing, from every point of view, give weight to all his utterances.

THE CHICAGO PRESS have given much prominence to the fact that we have now become a Citizen, and still greater prominence to the extraordinary compliment which the Judge paid to us in a brief speech which he made in open Court.

OUR GENERAL COUNSEL, and the Judge of Zion City Court, the Honorable V. V. Barnes, gave his version of that Speech in an address at the Citizens' Rally last Wednesday evening—a report of which appears in this issue, pages 511 to 514. And a number of the Chicago papers give somewhat different versions of it, but they are all to the same effect.

THE CHICAGO *Journal* and the Chicago *Record-Herald* give the report of his words in identical words:

When the Final Questions were answered, Judge Gary turned to the court room and said: "I think I may now say that since the days of the revolution this country never had a better acquisition, nor has a more wholesome citizen been added to the United States—a man who has influence with thousands."

IT IS ALMOST NEEDLESS for us to remark that while we heartily thank the venerable Judge for his high appreciation of us, we cannot for a moment imagine that we have a right to stand upon the pinnacle of National Honor upon which his too generous estimate has placed us.

IT IS, HOWEVER, pleasing to our friends in this country, and will also be to those Across the Seas and In other Lands to know that this fearless and highly-respected Judge has given utterance to so high an appreciation of our value to the Nation of which we have become a citizen.

ALTHOUGH UNWORTHY, we cannot but feel grateful that in the city where we had so many trials and toils, and so much opposition from the Pulpit and the Press, and where we were for so long misunderstood by the people, that this estimate was uttered by so competent an authority as the Senior Judge of the Superior Court.

We heartily thank him for his kindness, and our people for the enthusiam with which they have received his words.

WE HOPE TO MERIT the good opinion of All the Good Citizens of the United States by serving our adopted Country in a manner which will in some degree justify the high honor bestowed upon us by the Superior Court in the person of Judge Gary.

THE NEWSPAPERS have all remarked upon the fact that we were the first to become Naturalized in Chicago under the law passed at the last sitting of the Congress of the United States at Washington, which requires that no person shall become a Citizen who is affiliated with any Society opposed to Organized Government, or who believes in such principles, or advocates the killing of officers or individuals of the Government.

BY THIS LAW Anarchistic Principles bar from Citizenship.

THIS LAW STRIKES also at the foundation principles of Secret Societies, and practically makes all illegally imposed oaths and penalties to be Acts of Treason.

THE NEW LAW, which was enacted to prevent Anarchists from becoming Citizens, will be found to have a very far-reaching application.

We are glad that we have the honor of being among the first to receive Citizenship under its provisions, opposed as we are to all Secret Organizations.

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LAST WEDNESDAY EVENING we spoke a few words upon the subject of our new citizenship.

They will be found in the report of the proceedings in this Issue, which have already been referred to.

NEXT LORD'S DAY Afternoon we shall speak upon "The Flag of Freedom and the Banner of Zion; or Why I Became an American Citizen."

NO ONE CAN truthfully charge us with hasty action in this matter of changing our citizenship, since we have lived under the Flag of the United States for more than fifteen years, which we have done after prayerful consideration, and conviction.

THE ESTABLISHMENT, also, of the City of Zion and the Headquarters of the Christian Catholic Church in Zion and Zion Restoration Host in this City, made it an imperative necessity that we should possess the full privileges of American Citizen ship in the interest of Zion.

We shall be better able to fulfil our duties to all and to exercise all the powers and responsibilities that have devolved upon us.

IN THE REPORT of the Citizens' Rally of last Wednesday Evening, our readers will find two most interesting speeches by Mr. Leong Kai Cheu, Vice-president of the Chinese Empire Reform Association, and Mr. Pow Chee, his secretary and interpreter.

THE HIGH RANK of Mr. Leong as a Chinese Mandarin, which he enjoyed at the Imperial Chinese Court during the brief reign of the Emperor Kwang Suei, until he was deposed by the Dowager Empress in 1898, gave very much interest and importance to his words, and to his expressions of confidence in us, and in Zion, and, above all, to his confidence in God.

WE MAY SAY that Mr. Leong permits us to make known the fact that he, as the Private Counselor and Friend of the Emperor, studied the Bible very closely with him, and became profoundly convinced that it was "the Book of God."

WE HAVE LONG known of the work of Mr. Kang Ye Wei, the President of the Chinese Empire Reform Association; and also knew that Mr. Leong Kai Cheu, who is a gentleman of high literary attainments, had been private tutor to the Imperial Family, and was the Editor of the largest and most important magazine printed and published in the Chinese Empire.

GREAT EVENTS are imminent among that Great People, and should the Empress Dowager pass away, and the Emperor Kwang Suei be restored to his throne, we are sure that great Reforms will be speedily made and that the Christ will yet reign in China.

WE ASK OUR READERS earnestly to pray for the Divine Guidance of these able men, who are seeking by peaceful and righteous means to promote the welfare of China's Millions.

They are really Preparing the Way of the Lord in China.

WE MAY have more to say regarding their visit, and some of its consequences, on some future occasion.

AND NOW, we must bring these Notes to a conclusion; for the night is far spent, and we are preparing them for the press on the morning of publication.

We had hoped to be able to accomplish our work without going on through the night: but the pressure of many duties has delayed us, and made it imperative that we should write, as we have written, for the information and guidance of our vast constituency on every Continent of the Earth and in many Islands of the Sea.

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WE ESTEEM it one of our highest privileges that we are permitted to minister to so many Millions of our Fellow Beings, and especially to our Brethren and Sisters in the Christ in all Lands, "Till He Come."

BRETHREN, PRAY FOR US.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

Notice to Correspondents.

In writing to Heaquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,
J. G. EXCELL,
General Ecclesiastical Secretary.

Subscribers, Read This.

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

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

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

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

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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BY EVANGELIST SARAH E. HILL

AND He said, If thou wilt diligently hearken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His Commandments, and keep all His statutes, I will (permit to be) put none of the diseases upon thee which I have (permitted to be) put upon the Egyptians: for I am Jehovah that healeth thee.—*Exodus 15:26.*

THIS is the Covenant of Covenants, because it includes all other Covenants which God has made with His people.

It is the Covenant which God made with the Israelites when He brought them out of Egypt to form them into a Theocracy.

It is the Covenant which the Messenger of the Covenant has been sent, according to prophecy, to restore to the world before the Second Coming of our Lord. (Malachi 3:1; 4:4, 5.)

Jesus spoke of the comings of Elijah, saying that he had come as John the Baptist and the people had done unto him whatsoever they listed.

He also spoke of a future coming when he should be sent to Restore All Things. (Matthew 17:10-14.)

John the Baptist did not do the work of Restoration, neither did he bring the Covenant to the people.

He could not come as the Messenger of the Covenant, for Jesus, the Lamb of God, had not then taken the place of the Sacrificial Lamb in the Covenant, thus making it, by His death and resurrection, a New Covenant.

Peter also spoke of the Prophet who was to come in the Times of the Restoration of All Things.

He said: "And it shall be, that every soul, which shall not hearken to that Prophet, shall be utterly destroyed from among the people." (Acts 3:23-24.)

It is very important that the world shall know who this Prophet is; therefore Jesus tells us that Elijah is the Prophet who is to come in the Times of the Restoration of All Things. (Mark 9:11-13.)

Jesus said that Elijah was not only a Prophet, but much more than a Prophet.

He is called the "Prophet of the Lord" because he has been sent before the coming of the Lord to prepare His way.

Elijah came as John the Baptist to prepare the way for the coming of the Lord by preaching repentance. (Matthew 3:2.)

Zacharias, the father of John the Baptist, prophesied of his two comings, saying: "Yea and thou, child, shalt be called the Prophet of the Most High: For thou shalt go before the face of the Lord to make ready His ways." (Luke 1:76.)

It has been the custom of kings in Eastern countries to send messengers before them to prepare the way for their coming.

The coming of the king was not usually very far behind that of the messenger.

Peter tells us that the Lord is to come in the Times of the Restoration of All Things. (Acts 3:20, 21.)

Elijah is a Prophet like unto Moses in many ways when he comes as the Messenger of the Covenant in the Times of the Restoration of All Things.

He, like Moses, has been sent to call out God's people to be a separated people; and he, too, has formed them into a nation for God—a Theocracy.

Like Moses, he proves himself a great leader and a great teacher, a great law giver and a great intercessor with God, for the people.

Moses established a purer form of worship and founded a nation.

Elijah is restoring a purer form of worship, restoring the Primitive Apostolic Church, and preparing for the establishment of a nation—the Kingdom of God.

God first gave to Moses, the Covenant which He has sent Elijah to Restore to the world in these Latter Days.

A Covenant is an agreement between two parties by which one of them agrees to do certain things if the other will fulfil certain conditions.

God presents conditions for man's acceptance in the Covenant which the Messenger brings.

These include the three parts of man's being, and establish the rule of God in each, and God thus claims the consecration of man's life and all that he has for His service.

The first condition in the Covenant is that man shall diligently hearken to the Voice of the Lord his God.

It is man's spirit that hearkens to God's Voice.

God will reign supreme in man's spirit when his spirit diligently harkens to the Voice of the Lord his God.

It is not sufficient for man to hear and know, but he must also do what is right in God's eyes in order to keep the Covenant.

Man's body is the instrument through which he is enabled to do; and when he uses his body to do only what is right in God's eyes, the reign of God will be established in his body.

From the first act of disobedience by our first parents, when they became subject to disease and death, to the present time, demons have exerted influence over the bodies of men.

The woman who was "bowed together, and could in no wise lift herself up," had been bound by Satan eighteen years. She glorified God by being made straight. (Luke 13:11-18).

Michael the Archangel contended with the Devil over the body of Moses (Jude 9), and he contends for the bodies of all men.

The third condition in the Covenant is that man shall give ear to God's Commandments.

It is the spirit of man that hears through the outward ear and he needs teachers to teach him how to keep God's Commandments.

It requires all of man's being to keep all of God's Statutes.

He can do this when the Christ is permitted to rule in his spirit, his soul and his body.

When he truly gives himself to God in covenant relations God will give him the power to keep the Covenant, through the Christ dwelling within him. (John 14:20, 21.)

The Christ will dwell within him to save him, heal him, keep him whole, and to give him power for God's service.

Thus, through his acceptance of the Covenant, the Kingdom of Heaven is set up within man, and to do God's Will becomes his delight. (Psalm 40:8; John 4:34.)

Then he becomes established in the Christ and sealed with the Holy Spirit of promise. (2 Corinthians 1:21, 22; Ephesians 13:4, 30.)

Baptism by Triune Immersion, as established by our Lord in the Primitive Apostolic Church, and practiced in it for centuries, is an outward sign of the acceptance of the Covenant.

It is the Seal of the Covenant.

Triune Immersion stamps the three parts of man's being as having the rule of the Triune God established in each.

The corresponding inward work of the Holy Spirit is to take possession of each in the Name of the Father, the Son and the Holy Spirit. (Matthew 28:19, 20.)

The word *baptidzo* signifies to dip repeatedly, but three times fulfils the command and symbolizes the truth to be represented.

A single immersion represents the rule of God as established in man's spirit only, and divides the Atonement of our Lord with the physician and drugs to whom many of God's people subject their souls and bodies to be saved.

Thus the Devil gets the power to oppress their souls and bodies even when the spirit is saved through the Christ.

Zion Literature is going to the Ends of the Earth to carry the Covenant to the people and establish the Rule of God in the spirits, souls and bodies of men.

Zion teaching all relates to the Covenant which is to prepare a people who shall be ready for the coming of our Lord, and also to prepare multitudes to go through the Times of the Great Tribulation.

This is the most important work before God's people at the present time.

Reader, what part will you take in this great work for the world?

For Report of Zion Literature Free Distribution, see Page 48

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ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

BAPTISMAL SERVICE.

REPORTED BY I. M. S. AND L. M. K.

The Baptismal Service Lord's Day Morning July 19, 1903, in hiloh Tabernacle, was a season of Pentecostal blessing.

Three hundred forty-four persons, the largest number ever aptized at one service in ion, obeyed the command f God, and received that rdinance, which is His Seal pon a Living Church, and symbolic of Death to Sin, ife in God and Power for ervice.

It was, as the General Over-eer said in opening it, a business" meeting.

He came as a Messenger rom God, bringing with Him Commandment.

God had said, "Repent, nd be Baptized," and he ould not do otherwise than nforce the Command.

The administration of the Ordinance was a deeply im-pressive sight, as company fter company of the candi-dates entered the baptistry, nd were baptized by the General Overseer and Over-seers Speicher, Mason, Excell nd Bryant.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Forenoon, July 19, 1903.

The General Overseer read from the 1st chapter of the Gospel according to St. Mark, first from the 1st to the 6th verses and also from the 9th to the 11th verses:

The beginning of the Gospel of Jesus, the Christ, the Son of God.
Even as it is written in Isaiah the prophet,
Behold, I send My Messenger before Thy face,
Who shall prepare Thy way;
The Voice of one crying in the wilderness,
Make ye ready the Way of the Lord,
Make His paths straight;
John came, who baptized in the wilderness and preached the Baptism of Repentance unto remission of sins.
And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the River Jordan, confessing their sins.
And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.

. . . . . .

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
And straightway coming up out of the water, He saw the heavens rent asunder, and the Spirit as a dove descending upon Him:
And a Voice came out of the heavens, Thou art My beloved Son, in Thee I am well pleased.

He then said: This is the Beginning of the Gospel.



I shall now read to you the End of the Gospel which is found in the Gospel according to St. Matthew, in the 28th chapter, from the 16th to the 20th verses.

But the eleven Disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him they worshiped Him, but some doubted. And Jesus came to them and spake unto them, saying, All Authority hath been given unto Me in Heaven and on Earth. Go ye therefore, and make Disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days, even unto the Consummation of the Age.

May God bless His Word.

Overseer Mason then led in the Common Supplication, the General Overseer offering the Special Petitions for the sick and sorrowing and for Zion throughout the world.

Hymns Nos. 5 and 6 in the Special Song Sheet, were then sung by the Congregation.

TRIUNE IMMERSION; GOD'S SEAL ON A LIVING CHURCH.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

This is a Business Meeting, and I am here to talk Business with you. It is "the King's Business," and "it requireth haste."

The Lord Jesus, the Christ, said: "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make Disciples."

Sometimes the world has complained: "Dr. Dowie makes people do things."

I Thank God for the Power to Make People Do Right.

I am sent to make disciples of Jesus, the Christ of God.

I am sent to make people do right.

The Mission is to make disciples of all Nations, and to Baptize them.

I will have every true disciple in this Tabernacle baptized this morning, or else I will know the reason why.

Into whose Name are you to be baptized?
Audience—"The Father."
General Overseer—And?
Audience—"The Son."
General Overseer—And?
Audience—"The Holy Spirit."

Infant Baptism a Travesty Upon True Baptism.

General Overseer—"But I was baptized when I was a baby," some may object.

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Were you a disciple then?

It is all nonsense to talk about a baby being a disciple, an intelligent learner or scholar, of the Lord Jesus, the Christ.

Then there is no such thing as baby baptism in the Scripture.

Find mention of one baby that the Apostles or that Jesus ever baptized.

Find one single case of baby baptism in the Scriptures and I will have no adult person who was sprinkled in infancy baptized here this morning.

I ask you, is there any baby baptism in the Bible?

Audience—"No."

Then you are silenced on that question.

"One Dipping" Is not Baptism.

"But we were dipped once," others may say.

What were you dipped into?

"We were baptized into His death," some reply.

Yes, you were baptized into His death, and there you stayed, dead, and you are dead still.

What a miserable thing that is!

If I could be baptized only into death I would not care to be baptized at all. Even "death to sin" would have no attraction for me, if I were not "alive unto God:" for even the incapacity to sin would bring me no blessing, if I had no Divine Life or Power to do good.

"But, Dr. Dowie, that is what the Bible says in the 6th chapter of Romans," you may say.

It does not say any such thing.

Listen to what it does say.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?

Or are ye ignorant that all we who were baptized into the Christ Jesus were baptized into His death?

A Baptist minister once sent me Romans 6:3, with the message: "If Jesus, the Christ, died three times then we will have Triune Baptism."

That man did not read far enough.

Let us read further and we will see how much this Baptism stands for:

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.

What is Comprised in a Real Baptism.

There are three things spoken of there.

There is being planted with Him in His death.

There is being planted with Him in His resurrection—that is rising from death.

There is being planted with Him in this Glorious Baptism that we may walk in Newness of Life.

Baptism stands therefore for three things: Death to Sin; Life in God; Power for Service.

These are the Triune Blessings which accompany a real Triune Baptism.

To be dead to sin is one thing; but that is not enough: for we cannot stay there.

All of you who have been baptized by one dipping must go into these baptismal waters and be dipped three times.

You must seek to be Dead to Sin, to rise in Newness of Life, and to be endued with Power for Service.

"Where was that Baptism given?" do you ask?

I will tell you: by Jesus, the Christ, Himself, in Galilee, after He rose from the dead.

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 Spirit."

That Command is our Authority for Triune Immersion.

There never was anything else in the early Church.

Here was Overseer Mason, a Baptist Missionary in China, and he agreed with everything that I said until it came to Baptism.

Overseer Mason—"I agreed with that."

General Overseer—Not until you came into Zion.

You are one of the most scholarly men among us, and as this is a business meeting I will ask you several questions.

How many years were you a believer in one immersion?

Overseer Mason—"Thirty years or thereabouts."

General Overseer—When you had this put before you in Zion and were compelled to investigate, did you find that the early Church ever baptized by one immersion?

Overseer Mason—"No, sir."

Triune Immersion the Only Form of Baptism in the Early Church.

General Overseer—What did you find?

Overseer Mason—"I found that Triune Immersion was the universal practice for several centuries, and that, when there was a change, it came through a heretic, Eunomius, who denied the Divinity of Jesus, the Christ."

General Overseer—Eunomius was also a man who bitterly contended against the Triunity of God, refused to recognize the Divinity of the Son or of the Holy Spirit, and said there was no need for any other than one immersion.

That is where the one immersionists got their one immersion.

He was rejected and expelled from the Church, and his followers drifted away into opposition to Christianity, practically becoming infidels. For many centuries the councils of the Church were an unbroken unanimity in continuing the practice of Triune Immersion.

Indeed for thirteen centuries it was not put aside.

Dipping and Sprinkling, as Forms of Baptism, Are Innovations.

It is not we who are innovators, but those who practice sprinkling and one dipping are innovators.

The Greek church of today, with all its errors, has no other idea of Baptism than what the Greek word means.

The Greek word *baptidzo* (βαπτίζω) does not merely mean to dip, but it means to dip repeatedly.

Bapto (βάπτω) is the simple form of the verb, meaning to dip, but the form with *idzo* (ίζω) becomes frequentative; that is to say, it indicates repeated action.

The Christ speaks of washing pots, using the word *baptidzo*.

When a women washes a pot, she does not put it into the water once and then bring it out, but she puts it in again and again until it is clean.

She puts it in and scrubs it and turns it a number of times, and then scrubs it again.

She could not do it by dipping it only once.

That word *baptidzo* is merely a question of scholarship.

I have in mind now a little Greek dictionary, for use in schools and universities, which is a scholarly production, in which the first meaning given to *baptidzo* is to dip repeatedly.

Hinds and Noble of the Cooper Institute, New York, publish another which gives the same meaning to βαπτίζω, namely "to dip repeatedly."

Neither of these dictionaries are ecclesiastical or theological productions, but are honest classical dictionaries.

If you should ask me to baptize this handkerchief in vats of black and blue and yellow dye, how many times would I have to dip it?

Audience—"Three times."

General Overseer—Can I do it by one dipping?

Audience—"No."

General Overseer—Can I baptize you by one dipping into the Name of the Father and of the Son and of the Holy Spirit?

Audience—"No."

General Overseer—Then, in the Name of the Lord Jesus, the Christ of God, I command you miserable Baptists, who have only been baptized by one dipping, to get properly baptized right now.

Let us not only consider the mode, but also the Triune Glory of this Baptism.

It is Power.

I Have Some Right to Talk on This Matter,

for I was first sprinkled as a baby.

Many years elapsed before I saw that Baptism meant Immersion, although I did not study the matter very profoundly.

I thought that if I was immersed once, I would be all right.

That baptism was not worth a snap of my finger to me.

I never cared to baptize any one by single immersion.

I became concerned about my indifference to the ordinance.

I wondered why Baptism was such a labor and so unpleasant to me, and why I wanted some one else to do it.

I felt that there was no power in it, and I began to settle it by asking God to give me light, as I proceeded to a careful study of the whole subject.

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I did not wish to go on with Baptism until there was some joy and power in it.

When God showed me clearly what a Real Baptism was, I went at once down to Manhattan Beach near Chicago and was baptized by Triune Immersion, and the very next Lord's Day I baptized one hundred seventy-eight if I remember correctly—at any rate it was in that neighborhood.

Then I realized the Power of God; and from that time I can date the Power of God upon the work in my ministry.

We have baptized about twenty thousand in Zion and God has given power and blessing. About sixteen thousand have been baptized in a little over six years, and we could have baptized many times that number had we been able to send ordained officers all over the world.

Very few, in proportion, who have been baptized in Zion have gone back into the world.

Baptisms Performed by Those Who Have Since Apostatized, Valid; But a Rebaptism Permissible.

I am asked this morning whether I will baptize over again those who have been baptized by officers who are now apostates.

I will answer this by saying that your Baptism is valid because they were persons whom I had ordained to perform that duty; but if you desire to take this opportunity of being baptized again, and feel that it would be more satisfactory to you, you are at liberty to come down and be rebaptized. Your first Baptism is not invalid because of your act, nor does the subsequent apostasy of these officers make that Baptism invalid.

They may have been all right at the time you were baptized.

We say these things on the ground that Judas Iscariot's baptism was just as valid as John the Apostle's, because he also was an apostle, and Jesus, the Christ, recognized him as an apostle up to the time of his fall.

However, if you desire to be rebaptized I shall so baptize you: for you ought to have no uncertainty on this matter.

Have I not a right to command of every one of you, who are Christians, to obey the Lord Jesus, the Christ, tell me?

Audience—"Yes."

General Overseer—What did Peter say in the house of Cornelius? Did he not command them to be baptized?

Audience—"Yes."

General Overseer—And did they not obey?

Audience—"Yes."

General Overseer—And did they not receive a blessing?

Audience—"Yes."

A Need of Baptism, Notwithstanding the Holy Spirit Has Already Been Received.

General Overseer—Some one may say, "I have received the Holy Spirit, and I do not need water Baptism."

Did not the Holy Spirit come upon all of Cornelius' house?

Audience—"Yes."

General Overseer—After the Holy Spirit came, did not Peter say: "Can any man forbid the water, that these should not be baptized, which have received the Holy Spirit as well as we?"

Peter said that they should be baptized because they had received the Holy Spirit.

After he had asked the question, there was no answer.

Then he commanded them to be baptized in the Name of the Lord Jesus, the Christ.

Have I not a right to command you?

Audience—"Yes."

General Overseer—Every one of you who is a believer in the Lord Jesus, the Christ, and know that you are a disciple, stand to your feet. (Apparently the whole audience stood.)

All the disciples who have been baptized by Triune Immersion, sit down. (The larger proportion sat down.)

I command all who are standing to be baptized.

Baptism Not Optional.

Every believer in this house must know that Baptism is not optional. It is the command of the Christ that every disciple of His shall be baptized.

The Lord 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: teaching them to observe all things whatsoever I commanded you."

It is my duty, therefore, to teach you to observe all things that the Christ has commanded, and if you do not obey you are rebels against His authority, and must bear the penalty of your rebellion.

A Voice—"Can sprinkling and single immersion be considered Baptism at all?"

General Overseer—Sprinkling is not Baptism.

It is sprinkling—*rhantidzo* (ῥαντίζω), means "to bespatter repeatedly" and *baptidzo*, as I have said, means "to dip repeatedly." And the noun, *rhantismos* (ῥαντισμός), means only "sprinkling," never "dipping."

Any one who has been sprinkled or immersed only once has not been baptized.

It is not only nothing; it is worse than nothing

It is a travesty upon Real Baptism, and the church that practices it has lost its power

Triune Immersion Is the Seal of a Living Church.

It is a Living Baptism that means something.

There was a man living in a certain place, who wanted to come to Zion City, but his sister refused to give up selling pork.

One of our Elders advised him to give up his business, at no matter what sacrifice

He said to him, "You know that you ought to come in;" and the man replied, "I will do it next year."

On the Fourth of July last, his boy thought that if his father could disobey God he could disobey his father, so he got a toy pistol and some firecrackers and blew off his right thumb.

Then tetanus set in, and the boy died.

You Cannot Disobey God Without Suffering the Consequences.

In another case two brothers were convinced that they ought to be in Zion and ought to be baptized.

One of them came into Zion and his wife followed him with all his family.

His brother would not come.

He thought he would like to get a little more money first, and wait a little.

Last week a cyclone swept that house out of existence.

There is now no house to sell, and he had to get into a cellar to escape being killed, himself.

Do you see what this thing means?

You are in Zion and face to face with a command from the Prophet of God.

You must obey or answer to God for it.

I would not be in your place for all the gold of Ophir.

A prophet whom you must obey is speaking to you.

I speak to you not only as a minister of the Christ, who has a right to speak as I am speaking, but I speak to you with a Prophetic Authority and I command you to obey the Command of the Christ, the Son of God.

To be baptized into His death is good; but to be baptized into His Life is better, and to have Power for Service and walk with God in Newness of Life in the Likeness of Christ's Resurrection is still better

I desire a Baptism that will give us all we can get from God.

The General Overseer then gave the charge to the candidates for Baptism, after which he said:

It may be that you are being baptized for death.

It may be that you are being baptized for heaven.

It may be that you are being baptized to be prepared for the Imminent Coming of the Lord in the Rapture.

May God make us all fully prepared. (Amen.)

I want to get ready a People Prepared for the Christ's Coming.

That is the Supreme Object of my life.

I shall do all I can to have such a people with me.

Let others do what they may, my people and I must be true to Zion, to God, and to His Word.

I therefore charge you to be faithful in all things and obey God

Let all the people rise while we consecrate ourselves to God.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus Name, we come to Thee. Take us as we are, and make us what we ought to be in spirit, soul and body. Give blessing to those about to be baptized. Let every one of them realize the power of the Spirit in this Ordinance. For Jesus' sake. Amen.

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The service was closed after the General Overseer pronounced the

BENEDICTION.

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

After a short interval the Ordinance of Believers' Baptism was celebrated, the General Overseer and a number of Overseers, assisted by Elders and Evangelists baptizing 344 candidates, who joyfully obeyed the command of the Lord in this Ordinance.

GREAT GENERAL ASSEMBLY.

REPORTED BY S. D. W. AND A. W. N.

"In the Presence of God, I vow to love and obey Him as my Father in Heaven, believing in Jesus, the Christ, as my Savior, and in the Holy Spirit as my Guide.

"I promise to read His Holy Word and pray every day.

"I promise to love His Commandments, and obey them, with His gracious help.

"I promise to keep from evil words and deeds, and to do all the good I can.

"As far as I understand, I believe that the General Overseer, John Alexander Dowie, is Elijah the Restorer, and I desire to be a member of Zion Junior Restoration Host, so that I may follow him in doing good, wherever he shall direct me in the Lord, all over the world."

Thousands upon thousands of little children stood with joy and earnestness written upon their bright, clean little faces and with uplifted hands, repeated after the General Overseer this Vow, thus becoming the first members of Zion Junior Restoration Host, Lord's Day afternoon, July 19, 1903.

It was a scene so full of spiritual power, and so mighty in its promises for the future, that the thousands who witnessed caught the inspiration, and their hearts overflowed with joy and praise inexpressible.

This was only one of the marvelous and unprecedented scenes in that glorious Lord's Day, the last Lord's Day of Zion's Third Feast of Tabernacles.

There was no event of that memorable day, however, of deeper significance, or more eternal import, than the formation of this mighty host of clean children, living in clean homes, in a clean city, attending clean schools and being prepared to go forth throughout all the earth, carrying a clean Gospel.

None who saw that great company of children, marching in splendid order, girt with Zion's beautiful colors, gold, white and blue, and heard the wondrous music of their voices as they sang the songs of Zion, could doubt that this was indeed a Royal Generation.

No man could foretell the power of that Host; for never before, in all the history of the world has there been such a generation of children.

They are absolutely the first generation of little ones, representing almost every race and nation on earth, to be reared in a city where God is supreme in the heart, in the home, in the school, in the church, in the business, and, indeed, in every activity of the community.

The Procession of this Host, as it entered the Tabernacle, was a picture of exquisite beauty, which will linger unfadingly in the memories of those who beheld it.

The children had been formed in line by their leaders and monitors in Shiloh park, according to Branches and Companies, awaiting the word of command.

A large number of them were in Zion White-robed Choir wearing their sashes of Zion colors over their white cottas.

When the hour for opening the service arrived, the great front doors of the Tabernacle swung open, and the beautiful silken banner of Zion Junior Restoration Host was borne in by two sturdy lads, assisted by four little girls dressed in white.

Following them came the little girls of the Choir, marching side by side with the smallest toddlers of the Junior Host; little ones who came in, clasping one another's hands, their eyes big with joy and wonder, as they marched to the places reserved for them in the front sections of the ground floor and galleries.

Each branch of the Host, as it entered, was preceded by its banner; Shiloh Branch, Sharon Branch, Ophir Branch, Elim Branch, and Beulah Branch, each taking the place in the Tabernacle reserved for it.

Following the little ones came the Adult Choir and the Robed Officers of the Church, the General Overseer entering last of all.

This scene was witnessed by an audience that filled almost every seat in the great Tabernacle, while thousands waited outside, unable to find the seats that they wanted. There were probably more than ten thousand people in the Tabernacle and park on this occasion.

Shiloh Tabernacle, Lord's Day Afternoon, July 19, 1903.

The services were opened by Zion Junior Restoration Host, White-robed Choir and Zion Robed Officers entering the Tabernacle, singing as they came, the words of the

PROCESSIONAL.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching thro' the desert,
Gladly thus we pray,
Still with hearts united,
Singing on our way.

REFRAIN—Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.

Jesus, Lord and Master,
At Thy sacred feet,
Here with hearts rejoicing,
See Thy children meet.
Often have we left Thee,
Often gone astray,
Keep us, Mighty Savior,
In the narrow way.

All our days direct us,
In the way we go;
Crown us still victorious,
Over every foe:
Bid Thine angels shield us
When the storm-clouds low'r:
Pardon, Lord, and save us
In the last dread hour.

Then with saints and angels
May we join above,
Offering pray'rs and praises
At Thy throne of love
When the toil is over,
Then come rest and peace,
Jesus in His beauty
Songs that never cease.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 2, from Special Song Leaflet:

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Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her mild reign.

RECITATION OF CREED.

Deacon A. J. Gladstone Dowie then led the Choir and the Congregation in the recitation of the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

Deacon A. J. Gladstone Dowie then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, 'Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, 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 great Choir then sang the glorious

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of 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

The General Overseer then said:

I desire you to repeat with me the 35th Chapter of the Prophet Isaiah, which I call a Song of Salvation, Healing, Holiness, and the Triumphant Entry into the Zion above:

The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; He will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert.

And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein.

No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there:

And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Overseer Jane Dowie then read the 3d chapter of the 1st Book of Samuel.

Prayer was offered by the General Overseer.

He then said:

I thank God that the little Juniors whom I gave in charge of Overseer Brasefield have been so blessed that today they are ready to take the Restoration Vow.

The Administration of the Vow of Zion Junior Restoration Host.

Will the Juniors please stand while I administer the Vow.

Let the Overseers also stand.

General Overseer—Juniors, are you all ready to make your Vow?

Juniors—"Yes."

General Overseer—Lift your right hand and repeat the Vow after me.

The General Overseer then administered the Vow of Zion Junior Restoration Host, all the little ones repeating the simple but solemn words after him with reverence and marked sincerity.

In the presence of God, I vow to love and obey Him as my Father in Heaven, believing in Jesus, the Christ, as my Savior, and in the Holy Spirit as my Guide.

I promise to read His Holy Word and pray every day.

I promise to love His Commandments, and obey them with His gracious help.

I promise to keep from evil words and deeds, and to do all the good I can.

So far as I understand, I believe that the General Overseer, John Alexander Dowie, is Elijah the Restorer, and I desire to be a member of Zion Junior Restoration Host, so that I may follow him in doing good wherever he shall direct me in the Lord all over this world.

Did you mean it?

Juniors—"Yes."

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During the taking of the tithes and offering, the children sang, with thrilling sweetness the following little hymn:

COME SING WITH HOLY GLADNESS.

Come, sing with holy gladness,
High Alleluias sing;
Uplift your loud Hosannas
To Jesus, Lord and King!
Sing, boys, in joyful chorus,
Your hymn of praise today;
And sing, ye gentle maidens,
Your sweet reponsive lay.

'Tis good for boys and maidens
Sweet hymns to Christ to sing;
'Tis meet that children's voices
Should praise the children's King;
For Jesus is salvation,
And glory, grace, and rest;
To babe, and boy, and maiden
The One Redeemer blest.

O boys, be strong in Jesus,
To toil for Him is gain,
And Jesus wrought with Joseph
With chisel, saw and plane;
O maidens, live for Jesus,
Who was a maiden's Son;
Be patient, pure, and gentle,
And perfect grace begun.

General Overseer—If these children live what they sing, will they not be good?

What will these children be in ten years?

Oh, may God fill Zion with pure children!

THE MINISTRY OF CHILDREN IN ZION.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto Zion Junior Restoration Host, and to all the children in Zion throughout the world, and to all in every nation, 'till Jesus come. Amen.

Will the Juniors repeat with me the text Mrs. Dowie read to you about a great prophet when he was a little child.

What was his name?

Juniors—"Samuel."

General Overseer—"And the child Samuel ministered unto Jehovah before" whom?

Juniors—"Before Eli."

General Overseer—Eli was God's what?

Juniors—"High Priest."

General Overseer—"And the Word of Jehovah was precious in those days; and there was no open vision."

In the first epistle of Paul the Apostle to Timothy, a very dear child of his in the Lord, I ask you to notice a few words.

The Extent of One's Usefulness May Depend Upon Early Home Training.

You know Timothy had a grandmother and a mother.

Timothy was in a home where there was a good mother and good grandmother, and there he learned a great many good things.

He was taught the Word of God by them, and was told that he was to be good and obey God's Word.

They told him that the Word of God would be a blessing to him, and so it was.

He became one whom Paul called "a man of God."

In the beautiful epistle written to him, Paul says that from a child he had known the Scriptures.

This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare;

Holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith.

It was this good and great man, Timothy, to whom Paul wrote these letters that I want you all to learn and understand.

Paul told him that the faith that was in his mother and grandmother was in him also, and that from a child he had known the Scriptures which were able to make him wise unto Salvation.

Many Good Children in All the Ages Have Been Ministers of God.

It is a great mistake to suppose that a child cannot be a minister, for the word minister means servant.

What does the word minister mean?

Juniors—"Servant."

General Overseer—Can a child serve God?

Juniors—"Yes."

General Overseer—Can you be His little servants?

Juniors—"Yes."

General Overseer—The Scriptures are able to make you wise unto what?

Juniors—"Salvation."

General Overseer—To whom did the child, Samuel, minister?

Juniors—"Unto Jehovah."

General Overseer—Jehovah is one of the great names of God.

I will tell you what Jehovah means.

Jehovah, the Coming One.

Jehovah means The Coming One.

Did not Jesus come?

Juniors—"Yes."

General Overseer—Is He not coming again?

Juniors—"Yes."

General Overseer—And will He not receive you unto Himself, that where He is there you may be also?

Juniors—"Yes."

Is that not beautiful that His Name means the Coming One?

He is Jehovah-Jireh, the Coming One Who provideth for thee.

Jehovah-Rophi, the Coming One Who healeth thee.

Jehovah-Tsidkenu, the Coming One thy Righteousness.

Jehovah-Nissi, the Coming One, thy Banner, thy Protector.

The word Jehovah means what?

Juniors—"The Coming One."

General Overseer—Is not Jesus our Jehovah coming?

Juniors—"Yes."

The Congregation then sang the first three verses of Hymn No. 99:

"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!"

Clouds and darkness round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Pain us only "Till He come!"

General Overseer—Will you get ready for Him?

Juniors—"Yes."

General Overseer—When He comes, shall we not welcome Him?

Juniors—"Yes."

General Overseer—Shall we not tell the world that Jesus is coming?

Juniors—"Yes."

He is coming to reign over all men from His Holy Hill in Zion at Jerusalem.

He will be the One King over all.

"Samuel ministered unto Jehovah before Eli."

You are ministering to Jehovah before me; not before Eli, but before Elijah the Restorer.

Do you believe that?

Juniors—"Yes."

General Overseer—Then you are my little ministers, serving God with me in Zion, are you not?

Juniors—"Yes."

God May Talk to One of You.

I believe that God will talk to some good, pure boy.

But a boy who pulls his sister's hair and speaks naughty things is not a good boy.

He who keeps the Commandments of God is a pure boy.

I believe that God will speak to some of you, dear children, and I want you to be still and listen.

When He calls to you, "Mary! Mary!" or "John! John!" you must say to Him: "Speak, Lord; for Thy servant heareth."

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I believe that this Zion Junior Restoration Host, which we have been carefully preparing as Zion Junior Seventies for some years, is the nucleus of a Host greater than the Senior Host is today.

We have now more than Seven Thousand in that Host today, and it will not be long before we have seventy thousand.

Dear children, you must love God with all your hearts.

If You Love God, You Will Obey Him.

If you love God, you will obey your parents and teachers in the Lord.

The way you can prove that you love, is by obeying Him.

To love God is not to say, "I love You, God," and then when He tells you to do something, to say, "I shall do that when I get ready."

Obedience is doing the Will of God at once.

If you love God, you will obey father, mother, teachers, and be kind and considerate to all.

If you love God and obey Him, you will serve Him in everything.

Will you serve Him in some things only?

Juniors—"In everything."

General Overseer—Some days?

Juniors—"All days."

General Overseer—If you love God, you will obey and serve Him in all things every day and everywhere.

I should like to have you say with me these three things: I will love God.

Juniors—"I will love God."

General Overseer—I will obey God.

Juniors—"I will obey God."

General Overseer—I will serve God.

Juniors—"I will serve God."

General Overseer—May God grant it.

Let young and old stand and make Consecration to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right, no matter what it costs. Help me to love, serve and obey Jehovah, the Coming One, my Savior; to love, serve and obey my Father in heaven; to love, serve and obey the Holy Spirit. Help me, Thou Triune God, Father, Son and Holy Spirit, to love Thee, serve Thee, and obey Thee forever. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Answer—"Yes."

Thousands of People Give Their Offerings to God for the Building of Shiloah Tabernacle.

This service will not be remembered alone for the formation of Zion Junior Restoration Host.

After the Prayer of Consecration had been repeated by the children, another event occurred, as remarkable in its way as any of those which have made Zion's Third Feast of Tabernacles the most wonderful Convocation of the Christian Catholic Church in Zion up to the present time.

For three-quarters of an hour, a long line of people, marching in close array, streamed across the platform, pouring money into a barrel, while Zion City Band, stationed in the upper rear gallery, played with marked excellence, selection after selection.

There were little ones, who could scarcely reach over the top, who joyfully gave their little offerings in coppers; there were well-to-do men and women whose checks thrown in with the coppers, represented hundreds of dollars, and there were all sizes of givers and sums of money between.

This was one of the first offerings of Zion for the building of the great Shiloah Tabernacle, which is to seat 16,000 persons and which will cost fully half a million dollars.

It was also in the nature of a reception; for the General Overseer and Overseer Jane Dowie stood on the platform and gave each giver a hearty handclasp as he passed.

The barrel, which was decked in Zion colors, and before which was placed a banner bearing the legend, "Zion's Offerings for Shiloah," was more than half filled when the last of the long procession had passed.

The General Overseer quickly overturned it on the platform, showing the audience the great heap. A tremendous burst of enthusiastic applause followed.

The announcement of the amount of money given has not yet been made.

In the dying glory of the day, with hearts filled to overflowing with love and gratitude to God and to His Messenger, and with a stronger and more earnest determination to go forward in the work of Restoration of All Things Till He Come, the people stood with bowed heads and received the loving benediction of their Leader.

BENEDICTION.

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.

It was with the joyous realization of that "peace of God that passeth all understanding," that the salutation, "Peace to thee," and the response "Peace to thee be multiplied," were spoken, and the great throng departed, the little ones of the Junior Host marching out in the order in which they had entered.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3:00 p. m.; Thursdays, 2:30 and 7:30 p. m.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

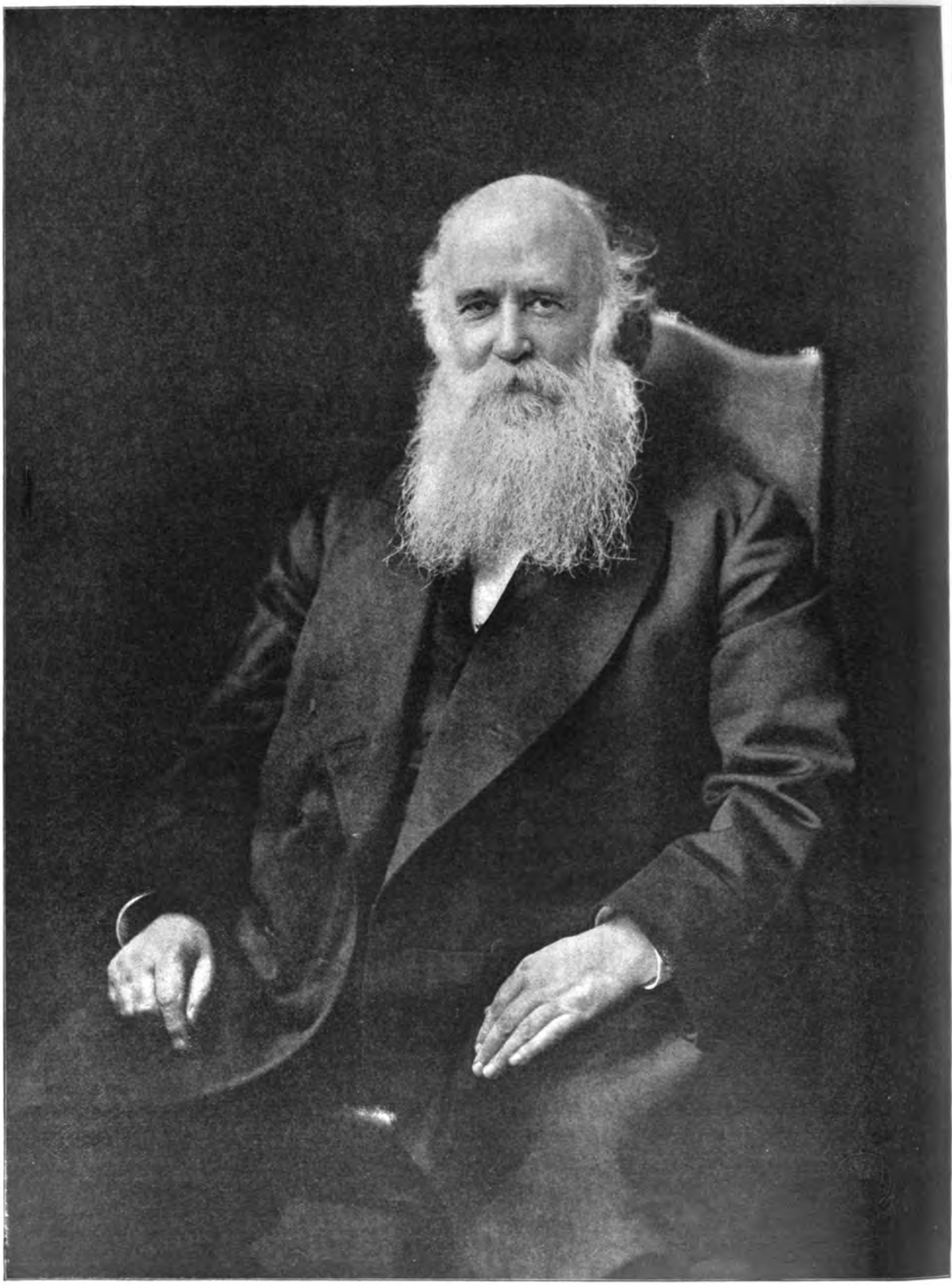
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Notice to Officers and Members of the Christian Catholic Church.

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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THE REV. JOHN ALEXANDER DOWIE.

General Overseer of the Christian Catholic Church in Zion.

Admitted to Citizenship in the United States of America, by Judge Joseph E. Gary, oldest Judge in the Superior Court of Cook County, Illinois, Wednesday, August 5, 1903.

Judge Gary said: "In the Naturalization of John Alexander Dowie I desire to say that no more important and honorable accession has been made to the citizenship of the United States of America since the days of the Revolution."

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The General Overseer An American Citizen

"In the Naturalization of John Alexander Dowie I desire to say that no more important and honorable accession has been made to the citizenship of the United States of America since the days of the Revolution."

WITH these words, uttered with quiet impressiveness and simple dignity, in the presence of many prominent members of the Chicago bar, Judge Joseph E. Gary, of the Superior Court of Cook County, Illinois, closed a most remarkable scene in that Court on Wednesday morning, August 5th.

The Naturalization of the General Overseer of the Christian Catholic Church in Zion was attended by many interesting and highly significant incidents, of which the above was chief.

This interesting story is, briefly, as follows:

Two years ago, at the time of the Opening of the Gates of Zion City, owing to certain legal restrictions upon titles to real estate held by aliens, the General Overseer, with several members of his Legal and Business Cabinets, went to Waukegan, and, before Judge Jones of the county court, took the first steps toward becoming a citizen of the United States of America.

According to the law, it was necessary that two years elapse between that act and his full admission to the rights, duties and privileges for which he was seeking.

The prescribed time having been fulfilled this summer, steps were at once taken to complete the naturalization.

It would have been in accordance with the General Overseer's desires, and would have been held as a very high honor by Judge Barnes, if this could have taken place in the City Court of the City of Zion, but the law provides that this action must be taken when Court is in full session, and the City Court could not be thus convened without due notice, which would have necessitated too great a delay.

For the same reason, the General Overseer could not complete his naturalization papers before Judge Jones in Waukegan, that Court being in recess.

It was found, however, that there was a full session of Court being held in Cook County by Judge Holdom, sitting as Emergency Judge during the time when most of the courts are closed for vacation.

In response to the General Overseer's request, Judge Gary, the oldest and most distinguished, and most highly honored jurist in Chicago, and one of the best known and most respected in the United States, very gladly agreed to break into his vacation and go into Judge Holdom's Court for the express purpose of receiving the Oath of Allegiance of the General Overseer and admitting him to Citizenship.

This arrangement was very heartily and courteously concurred with by Judge Holdom.

Significant in this connection is the fact that John Alexander Dowie was the first to take naturalization papers in Cook County, under a new law, passed by the last Congress, which went into effect last June.

It is also remarkable that this law, certain sections of which are intended to prevent the admission of anarchists to citizenship, should contain provision for an oath on the part of an applicant that he was not a member of any Secret Society hostile to the Constitution and Government of the United States.

As the proper blanks for these papers have not yet been printed, it was necessary for Zion Law Department to draw special blanks, embodying all the provisions of the new law. These were submitted to Judge Gary beforehand and entirely approved, much to the delight of the court officials in Chicago, who had been somewhat perplexed as to the legal forms to be used.

Accompanied by his General Counsel, Judge V. V. Barnes, and several other members of his Legal and Commercial staff, the General Overseer went to Chicago early Wednesday morning, August 5, and immediately proceeded to the Cook County building.

He and his attendants were admitted to the court room by the Judge's private entrance and found Judge Gary waiting as by appointment.

The court room was filled with members of the Chicago Bar, who were present on emergency business. Representatives of the Chicago press were also present.

Judge Holdom immediately dropped all business and gave way to Judge Gary, who took the bench.

The lawyers present were requested to step outside the railing which surrounded the bench, but the General Overseer and his Counsel were invited to remain inside.

In the midst of impressive silence in the court room the Judge administered the oath, in which the General Overseer renounced his allegiance to Edward VII., king of Great Britain, and became loyal to the Constitution and Laws of the United States of America.

It was then that, entirely without warning and without precedent, the Presiding Judge paid his high tribute to the citizen whom he had just admitted.

For a moment, not only the assembled bar and the representatives of the press, but also the General Overseer and his attendants, were overwhelmed by the significance of the Judge's utterance.

Judge Holdom then extended his very warm congratulations to the new citizen, and others present followed.

When the General Overseer and his party had gone into the office of the clerk of the court to complete the drawing up of the papers, the representatives of the press followed him and very respectfully requested that they be permitted to extend their congratulations, which was granted.

In their accounts of the affair the papers of Chicago were most unusually respectful.

The General Overseer returned to Zion City by the train leaving Chicago at 11:30 a. m., and immediately upon his arrival here, announced that he would make his first address as an American citizen at the Rally to be held that evening.

A report of this most enthusiastic and intensely interesting meeting follows:

IMPORTANT CITIZENS' RALLY.

Shiloh Tabernacle, Wednesday Eveniug, August 5, 1903.

The General Overseer announces that he has this day become a Citizen of the United States of America, and that he will deliver his first address as such at the Citizens' Rally this evening.

Judge V. V. Barnes, Deacon Charles J. Barnard, and distinguished Chinese guests will also speak.

A few posters bearing the above inscription put up in conspicuous places about the city, late last Wednesday afternoon, announced a gathering in Shiloh Tabernacle, which for interest, enthusiasm and important bearing upon the work of the Restoration of All Things, must forever stand as among the most memorable of Zion's many great historical events.

On the morning of that day, when the General Overseer became a citizen of the United States, words had been said that have since attracted deep interest everywhere.

On that evening, there was upon the platform with the General Overseer, a quiet and unassuming young man, of very high rank by birth, who had stood very close to the throne of an Empire of nearly Five Hundred Million people, and who will no doubt, in the near future, again hold a very high place in the Government of that nation.

This was Mr. Leong Kai Cheu, a Chinese mandarin of the third rank, formerly a tutor in the Royal Family of China, and a member of the Chinese Imperial University at Pekin; for a time Privy Councilor to His Majesty, Emperor Kwang Suei,

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President of the Chinese Empire Reform association and editor of the *Sun Mui Chein Po* magazine, with headquarters at Yokohama, Japan.

Mr. Leong was accompanied by his secretary, Mr. Pow Chee, a man of learning and intelligence, with a very good command of the English language.

Zion City Band and Zion Drum Corps had escorted the General Overseer and his guests to the Tabernacle, and the Band entertained the audience of about four thousand people, while the General Overseer presented the members of his Business Cabinet to Mr. Leong and his Secretary, in his private room.

The members of the Cabinet then took their places on the platform and were followed by the General Overseer and his guests.

When they appeared, the great audience rose and gave them a most hearty and enthusiastic ovation.

After the salutation, the General Overseer announced Hymn No. 235, "My Country 'Tis of Thee!"

As he impressively read the first line, a murmur of approval went up from the people which grew in power until it became a roar of applause.

The hymn was most heartily sung by the great congregation.

When reading the last verse, the General Overseer said:

"Let no one say that America has no king.

"God is her King!"

With a shout of joy, the people brought out that last, great, Theocratic line of America's National Anthem, "Great God, Our King."

"I have a most wonderful chapter to read," said the man of God, "the 49th chapter of the Prophet Isaiah."

In reading the 12th verse, he said: "It is agreed by the commentators that Sinim is China."

Prayer was then offered by Overseer J. G. Speicher, followed by the General Overseer, closing with the Choir and Congregation's chanting the Disciple's Prayer.

"What a Wonderful Savior, is Jesus, my Jesus!" was the song that burst from the hearts and lips of the General Overseer and the people as they rose from their knees.

Judge V. V. Barnes, being introduced very happily by the General Overseer, to tell the story of his Admission to the rights, duties and privileges of American citizenship, rose and was heartily received by the audience.

After a few highly-appreciated anecdotes, of which the occasion reminded him, the Judge said: "America is improved by many of the accessions to her citizenship from other lands.

"Most distinguished and illustrious among these, was an accession made today, when the Rev. John Alexander Dowie, our beloved General Overseer, became a citizen of the United States of America."

After explaining, briefly, why it was necessary for the General Overseer to go to Chicago for this formality, the Judge then told very vividly, the story of the General Overseer's naturalization..

The people received the account of Judge Gary's high compliment with a burst of prolonged applause.

"My whole being," said the Judge, "was filled with joy inexpressible.

"I had thought it a great honor to represent our General Overseer in this matter, but I had not realized it all.

"It is strange that such a great change should be wrought in the sentiment of Chicago people in so short a time, but it is brought about because God is in this work."

The Judge then told other incidents showing how God was making even Zion's enemies to be at peace with her.

He expressed his high appreciation of being a citizen of the United States, of Zion, and above all, of heaven.

He then referred briefly to the providential presence of the distinguished representatives of the great Chinese empire of four hundred fifty, or five hundred million people.

The people gave Messrs. Leong and Pow Chee another ovation, upon which they rose and very modestly bowed their thanks.

In closing his address, the Judge congratulated the people on the accession of the General Overseer to their citizenship.

Rising again, a few moments later, the Judge said that he had been left perfectly free from every restriction as Judge of the City Court of Zion City.

He also told of finding Judge Gary reading LEAVES OF HEALING, and of that jurist's saying to him that he believed that no man, woman or child had ever met the General Overseer and not been made better by it.

The General Overseer then said:

"When Judge Gary paid that tribute to me today, I was overwhelmed.

"I thought of all the legal battles I had fought in that building.

"I thought of the time when the Chicago *Tribune* had suggested that all other means to get Chicago rid of me having failed, the way of murder was still open and effectual.

"At that time I quoted the famous Decision of Judge Gary in the anarchists' cases, that he who suggested murder, which was committed, was principally guilty.

"When I referred publicly to that Decision, all that kind of talk was quickly dropped.

"And today I stood there, and that distinguished Judge made his remarkable statement.

"It was a great honor.

"Judge Gary was not saying this because he was a member of the Christian Catholic Church in Zion, or even a professing Christian, but because, as a great lawyer, he believed what he said.

"There, in the city where I was maligned and persecuted, and called a lawbreaker, the oldest and most distinguished judge paid me such a tribute!

"You, as members of the Christian Catholic Church in Zion, are to be congratulated for Judge Gary's words.

"I do not take them.

"I do not believe them.

"I cannot believe them.

"But I appreciate them, and hope that they are partially true."

A most stirring incident then took place.

Samuel Nelson, the African janitor, brought a large American flag upon the platform.

The General Overseer brought Mr. Leong forward, and, joining hands with him and Mr. Nelson, declared that all Races and Nationalities should be equal under that Flag.

The scene was so strikingly significant and so well-timed, that the people were caught off their feet for the moment, in an outburst of patriotic fervor.

He then told of his opposition to Monarchy, and how, on the occasion of the Queen's Jubillee, he had preached in Melbourne on the text, "In His wrath He gave them kings," although very solemnly warned that his Tabernacle would be torn to pieces if he preached on that subject.

However, when he had concluded his address, with the declaration, "Let God be our King," the people, quiet until then, had broken forth in applause.

His deep love for, and interest in, China, was the next subject to which he turned his attention.

He told of his Chinese guests and their very important connection with the Chinese Royal Family and the Reform Movement in China.

He told of Mr. Leong's having said, "When I landed in New York, I thought, 'this is heaven!' When I saw other American cities I thought the same; but when I saw Zion City, I thought, 'This is heaven, and, in comparison, all the others are hells.'"

Again there was great applause.

The General Overseer, in speaking of the high position held by Mr. Leong, asserted his belief that when, probably at no far distant day, the Empress Dowager, who had practically deposed the Emperor

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Kwuang Sui, passes away, and the Emperor assumes the reins of Government, Mr. Leong will stand very high in the councils of the Empire and exert a deep influence upon His Majesty.

Explaining that the Emperor was held by the Chinese to be the son of Heaven, and that he alone had the right to ascend the steps of what is known as the Altar of Heaven, God's Prophet said that he looked for the day when, having received the Message of Elijah the Restorer, His Majesty might ascend that altar and, lifting his hands toward Heaven, say, in the presence of all the people: "I acknowledge Thee O God, the God and Father of our Lord Jesus, the Christ. Give me Thy Spirit!"

"Then," said the General Overseer, "a Nation may be 'born in a day,' and the great Chinese Empire, now heathen, but weary of its heathenism, may become Christian."

This declaration, impressively made in the presence of one so near the Chinese throne, and earnestly approved by him, was received with deep emotion and great enthusiasm.

The audience was also deeply moved when the General Overseer reported to them that these gentlemen had expressed a desire that a number of young Chinese of high class should come to Zion City and receive their education in Zion Schools.

The man of God also expressed his hope of visiting Mr. Leong and the Emperor some time when they are again in power.

No stranger in Shiloh Tabernacle has ever spoken to a more deeply interested and sympathetic audience than did Mr. Leong, who was then introduced by the General Overseer.

The young mandarin spoke in his own language, with great earnestness, his intellectual face aglow with enthusiasm.

His secretary, Mr. Pow Chee, readily interpreted the address to the audience, as follows:

GENERAL OVERSEER, LADIES AND GENTLEMEN:—I can say that there is no other such place on earth as Zion City.

It has given me such pleasure to meet a host of Heaven.

It touches me more than any other things on earth have.

The faces of these people are quite different, and the actions of the people are quite different.

The establishment of a place like Zion City is not to be done by the power of man. It must be done by the Power of God. (Applause.)

I am very thankful to see one whom God has sent. If I call him a hero, he must be the greatest hero.

He is a man so full of love, not only for his own race, but for ours.

He has just now offered, in my presence, a prayer to God for our land, China, and for His Majesty, the Chinese Emperor, and for myself.

How he pours out the love from his heart!

I am extremely touched in addressing you tonight. (Applause.)

There is a verse in the Bible that says, "The Kingdom of God is at hand."

I could not understand how near it was.

I could not see it and could not reach it and could not imagine it.

I had never been told how near, until I came to Zion City, where I am standing upon the Kingdom of God and entirely surrounded by the Kingdom of God.

Now I understand. (Applause.)

A little while ago, I heard Dr. Dowie repeating the words I said yesterday, that when I came to the United States, entering the City of New York, and looking at the city, I said: "Oh, this is heaven!"

I came to another city and I said still, "This is heaven," until I came to the City of Zion. Then I said, "This is heaven; but all the other places are hells!" (Laughter and applause.)

It might be thought absurd for the Chinese to say a thing like that, because the Chinese have a country that would take tens of years, perhaps hundreds of years, before she could come to the footing of New York, and so the Chinese have no right to say New York is a hell.

And still, perhaps, in the loving and sublime eye of God, looking down upon the earth, and seeing all over the world, He might see no difference between China and New York.

I read the Bible when I was very young; even now I am not very old, being only thirty.

I was satisfied that the Bible was good, and that the doctrine was pure; but seeing the Christians arriving in our country, and the missionaries, who profess to teach the Gospel, but show such examples, kept me back a good deal; and not only myself but many others.

They may boast of much good work that they have done in China; but I am very sorry to say that it has been the other way altogether.

Our country has a massive population.

For many years she has been living in darkness, and you may say that the whole country is full of misery.

People might say, "Now this is a heathen country, and God condemns them."

But in my belief, God did not make the people to condemn. (Amen.)

God has maintained China, however wicked and sinful she has been, so many thousands of years, that I am quite sure God is going to send some one to save her. (Amen. Applause.)

I did not know who was the one to save her, but now, that I have come to Zion City, and conversed with your General Overseer and have seen all of you, and felt that every one of you here tonight shows such a love to us, strangers from a foreign country, and offers such earnest prayer, I know that you are the people God has sent to save China. (Applause.)

We are reformers, and we try to do as well as we can; but still I can see we are weak in many points.

Sometimes I think we must need Americans or Englishmen or some people of other nations to come and help us to reform the country.

But I have been apprehensive sometimes in looking at the different classes of people that come to our country.

They conduct themselves so shamefully, and treat our people in so cruel a manner, even the missionaries, that it sometimes discourages me very much.

Still I ask God to send us His hands, and to help us.

I have offered myself entirely to my country.

You have a proverb that says "God helps them that help themselves."

I will try to do my part, and then pray to God that He may send some good hands to help China.

If it were possible for me to live away from China, I would live in Zion City! (Applause.)

I should not like to neglect my duty, however, as a Chinese subject, therefore I must go back to that country and try to do my best.

Tonight is the first time that I have met you friends here, and this is to be the time that I will bid you all good-by.

In time, I hope by the Grace of God, to have power to aid in reform in my country.

I also pray that we may do our best, and by your assistance, establish a Zion City across the Pacific, so that we can smile and speak to each other in spirit, in the presence of God. (Amen. Applause.)

Mr. Pow Chee then being called on to speak, proved himself not only learned in the English language, but eloquent in the use of it.

His address, which was as follows, was most enthusiastically received:

I am a Christian myself. (Applause.)

General Overseer—Thank God.

Mr. Pow Chee—I have generally boasted myself to be a Christian, and I thought I was strong enough until I came to Zion City and met Dr. Dowie. Now, I must acknowledge that I am a hypocrite.

I had been told many times about the Coming of the Christ Jesus and the prophet before Him.

I was not very sure about it, only the Bible told us.

Some people say that the Bible was written by men, not by God.

Only the Christians themselves say it is by God, or by the Holy Spirit of God, and through the hand of man; but I thought it might be so, and it might not be so.

I could say that God must be the Creator of the whole world, and therefore He must be the Father of all.

I realized that the men of the world were sinners; that they needed a redemption.

I knew that there could be no redemption for men but through the Pure One, Jesus, the Christ, the Son of God.

My faith was only that much; but I did not know that such a man as Doctor Dowie could be in existence.

When I first met him, together with Mr. Leong, and we talked together when we were in Chicago, I said, "What can he be? What is he made of? He is full of love: he must be made of love."

A man like him can do a great work.

Dear friends, you all are Christians, and you have heard many different things before you met Doctor Dowie, but you never saw any one do any such glorious work as he did.

Did you ever see any one with a love like his?

Audience—No.

Mr. Pow Chee—Certainly not.

I have met many Christians in my time.

I placed them in a place with Confucius.

I said, "These are the sages. These are pure Christians;" but wait until they come into the presence of a Dr. Dowie!

Very often God has given us good things, and we did not know how to thank Him.

We did not know how to enjoy them.

We have a fine table, fine meals, nice servants to wait upon us; we have nice houses to live in and we have fine cities. We all have friends who say to us, "Come and have dinner with me."

You are every day having it.

You do not know, fully, how to enjoy it.

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But let one be like myself, out in the world every day, suddenly come into Zion City and—oh! (Applause.)

Others may say what they like about what Dr. Dowie is, whether he is sent of God or not, but I know that he is a man of God, sure! (Applause.)

No one could do the things he does, openly, before the public, no secret about it, laying hands upon the sick, pouring out his prayers to God and seeing them healed, unless he were a man of God.

Wonderful!

That is the work of Jesus, the Christ.

Jesus said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

Dr. Dowie will do still greater things.

May God send him to do that great work in China.

Let Zion City carry out her work in China!

I am sure that Dr. Dowie and his followers must succeed in China.

It does not matter how wicked and how dark it is there, such a light must be brilliant all over the world.

Dear friends, in concluding my address to you, I ask you to pray continually for my poor country, and for the millions of souls there.

We are under no care; but are amongst the bears, tigers and lions—all the nations opening their jaws upon us, trying to swallow our country.

What shall we do?

Shall we be under the power of the world and be slaves?

No! God shall not permit.

This is the time for you to extend your work to that country, and lift her up.

Then, in time, these hundreds of millions of souls will love you and welcome you and receive you in the presence of our Father, and of Jesus, the Christ, our Lord. (Amen. Applause.)

After a few closing remarks by the General Overseer, the audience rose and repeated together, after him, an earnest prayer for Zion in all the lands and for all mankind, and especially for China, the Chinese Emperor, and the guests of the evening.

Turning to the Choir during the singing of the closing song, "They that be wise shall shine," the General Overseer noticed the organist, Miss Mary Mason, daughter of Overseer George L. Mason, who was born in China, while her father was a missionary there. Introducing her to Mr. Leong, he requested her to repeat to him John 3:16 in the Chinese language, which she speaks fluently. She did so, much to Mr. Leong's delight.

After the benediction, the General Overseer presented Elder and Evangelist Cossum, Elder F. M. Royal, Deaconess Pansy Mason and Miss Mary Mason, all of whom had been in China, and Deacon Hong, a Chinese student in Zion College, to his guests. They were then escorted to Shiloh House by the Band, Drum Corps, and Guard.

A. W. N.

MEETINGS IN ZION CITY TABERNACLES.

SHILOH TABERNACLE.

Lord's Day—Early morning service	6:30 a. m.
Junior service	9:30 a. m.
Bible class, conducted by Deacon Daniel Sloan	11:00 a. m.
Afternoon service	2:30 p. m.
Evening service	8:00 p. m.
First Lord's Day of Every Month—Communion service.	
Second Lord's Day of Every Month—Baptismal service.	
Third Lord's Day of Every Month—Consecration of children.	
Monday—Zion Restoration Host rally	8:00 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir	7:45 p. m.
Wednesday—Junior Choir	3:00 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Thursday—Divine Healing meeting	2:30 p. m.
Thursday—People's choral class	7:45 p. m.
Friday—Junior Choir	3:00 p. m.
Friday—Adult Choir	7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m.
Meeting in the officers' room.	

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service	9:00 a. m.
Lord's Day—Services (German)	10:30 a. m.
Tuesday—Services (German)	8:00 p. m.
Thursday—Services (Swedish)	8:00 p. m.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday—Services (Danish and Norwegian)	8:00 p. m.



COMPANY C, OF SEVENTY NO. 6, AND TWO SUBSTITUTES.

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

WE are glad to introduce to the readers of LEAVES OF HEALING, and especially to the scattered members of Zion Restoration Host, on the opposite page, one of the Companies which did such faithful work during the recent campaign of Elijah the Restorer, in the City of Chicago.

This picture, which was taken in Shiloh park, represents Company C, of Seventy No. 6, and two substitutes.

The Captain, Deacon John W. Friend, occupies a seat, in the front row, next to his wife.

A report received recently from Deacon Friend reads as follows:

ELDER A. F. LEE, Recorder of Zion Restoration Host.

Dear Brother in the Christ:—I herewith submit to you a report of work done in Chicago by Company C., Seventy No. 6, beginning September 7, 1902, and ending May 31, 1903.

Number of Calls made	17,619
Number of Messages given away	17,803
Number of LEAVES given away	785
Number of BANNERS given away	72
Announcement Cards given away	10,933
Subscriptions received for LEAVES OF HEALING	101
Total number of pieces of Literature distributed	39,593

Making an average of 1,015 pieces each Lord's Day.

Yours faithfully in the Christ,

JOHN W. FRIEND.

The faithful work done by this company but fairly represents that which was done by each member of the other companies that went into Chicago regularly every Lord's Day during the nine months' series of meetings held in the Chicago Auditorium by the General Overseer.

It has also been very pleasing to receive the reports that have come to us from various sections throughout the world, telling of the faithful work which is being done by Zion Restoration Host in many parts of the land.

Zion on the Pacific Coast.

Deacon F. H. Chamberlain, who for some time was in charge of Seventy No. 3, recently wrote to us from Oleander, California, where he and his wife spent a few weeks with friends, doing some faithful Restoration work. We quote his letter, which reads as follows:

DEAR ELDER:—Peace to thee.

We have the great pleasure of sending you the names of two of our young men who desire to be enrolled as members of Zion Restoration Host.

This gives us nine members of the Host, besides my wife and myself, who are working with them, and making suggestions as to the best manner of Message distribution.

It has been found very helpful to carry out, as far as possible, in our work in Oleander, the same plan of work which was followed by the workers in Chicago.

God is blessing our work.

The baptismal service of June 14th was very impressive, and God gave us the liberty of addressing about seventy-five persons who attended the service.

Four persons were baptized at this, my first Baptismal service, and I expect that as many more will be baptized soon.

I love to do this kind of work.

Very sincerely yours for service in the Master's vineyard,

F. H. CHAMBERLAIN.

It is a great joy to note that wherever members of Zion Restoration Host go, whether it be on business or pleasure, they lose no opportunity to do good Restoration work.

Numerous and most interesting letters have been received from Mr. Andrew Taylor, who for some few months past has been representing Zion Lace Industries throughout the Rocky Mountain and Pacific Coast States.

Believing that it will be interesting to the Restorationists to know how Zion's Messengers are received throughout the West, we quote from a letter written by Mr. Taylor from Ogden, Utah:

Just a few lines enclosing you two more subscriptions to LEAVES OF HEALING.

I will not take up your time by telling you how they listen to Zion and speak of our General Overseer's wonderful work.

The two persons whose names I am sending to you, stand very high in the Mormon church.

I called on one of them in a business way, and before a moment passed he was asking me about Zion spiritually.

I talked to him for fully half an hour, and then he asked me, as he took two copies of LEAVES OF HEALING, if I would have them sent to him for six months.

The other is a dear old man almost in the Zion Above.

You should have seen the tears standing in his eyes, as I told him of the Truth as taught in Zion, all about Zion City, and the history of our leader, whose history is the history of Zion.

"Can I have some of the books to read? I should so much like to read of these things," he said.

There are thousands, I believe, like him, stretching out their hands for the truth.

In a letter written from Logan, Utan, Mr. Taylor says:

I write to send you my report of today.

I distributed about fifty Messages and twenty-four LEAVES OF HEALING.

I was asked into some of the beautiful homes of the wealthy Mormons and had a grand time.

They see that Mormonism has cruelly failed, and that all sorts of evils have crept in.

They are quite taken with the strength of Zion's teachings.

The lady who owns the hotel where I am staying came to me after supper and asked if I was from Zion City, and if she might have the privilege of talking with me.

I assured her that it would be my delight, and then went into her sitting-room with herself and three friends, when she told me that some one had been sending her LEAVES OF HEALING for a long time.

I had a long conversation, and at the close she said: "Mr. Taylor, could you wait over until Wednesday evening, and I will ask a number of my friends who are interested in Zion to come in, and give you an opportunity to tell us all about Zion?"

In the extracts taken from Mr. Taylor's letters we have only given a very few of the many very interesting incidents he has related in connection with his work throughout the west.

While we could give many more just as interesting reports from all sections of this country, space will not permit our doing so.

We prefer rather to let our readers know something of what is being done by the Restorationists in other parts of the world.

Restorationists in South Africa.

Two letters were recently received from Africa, showing that faithful and systematic work is being done in that great continent, although the members are few as yet and quite scattered.

In a letter from Mr. John Thompson, from Johannesburg, he says:

We are going forward, and a number of our members desire to join Zion Restoration Host.

I shall be glad, therefore, if you will send us some Application Forms and also a supply of Messages.

We are asking God to send us more laborers into the harvest field here.

Already a number of strangers come to our meetings.

I am glad that the General Overseer has appointed some one for South Africa, and I am convinced that Zion will go forward.

May God's richest blessings be multiplied to you and all Zion.

Mr. D. Kwesi Bhoma writes from Axim, Africa, under date of June 1st, from which we quote the following:

I am sorry, but not discouraged, to say that I am the only member of the Christian Catholic Church in Zion on the Gold Coast.

However, there are others who are in sympathy with Zion's teaching.

In the larger towns I have been able to interest some individuals in the Everlasting Gospel as taught in Zion.

The people of Axim, especially, are beginning to think.

Very many of them, not excepting the ministers, are quite surprised to find me not using medicine for upwards of three years and yet enjoying good health every day.

I am looking forward to the glorious day when the Lord will increase His band of Restorationists, and enable us to conquer for Him on the Coast.

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At present He is with me and helps me to accomplish much.

Praise His Name.

Restorationists in India.

MADRAS, INDIA, June 10, 1903.

MY DEAR BROTHER IN THE CHRIST:—Thank you for your letter and the package of Zion Literature which I received on the 7th inst.

I hope to do my work by God's blessing.

I thank you for remembering me at Headquarters in praying that I may be successful in gaining many for God's Kingdom.

May God bless you and Zion all over the world.

I am so glad at the thought of the Third Feast of Tabernacles, and wish sometimes that I had wings, that I might fly there and see Zion progress.

But I must wait patiently for God's time.

Faithfully your sister in the Christ,

MARY S. LIDDELL.

Restorationists in China.

23 HASKELL ROAD, SHANGHAI, CHINA.

MY DEAR BROTHER IN THE CHRIST:—Peace to thee be multiplied.

Your very welcome letter of February 3d came to me in due time, also the Messages and Tracts enclosed in special wrapper, giving instructions in organizing the work of Zion Restoration Host.

Not until we received this have we been entirely at home with the work of Zion Restoration Host apart from the former Seventy work.

In some measure you will be able to know what it means to first get the Messages into Chinese, and then to bring them before a people not up to the Zion spirit and far behind its time.

At present we are distributing LEAVES OF HEALING and Restoration Messages to the English-speaking community.

We hope to place a Zion paper in each home in Shanghai.

This literature cannot be used among the Chinese, but has to be translated, which is being done now.

The Chinese cannot be used in the Restoration work among the so-called foreigners.

The only way in which we can use them is to send them to the back door to ask the servants to hand in the literature.

In organizing our own people it will be mainly for work among the Chinese; but for such work we shall need a great supply of money for printing Messages in the Chinese language.

We learn through LEAVES OF HEALING of the work for the coming New York Mission.

May the Lord greatly bless the General Overseer in this great work and give him the right people for it.

We pray for you all.

Yours in Zion's bonds, CARL F. VIKING.

Elder in the Christian Catholic Church in Zion.

Interesting reports of the Restoration work have also come to us from Evangelist Marie Hodler, in Switzerland, Evangelist H. E. Cantel, in England, and Overseer Voliva, in Australia.

Evangelist Hodler sent thirty-seven new names for Zion Restoration Host; Evangelist Cantel sent twenty, and Overseer Voliva sent forty-two.

Overseer Voliva says in his letter:

After losing the large number of Restorationists who have gone to Zion City, we still have thoroughly organized one hundred thirty-four members of the Host, and, as the membership of the Church is rapidly increasing, we shall soon add scores to the Host.

Very excellent work is being done.

I hope soon to be able to send detailed reports to you.

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of June, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	Number of Calls	Number of Messages	Leaves Given	Leaves Sold
Alabama—					
Spring Hill	1	50	606	4	....
California—					
Fresno	10	545	574	242	2
Los Angeles	5	2,425	2,457	15	1,440
Los Gatos	1	58	82	12	....
Princeton	2	....	....	36	....
San Francisco	17	2,362	1,459	100	1,100
St. Johns	2	1	23	53	....
Colorado—					
Trinidad	1	42	47	11	24
Connecticut—					
Terryville	1	9	16	1	....
Windsor	1	....	177	....	....
Illinois—					
Chicago -Central	56	4,269	6,504	830	192
" South	63	4,507	4,520	1,048	1,400
" West	34	1,978	5,139	1,260	840
" Northwest	28	2,017	2,177	160	110
" North	41	4,095	3,859	871	22
" Southeast	20	2,412	3,000	475	380
" West (German)	24	1,674	1,077	100	139
Dundee	1	79	128	4	....
Evanston	10	435	585	118	2
Glen Ellyn	1	....	36	26	....
Harvey	7	....	523	140	34
Lacon	1	12	30	5	3
Moline	7	....	544	93	19
Morris	2	35	52	10	....
Paxton	2	18	18	24	....
Richmond	1	88	111	2	1
Vermilion Grove	1	103	123	21	1
Indiana—					
Albion	1	5	24	....	3
Brazil	1	....	93	....	2
Indianapolis	4	153	148	68	66
Lafayette	6	281	734	88	42
Lincoln	2	47	24	11	....
Logansport	3	282	1,113	90	123
Monon	3	205	628	50	20
Plymouth	3	162	515	56	724
South Bend	2	46	52	17	4
Walton	3	52	38	38	19
Iowa—					
Cedar Falls	2	184	147	61	35
Davenport	1	60	154	109	....
Dunkerton	2	54	100	1	6
Elberon	2	69	80	26	17
Forest City	3	60	696	39	52
Laporte City	1	32	....	37	....
Manson	1	29	54	....	....
Montpelier	1	10	74	....	6
Newton	2	111	116	116	....
Oskaloosa	1	4	35	66	....
Rock Valley	1	....	1,346	458	....
Tipton	2	2	13	32	....
Webster City	2	134	625	114	4
Wyoming	1	56	50	68	7
Kansas—					
Abilene	2	20	25	18	16
Longford	2	17	12	24	....
Plainfield	1	64	135	11	....
Salina	1	....	15	20	....
Winfield	1	....	150	20	125
Massachusetts—					
Boston	18	....	2,167	6,794	2,079
Lawrence	7	4,505	405	1,400	220
Worcester	18	6,000	3,000	6,000	20
Michigan—					
Alanson	2	15	75	6	....
Benton Harbor	19	783	1,596	88	343
Detroit	16	2,996	4,693	114	448
Gaylord	1	3	60	10	84
Port Huron	8	4,317	710	4	....
Preston	1	7	11	10	....
Republic	1	98	148	6	62
Sault Ste. Marie	5	390	791	30	317
Minnesota—					
Minneapolis and St. Paul	12	2,239	6,685	250	706
Rushford	1	66	34	10	....
Missouri—					
Higginsville	1	74	108	10	....
Kansas City	4	525	2,501	48	185
Springfield	1	....	114	....	....
Warrensburg	1	....	93	....	2
Montana—					
Havre	1	25	69	29	....
Nebraska—					
Inman	1	30	62	....	....
Tobias	1	799	2,208	39	119
North Dakota—					
Balfour	1	....	89	33	....
Lisbon and Sheldon	1	42	357	....	5
New Jersey—					
Salem	1	7	35	8	129
New York—					
Bluff Point	2	....	20	12	....
Corning	1	....	534	[illegible]	12
New York	23	337	4,253	760	540
Syracuse	5	251	949	35	20
Ohio—					
Ada	3	19	63	16	8
Cleveland	23	2,403	2,001	613	....
Cincinnati	15	3,350	6,179	5[illegible]	[illegible]
Dayton	2	190	280	....	21
Greenbush	1	76	358	3	0
Lancaster	1	74	238	....	7
Mansfield	1	....	734	5	....
Marion	1	....	....	56	21
Osceola	1	4	113	10	12
Urbana	3	70	38	26	3
Washington Court House	2	24	....	....	15
West Cairo	2	....	....	104	34
West Unity	6	255	279	181	....
Oregon—					
Philomath	1	87	45	45	....
Pennsylvania—					
Philadelphia	50	4,424	18,140	525	2,289
Westchester	3	....	733	....	122
South Dakota—					
Belle	1	....	2	50	....
Brookings	1	60	60	22	50
Centerville	1	73	243	7	....
Tennessee—					
Chattanooga	2	30	225	57	....
Memphis	3	308	513	54	2
Texas—					
Dallas	1	20	125	11	....
San Antonio	8	263	497	28	247
Vermont—					
Wilmington	1	67	173	42	....
Washington—					
Everett	1	274	22	20	37
Lynden	3	14	33	....	2
Seattle	23	2,521	2,550	220	900
Spokane	7	2,030	715	183	472
Tacoma	5	710	1,253	103	220
Whatcom	2	119	53	....	124
Wisconsin—					
Brookfield	2	298	405	....	44
Kenosha	18	424	641	65	9
Maiden Rock	2	22	54	13	17
Marinette	10	450	553	1[illegible]	[illegible]
Milwaukee	7	635	4,[illegible]	[illegible]	[illegible]
Omro	2	66	353	....	....
Oshkosh	4	....	529	....	....
Viroqua	2	37	58	51	....
West Allis	1	1	89	14	15
West Virginia—					
Sisterville	2	575	1,[illegible]	....	47

FOREIGN.	No. of Workers	Number of Calls	Number of Messages	Leaves Given	Leaves Sold
Africa—					
Axim	1	50	2	6	....
British Columbia—					
Vancouver	33	2,682	3,651	1,276	159
Victoria	4	295	234	76	58
Ontario—					
Toronto	48	2,973	9,217	451	289
Woodstock	2	214	139	....	76
Switzerland—					
Thurgau	20	....	883	28	....

Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Printing and Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They 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,
Zion City, Illinois, U. S. A.

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, AUGUST 26th or 27th.

The Bite of the Serpent.

1. *Comes through questions of doubt and unbelief.*—Genesis 3:1-7.
He gets a person to question what God says.
He leads one to doubt the truth.
He seeks to get all to disobey God.

2. *He gets into most people some way through the mouth.*—Ecclesiastes 10:11-15.
He seeks to get one to talk.
He will get them to be full of words.
He gets evil enough thus stirred up.

3. *To leave God out is always to let the Devil in.*—Deuteronomy 8:11-16.
The man who forgets God remembers the Devil.
He introduces some object to take the place of God.
He will break the First Commandment if he can.

4. *To murmur and complain is to feel his bite.*—Numbers 11:4-9.
The Devil is not far away from murmurers.
When one murmurs the Devil starts for him.
Death grows out of murmurings.

5. *To live in ignorance of God is to be destroyed by the Devil.*—Revelation 9:1-11.
Men die because of ignorance of God.
The Devil seeks to keep back the truth.
The man who knows God lives forever.

6. *To follow evil is to meet the destroyer wherever one goes.*—Amos 5:14-20.
How many evils the destroyer uses!
Not the same evil attacks every person.
The man who seeks evil will be destroyed by it.

7. *To be in the Garden of God is to be safe from harm, for He keeps from the Devil.*—Isaiah 27:1-6.
The Lord alone can deliver from evil.
He must keep one to make one safe.
How He must care for one day and night!

8. *To hasten the Coming of the Lord is to see the old serpent put in subjection to deceive no more.*—Revelations 20:1-4.
The Lord will destroy him that hath the power of death.
The Devil knows his time is coming.
He even now believes, and trembles.

The Lord Our God is an Ever-warning God.

SUNDAY BIBLE CLASS LESSON, AUGUST 30th.

The Serpent's Tooth Felt.

1. *In evil surmisings.*—1 Timothy 6:3-6.
One becomes full of doubts.
One gets filled with suspicions.
Until every one is considered questionable.

2. *In vain imaginings.*—Romans 1:21-25.
One can imagine one is as good as God.
One can become so wise.
Such a one walks with an important air

3. *In foolish questionings.*—Psalm 78:17-32.
They question God's goodness and care.
They question His willingness to save.
They question His power to heal.

4. *In perverted reasonings.*—Romans 1:28-32.
They agree that there is no God.
They assert no one can know God.
They scoff at the commands of God.

5. *In silent murmurings.*—Job 6:2-11.
Some complain at their lot.
They have troubles no one else has.
They are weary that they live.

6. *In painful sighings.*—Job 10:1-10.
Their grief controls every thought.
They cry for death to come and relieve them.
They never have any peace.

7. *In petty jealousies.*—Proverbs 27:3-12.
They are full of moods and offenses.
They clamor for they know not what.
They have distorted views of everything

8. *In secret confidences.*—2 Peter 2:1-3.
They put their trust in men, not God.
They trust men's vain words.
They believe lies rather than God's truths

God's Holy People are a Forewarned 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.

Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

All checks, drafts, and money orders must be made payable to John Alex. Dowie.

Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois, U. S. A.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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



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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Two Hundred Sixty-eight Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Two Hundred Sixty-eight Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune 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, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		5970	
Total Baptized outside of Headquarters.....			6611
Total Baptized in six years and three months.....			15,510
Baptized since June 14, 1903:			
Baptized in Zion City by the General Overseer.....	14		
Baptized in Zion City by Elder Clibborn.....	54		
Baptized in Zion City by Elder Excell.....	196		
Baptized in Zion City by Elder Lee.....	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Zion City by Overseer Mason.....	83		
Baptized in Zion City by Overseer Bryant.....	94		
Baptized in Zion City by Overseer Speicher.....	114		
Baptized in Zion City by Elder Fockler.....	1		
Baptized in Chicago by Elder Hall.....	8		
Baptized in Chicago by Elder Farr.....	8		
Baptized in Chicago by Deacon Christie.....	4		
Baptized in Chicago by Overseer Mason.....	10		
Baptized in Chicago by Elder Richert.....	18	658	
Baptized in Michigan by the General Overseer.....		3	
Baptized in England by Evangelist Cantel.....		46	
Baptized in Illinois by Elder Royal.....		6	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Kansas by Elder Reed.....		3	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Minnesota by Elder Graves.....		2	
Baptized in Oregon by Elder Ernest.....		3	
Baptized in Ohio by Elder Bryant.....		11	
Baptized in Ohio by Elder Mercer.....		2	
Baptized in Pennsylvania by Elder Hammond.....		10	
Baptized in Wisconsin by Elder McClurkin.....		8 100	758
Total Baptized since March 14, 1897			16,268

The following-named fourteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, July 29, 1903, by Elder Percy Clibborn:

Aring, Ella.....523 Jackson street, Dayton, Ohio
Aring, John Henry.....523 Jackson street, Dayton, Ohio
Blanks, J. H.....1400 Eleventh street, Birmingham, Alabama
Kurrasch, Albertina.....70 Franklin street, Oak Park, Illinois
Klawonn, Miss Lillie.....Zion City, Illinois
LaRose, Paul.....Zion City, Illinois
LaRose, Noah J.....Zion City, Illinois
Latternan, Mrs. Clara.....Pentoga, Michigan
Moore, J. J.....Zion City, Illinois
Pankey, Ida.....Zion City, Illinois
Shirley, Thomas.....Zion City, Illinois
Smith, Percy Franklin.....Zion City, Illinois
Williamson, Annie.....Zion City, Illinois
Wilson, Stephen.....Zion City, Illinois

The following-named two believers were baptized in the Maumee river, Toledo, Ohio, Lord's Day, June 28, 1903, by Elder F. A. S. Mercer:

Van Antwerp, Mrs. L. M.....Alva street, Sylvania, Ohio
Van Antwerp, Flossie E.....Alva street, Sylvania, Ohio

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 2, 1903, by Elder G. E. Farr:

Atkinson, William.....243 Hanover street, Bridgeport, Connecticut
Wilson, Alexander M.....6649 Rhodes avenue, Chicago, Illinois

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

THE RATES AT
ELIJAH HOSPICE

Now and During the Feast of Tabernacles are as follows:

European Plan....

1 person in a room, $1.00 per day and up
2 persons or more in a room, 50c per day and up
1 person in a room, $6.00 per week and up
2 persons or more in a room, $3.00 per week and up

The above rates are for lodging only.

American Plan....

1 person in a room, $1.75 per day and up
2 persons or more in a room, $1.25 per day and up
1 person in a room, $10.00 per week and up
2 persons or more in a room, $7.00 per week and up
Single Meals, 25 cents

Children under twelve years old half rate.
The American Plan includes board and room.
Rooms will be charged for from the date reserved.

FRANK W. COTTON, Manager

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufactory, and the Building Association

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security.
Price Lists, Earning Data, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of
Should write without delay

For lists, hints, and helps to secure purchasers

So that investments can be made in Zion
Or a home secured in Zion City.
Booklets and leaflets with further information sent free upon application.

DEACON DANIEL SLOAN, Manager Zion Securities and Investments.
Zion Administration Building, Zion City, Illinois

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SERVICES OF THE

Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

Every Lord's Day Afternoon at 2 o'clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY PLAT

A beautiful new colored-plate plat is now ready at the offices of Zion Land and Investment Association. These plats show all the land thus far subdivided, consisting of 1905 acres, and including the ***New Subdivision,*** just placed on the market—a most desirable and attractive home site containing 280 acres.

This plat also shows the exact location of the most prominent buildings of the city, as well as other important details.

The residence lots in Zion City are exceptionally large and well-located. Some of them in the ***New Subdivision*** have an elevation above Lake Michigan of 120 feet, and are located a distance of two miles from the border of the lake.

Zion City lots are leased for 1100 years and every leaseholder is compelled to live up to the covenants and restrictions of the lease, which will prevent this land ever being used for any unclean or immoral purposes whatsoever, notably, the sale or use of intoxicating liquor, tobacco, disease-producing swine's flesh; or the maintenance of gambling dens, theatres, dance halls, apothecary shops, doctors' offices, oath-bound secret societies, etc.

Nearly all the lots in previous subdivisions have been disposed of, hundreds of beautiful homes having been built upon them, some costing all the way from $10,000 to $25,000 each. At least Two Million Dollars have already been expended upon the land for improvements, and all within two years.

Lots in the New Subdivision are offered at rentals ranging from $400 upwards, and a discount of ten per cent is allowed Shareholders until August 1, 1903. Allotments will then be made to those who have filed applications with this Association. Selections may be made either in person or by proxy.

We shall be pleased to mail to any honest enquirer copies of this beautiful new plat, also new edition of illustrated booklet, and other descriptive matter pertaining to our Clean, Safe and Profitable Investments.

Address all communications,

H. WORTHINGTON JUDD,
Secretary and Manager
FIELDING H. WILHITE,
Assistant Secretary

ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS

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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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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 XIII. No. 17. *ZION CITY, SATURDAY, AUGUST 15, 1903.* *Price Five Cents.*

GOD'S WITNESSES TO DIVINE HEALING.

WIFE AND MOTHER INSTANTLY HEALED OF SEVERE AFFLICTIONS, AFTER YEARS OF INTENSE SUFFERING.

THEY SACRIFICED THEIR SONS AND THEIR DAUGHTERS UNTO DEMONS.

This family is a joyous and living embodiment of a wonderful Story.

That Story begins in one of the darkest and most awful phases of modern life.

It ends in the brightest, happiest and best.

The wife and mother was one of the thousands of those who fall into the hands of physicians, in the hour of nature's peril and, in very truth, are "Sacrificed unto Demons."

Poor, deluded, betrayed humanity, full of ignorance and craftily-nurtured superstition, is, for the most part, in these days, laid upon the altar of the bloodthirsty priesthood of this cult of medicine and surgery.

Drunk with power and reckless with license, given them by the blind, unreasoning trust of their devotees, these men have been seized with a craze for carving and a mania for the use of mutilating instruments upon the bodies of their victims.

"Operate! Operate! Operate!"

This is the watchword of this cruel hierarchy.

The record of their crimes, committed in the name of their false god, Science, writ in letters of blood, is more horrible than the story of any persecution, oppression, inquisition, or massacre known to history.



W. R. SUTHERLAND AND FAMILY.

But the most terrible pages of that record, perhaps, are those upon which are written the unutterable shame, indescribable torture and death inflicted upon millions of mothers.

At the time when there should be the tenderest of care, and calm trust in God, it is often the case that a hurried, reckless, brutal priest of the demon Surgery, his brain befogged with nicotine poison, his whole being steeped with alcohol and, perhaps, narcotic drugs, comes with his cruel instruments.

Or, perhaps, he may be actuated by the very best motives and eager to do the very best he knows for the young mother, but badly trained, unskilled and ignorant.

Look into tens of thousands of homes throughout the world for the sad result.

Oftentimes both the mother and child are killed.

Oftentimes the child is killed and the mother so torn and mutilated that, humanly speaking, she never again sees the morning light coming but to end a night of suffering and begin a day of pain.

Oftentimes the mother is killed and the

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helpless babe is left to grow up without ever knowing a mother's love, a mother's care, a mother's tender training, or a mother's prayers.

Sometimes the child is safely born, but the mother is left a hopeless invalid, never able to give her little one a mother's care, and, all too often, that terrible sentence is pronounced by the physician, "No more children."

The misery, the crime, the unutterable shame, the broken homes and ruined lives which result from that sentence no pen can ever describe.

It is in the suffering and sorrow of this bondage to the Devil that the Story of this family begins.

The mother had been cruelly injured by physicians in the birth of her first child.

The sentence, "no more children," had been pronounced.

Every day of her life was a day of suffering, with no ray of hope in the blackness of the darkness of her despair.

That is the dark side of the story.

Light broke in with a beautiful radiance when LEAVES OF HEALING came to them bringing God's Message from the Messenger of God's Covenant.

That Message told them of God's Covenant, "I am Jehovah that healeth thee."

It told them that God had sent His Son, concerning whom He promised: "Surely He hath borne our sicknesses and carried our sorrows."

It told them that when Jesus, the Christ, the Son of God was here upon earth in the flesh, He went about "healing all manner of disease and all manner of sickness among the people."

It told them that He "went about doing good, and healing all that were oppressed of the Devil."

It told them that He had promised: "Lo I am with you All the Days, even unto the Consummation of the Age."

It told them that God had said, through His Apostle: "Jesus, the Christ, is the same yesterday and today, yea, and forever."

With intense, eager joy they grasped the truth.

If Jesus was with them, and had not changed, He was the same Healer as when He said to the leper, "I will; be thou made clean."

God, who created man's body, was able to heal it.

He was not only able, but since He, the Heavenly Father, was full of love and tender compassion, He was willing to heal, yea, He longed to heal His suffering children.

But He had never promised to heal through physicians and surgery.

Jesus, the Christ, His Son, although He healed multitudes, never used an instrument or a drug, but healed with a word or the laying on of hands.

God's Word concerning physicians was, "Ye are all physicians of no value;" "in vain shalt thou use many medicines;" "I will be a Swift Witness against the sorcerers;" "she had suffered many things of many physicians, and was nothing bettered, but rather grew worse."

But God does not heal those who will not obey Him.

His Covenant is to those who will "diligently hearken to the voice of the Lord their God" and do "that which is right in His sight," giving "ear to His Commandments" and keeping "all His statutes."

When they had fulfilled God's condition these witnesses called upon God for healing and wrote to His Messenger asking him to pray.

At the very time of prayer God heard.

Instantly He fulfilled all His Precious Promises.

Instantly the suffering wife and mother became perfectly whole.

The sentence of her physician was set aside by God her Father.

Two more children came to brighten their home.

The bright, happy family pictured on our front page is the direct result of the Message which came to them on the pages of LEAVES OF HEALING.

And now we send out the same Message to tens of thousands of others throughout the world.

May God grant that they, too, may be set free forever, from the cruel bondage of so-called medical and surgical science and healed of all their diseases. A. W. N.

WRITTEN TESTIMONY OF MRS. HELEN BEST SUTHERLAND.

2202 EZRA AVENUE,
ZION CITY, ILLINOIS, June 26, 1902.

DEAR GENERAL OVERSEER:—I desire to testify to God's goodness to me in healing and cleansing; also for leading us into the Christian Catholic Church in Zion, and for the privilege of living in Zion City, under your and Overseer Jane Dowie's personal teaching.

I have greatly appreciated Overseer Dowie's addresses, as she has been leading the people to a purer and nearer walk with God.

Our first copy of LEAVES OF HEALING came to us from an unknown person while we were living at Glencoe, Ontario.

I first learned of God's Way of Healing, as taught in the Scriptures, when a girl at school; first, while studying Alexander's Evidences of Christianity, and later under the guidance of one who had come in contact with the Christian Alliance movement.

At that time I traced with red ink many passages in my Bible bearing on this subject.

Divine Healing, the Second Coming of the Christ and Baptism soon got me into trouble in the Presbyterian college, where I was then a student.

After a time I had my name taken from the church roll and in my search for real Christianity I went through the Young Women's Christian Association, student volunteer movement, Bible schools, conventions, Gospel Union and finally into fellowship with the Plymouth Brethren in Kansas City, Missouri.

It was here among the brethren that we were turned aside from looking to God as our Healer.

They do not deny that Divine Healing is taught in the Scriptures, but they say that it belongs to Kingdom times, which have not yet come.

It was among the Brethren that I met and married my husband in 1893.

A short time after our marriage I was taken very sick, and as our hold on God's Word for healing was weakened, and neither of us could pray the Prayer of Faith, we got a doctor.

Seven years of suffering and sorrow followed, the result of turning my back on the Lord as my Healer.

I was very sick before my first child was born.

I was in pain from August 16th to September 24th, when I went into convulsions.

Doctors Leonard and Halle, of Kansas City, operated upon me, Dr. Leonard telling my husband that he did not think he could save either mother or child.

I believe that our lives were spared in answer to my husband's prayers.

I was so low that I have no recollection of anything that transpired for three weeks after the operation.

The doctors said that I could not give birth to another child and live, and were always insisting that I should go to the hospital and have another operation; but I declared that, as long as I could walk across the room, I would not be operated upon again.

The six years following I suffered from kidney and bladder trouble, besides that languor and great weakness which overcomes one in my condition.

In 1897 we moved to Glencoe, Ontario.

I became stronger and much improved in general health, but I could not walk any distance. I always had a sensation of something being loose and moving from side to side as I walked.

In Ontario, we found none with whom we could fellowship. There was nothing in the denominational churches for us.

The Little White Dove then came to us and I knew that it spake God's truth.

I only had to open my Bible and there were the same verses traced as it were, with blood, ten years before.

The first copy of LEAVES OF HEALING brought me on my face before the Lord and I decided then and there, live or die, in spite of doctor's warnings, I would trust God and do right.

My dear husband did not surrender quite as soon, although he had been more faithful to God as the Healer, than I had been.

The main trouble was that he could not see why God would not heal me through our own prayers without asking another to pray for me.

He sent for more LEAVES and other Zion Literature.

We read, studied and prayed, but it seemed to me as if our prayers did not go as high as our heads.

I was then again pregnant and suffered more as time went on. For weeks I could hardly move about the house.

The Devil said, "the doctor told you this would be the way," but I was determined to trust God whether I lived or died.

I asked God to incline my husband to write to the man whom I believed could pray the Prayer of Faith that saves the sick, and ask him to pray for me.

In a short time he came in, and, sitting down by my couch, asked me if I wanted him to write to Dr. Dowie to pray for me.

I replied, "Yes, I am only waiting for you to be willing to do it."

He wrote to you, and you prayed for me as soon

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as you received the letter. You prayed for me June 12, 1900.

That day and night I suffered much, but while I slept, between 4 and 6 o'clock in the morning, God healed my torn and diseased body.

I remember so well how quickly I rose, dressed and hurried down-stairs and helped get breakfast; and how surprised my husband was when he came in to find me up and dressed, as he had been awake with me most of the night.

He was alarmed, thinking that I would exhaust myself at the rate I was getting around.

During breakfast, he suggested that, as it was raining, and he could not work out of doors, if I was able to make the paste and tell him how, he would do some papering that had been waiting to be done for some time.

I assured him that I was able, so we went to work, I doing the cutting, pasting and bottom work.

About 11 o'clock, he turned around, and, looking at me smiling, said: "I wonder if Dr. Dowie has received our letter yet," for he had thought of our request for prayer, and was watching me.

Then, for the first time, the thought came to me that Dr. Dowie had received our letter, and had prayed for me, and I had my perfect healing.

Oh, how we praised God for His goodness to us in hearing and answering your prayer for me!

We had made everything right that we could think of; had got rid of the pigs, met all the conditions we knew of, so God could answer before we wrote for you to pray.

God gave me a perfect healing.

In January, 1901, God gave me a painless delivery of an eleven pound daughter.

Up to the evening before the birth we expected to be alone, because we would not have a physician; but in answer to Overseer Piper's prayer, a neighbor woman sent us word that she would come.

We dared to turn our backs upon supposed doctors and law, and trust God for all.

In God's way it was joy, praise and thanksgiving; in the doctor's way it was almost death, and years of terrible suffering.

Our hearts are full of thanksgiving to God that He inclined some one's heart to send us LEAVES OF HEALING, which opened to us such a stream of blessings.

After coming to Zion City, little Helen had a hard time cutting her teeth, and was sick. When Deaconess Lang prayed for her, she recovered immediately.

I believe that living up-stairs and caring for Helen, caused the weakness I had for a short time before Christina was born.

Dear Deaconess Bratsch was with me, and we had a glorious victory.

Today I am well and strong, and can do my work.

I can put both babies in their buggy, and go anywhere in Zion City.

Dear General Overseer, here are two little girls who are well and happy, who would not be in this world, but for your clear teaching and prayer for me.

I should like to note one of the many things in Zion City that do not become commonplace to me: as the beautiful homes are rising up about us, I see each set of men as they come to work, kneel down to pray among the piles of building material or within the half-finished building.

This morning before 7 o'clock, I heard coming from a roofless building, beautiful singing, and the words reaching me were:

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

All day the men seemed to work swiftly and safely, as they went up and down, in and out among the high rafters, for the Prince of Peace seemed to be with them.

I have listened to many of the accepted teachers and preachers among different people, and nowhere have I heard Jesus, the Christ, and the whole Word of God honored and held up before the people as in the Christian Catholic Church in Zion.

Yours in the hope of His Coming,

(MRS.) HELEN BEST SUTHERLAND.

WRITTEN TESTIMONY OF WILLIAM R. SUTHERLAND.

2202 EZRA AVENUE,
ZION CITY, ILLINOIS, June 26, 1903.

DEAR GENERAL OVERSEER:—I want to add my testimony to God's goodness to us in spirit, soul and body since we received LEAVES OF HEALING and came into the Christian Catholic Church in Zion.

I first learned of God as the Healer of His people under the teaching of R. A. Torrey, while a student in the Moody Bible Institute, Chicago.

In the spring of 1892, I went to Kansas City, Missouri, to work in a mission there, but I found that the method of carrying on the work was such, that with the light I had, I could not work with them.

After a time I became associated with the Plymouth Brethren.

My knowledge of God's willingness to heal was very limited, and my wife and I did not know that we could claim 1 Timothy 2:15; we thought, of course, that we would have to have a physician.

All the time I rebelled in my heart against having a doctor, as what little teaching I had received never left me.

I longed to trust God for all.

The first copy of LEAVES OF HEALING that came to us was the one containing your reply to the *Ram's Horn* and Mr. Torrey.

I had been much attached to Mr. Torrey, and was very much upset over the whole matter.

We subscribed for the LEAVES, and sent for other Zion literature, which we read and studied, finding many things different from what we had been accustomed to accept as right; but God put His approval upon Zion teaching by hearing and answering your prayer for us.

My wife was healed immediately.

I also received healing and great spiritual blessing.

During the winter of 1901-2 the children took sick with whooping-cough.

I wrote and telegraphed for you to pray for Catharine, for she was very sick; yet in my heart I did not desire that she should have an immediate healing, for I wanted my people to know that she really had the whooping-cough, as always before this, when the children were sick, and God would heal them, they would say that there had been nothing the matter with them.

In this I sinned, and we did not get a speedy healing, but had a long and bitter fight.

It was the means of our leaving Canada, and coming to Zion City.

Several times our children have been very sick, but God has healed them.

I do praise God that our dear babies have never been defiled with poisonous medicines, nor have they had to make faces over old women's teas.

I praise God for the privilege of living in Zion City, where the humblest place is better than the best outside.

Here we and our children have advantages that money cannot buy.

I praise God for Zion Junior schools and Zion Junior Choir.

I have greatly enjoyed working with Zion Restoration Host the last year in Chicago.

I ask God's richest blessing for you in spirit, soul and body, Dear General Overseer, that you may lead us forth to victory Till Jesus Come.

Faithfully yours in the Christ,

WILLIAM R. SUTHERLAND.

Notes of Thanksgiving To Zion's God.

Child Healed of Fever and Cough.

He sendeth His Word, and healeth them,
And delivereth them from their destructions.—*Psalm 107:20.*

AVON, SOUTH DAKOTA, February 6, 1903.

DEAR GENERAL OVERSEER:—Please pray for my little child, who is very sick. Our prayers have not been answered.

Your brother in the Christ,

PHILIPP PHILIPPI.

AVON, SOUTH DAKOTA, March 1903.

DEAR GENERAL OVERSEER:—I feel that I must let you know how God, in answer to your prayer, has performed a miracle for our child.

I do not remember the date, when I sent you the request for prayer.

It was the third day after I had written, when our child, who for four days had not eaten anything whatever, and therefore was very weak, suddenly asked her mamma to take her up and put her on the floor.

At first we refused, but she insisted.

As soon as she touched the floor she started to walk and even to run.

Then she asked for something to eat, and enjoyed a good quantity of milk and bread.

When through eating she requested to be put back to bed, and she slept four hours.

All the fever was gone, and there was but a little left of the terrible cough.

To the glory of God I can say that our child is now perfectly well.

We feel so unworthy of what He has done for us.

We do long for your meetings and to meet some Zion people.

We do not give up hope that God will open the way for us. I remain,

Your brother in the Christ,

PHILIPP PHILIPPI.

Sister-in-law Converted in Answer to Prayer.

And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.—*James 5:15.*

ZION CITY, ILLINOIS.

DEAR GENERAL OVERSEER:—Please accept my thanks for your very kind letter of December 27th, in answer to mine of December 22, 1902.

My sister-in-law, Miss M———, came to the All-Night of prayer.

Your prayers for her were answered. She gave herself to God that night.

She desires to be a faithful worker for God.

She has been an active worker for the Devil in the lodges.

She would be glad to know that you will forgive her for all that she, in ignorance, has said against yourself and Zion.

She asks that you will pray God to give her grace to speak and work in Zion for God.

Your sister in the Christ, (MRS.) —.—.——.

Praises God for Perfect Health.

For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah; because they called thee an outcast, saying, This is Zion, whom no man seeketh after.—*Jeremiah 30:17.*

2202 EZEKIEL AVENUE,
ZION CITY, ILLINOIS, March 4, 1903.

BELOVED GENERAL OVERSEER:—I wish to thank you for many kindnesses this year.

I received great blessing through my kindergarten course.

I find myself going into my school work more heartily than I have ever done.

I am in perfect health, and never felt better in my life.

My eye is perfectly healed.

I praise God, and thank you for your prayers and kindness.

Yours for the Master, ORPHA A. LUTHER,
Deaconess in the Christian Catholic Church in Zion.

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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.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, AUGUST 15, 1903.

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EDITORIAL NOTES.

SHILOH HOUSE, ZION CITY, ILLINOIS,
August 14, 1903.

"WOE TO THEM THAT ARE AT EASE IN ZION."

GOD says that, and we say it.

GOD means it, and we mean it.

THEREFORE it is our intention to make it very uncomfortable in Zion for those who want to be "carried to the skies on flowery beds of ease," while they leave it to others to "fight for the prize" which God has set before Zion.

WE ARE CLOSING a week of very much blessing in Zion City.

One of the principal Gatherings of the week was that of the resident members of Zion Restoration Host who have enrolled in the Legion which will accompany us upon our Mission to New York, God willing, on October 14th.

We had the joy at the Gathering of "setting apart" or "separating" no less than Five Hundred Twelve members of Zion Restoration Host, making a total of Twelve Hundred within the past month.

A SUMMARY of the proceedings of that Gathering will be found on pages 546 to 548, under the heading of "The Training of the Three Thousand."

OUR PRINCIPAL OBJECT, in the brief Editorials which we now write, is to call the attention of the members of the Christian Catholic Church in Zion, and of Zion Restoration Host, who reside outside of Zion City, to the fact that they are not enrolling in the numbers that might be expected for the Mission in New York.

LET NO ONE FORGET that the face of God is against those who are at "ease in Zion," and that Disaster is sure to follow Disobedience.

LET ALL who have taken the Restoration Vow remember that, as Elijah the Restorer, we have given the command to

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very member of the Host to proceed with us to New York; nd that, unless there is sufficient cause, such as will justify hem before the Judgment Seat of God, they dare not dis-bey this command.

THE TIME HAS COME for us to say in the most emphatic manner that, unless there is a satisfactory reason forthcoming or their not going, we shall not continue the names upon the oll of the Host of those who have the power to go, and will ot.

THE EXPENSE is so comparatively trifling—fare and accom-modations of every kind to and from Zion City not costing, in ll probability, more than Thirty Dollars—that we cannot xcuse members of the Host, whom God has so richly lessed, on the ground of expense.

It is far less than the average cost of a doctor's bill for one ear, not to speak of the other savings and blessings of a ecuniary and material character, which have followed their nembership in the Christian Catholic Church in Zion.

WE DESIRE it then to be understood clearly that unless atisfactory explanation is given to the Recorder of Zion Restoration Host, Elder Abraham F. Lee, we shall direct him o remove the names of disobedient members from the roll of Zion Restoration Host.

GOD WILL only continue to bless Zion, if Zion continues to e consecrated wholly unto Him.

"WOE TO THEM THAT ARE AT EASE IN ZION!"

THE PRIVILEGE of partaking in this great Time of Visitation o the City of New York is one that angels might earnestly lesire.

The Hosts of the Redeemed in Heaven, who were never ed while on this earth into such opportunities of usefulness or God and for men, might almost even wish to return to earth to partake in such Glorious Enterprises for the Christ, he Captain of their Salvation.

SHALL IT BE SAID that any member of Zion Restoration Host, or of the Christian Catholic Church in Zion, is afraid to go and do the Master's work and carry His Message, as far as possible, to every home in that great City?

Shall it be said that the love of many in Zion is so cold that the sacrifice of a little time, and a few dollars, is denied to Him who gave His life for us?

WHAT! wearied out with half a life,
Scared with this smooth, unbloody strife?
Think where thy coward hopes had flown
Had God held out *the martyr's crown!*

SHALL IT BE SAID on the Day of Judgment, that some home in New York, *which might have been visited by a member of the Host who reads these lines*, remained unvisited, and the opportunity of blessing perhaps was lost on earth forever?

Will that question, O ye Zion Restorationists, who are quibbling about your "duty" now, be a pleasant one for you as you lie down to die and think of your broken Vow, and *the perishing to whom you might have been blessed?*

Face all these questions *now!*

WOE TO THEM THAT ARE AT EASE IN ZION!

IT WAS OUR JOY last Lord's Day afternoon to address over Six Thousand persons in Shiloh Tabernacle, on "Why I Became an American Citizen."

A very beautiful and unique spectacle was presented as we invited those of our people who had flags of their native countries, to come upon the platform and arrange themselves with these flags beneath the Banner of Zion.

STANDING there with the American Flag in our hand we declared that, by the grace of God, we had become an American citizen; and then, as the National Anthem, "America," was sung, and the Zion Band and Choir played and sang "The Star Spangled Banner," the Flags of Many Nations were waved beneath the great Banner of Zion.

The scene was one of thrilling interest.

WHEN WE HAVE CONCLUDED the reports connected with the Third Feast of Tabernacles, we shall be able to give space in LEAVES OF HEALING to the report of our Address upon that occasion.

WITHOUT GOING into details at present, we desire our readers to know that the shameful misreports of that Gather-

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ing, which appeared in the Chicago papers, had not one single iota of truth in them.

Especially false was the statement that we desired to make a radical change in the National Flag.

That was an absolute falsehood, without any possibility of mistake, on the part of its authors.

We expressed a wish that, as a rearrangement of the stars on the blue field had been often called for, the day might come when the Government might see its way to arrange them in two double lines across the field, thus forming the stars into what is known as a St. Andrew's Cross.

BUT WE SAID we loved the flag as it was and desired to make no alteration unless it was approved of by the Government at Washington.

IT WILL BE REMEMBERED that some years ago suggestions were called for from Washington, and that many were offered.

Was it a crime for a new citizen to say that he missed the Cross from his flag, and to suggest a way in which it might be put there without adding to, or taking from, the beautiful Stars and Stripes?

UPON THE SLENDER BASIS of our few remarks the press falsely declared that we proposed to take the stars entirely from the blue field, put a white cross in their stead, diminish the red stripes on the flag and arrange the stars upon the outside of the stripes, etc., etc.

One of them even gave a picture of the Flag as they said we had mutilated it!

That press liar knew that the Flag was floating in Zion City without any alteration, when he published that lying picture.

So it still floats, and will, until an alteration is made by National Authority.

NONE OF THE Chicago newspapers agreed on the exact form of the lie which they published on this subject except that they all agreed to lie.

One of them even said that we had electric and calcium lights and theatrical scenic effects, all of which was an absolute falsehood.

WE HAD NO THOUGHT of any display of National Flags until the previous Wednesday night's Rally, when it occurred to us that it would be a beautiful and fitting thing to gather the Flags of Many Nations under the Banner of Zion and around the Stars and Stripes, when we unfurled that Flag for the first time as a citizen.

HAD WE given longer notice, we doubtless could have had Flags of the Seventy Nations which are represented in the citizenship of the City of Zion.

As it was, about thirty flags were displayed, many of them of very beautiful and interesting designs.

These included the flag of Great Britain, with the various additions made thereto by the Commonwealth of Australia, the Colony of New Zealand, and the Dominion of Canada.

Large and beautiful flags were also there, representing Germany, France, Italy, Denmark, Sweden, Norway, and other European Countries.

Africa was represented by the flag of Morocco, which was held by a dear little daughter of Zion who was born there. The flag of Cuba was carried by another daughter of Zion who was born there when it was a Spanish possession.

THE GROUPING of these flags, as we have already said, was a most interesting spectacle, and was done in the simplest and most reverent and earnest manner.

We felt that God was glorified in what was done, and deep and tender religious and patriotic emotions were awakened in the hearts of all except the degenerate creatures of the press who wrote these reports. They are a disgrace to their flag, if indeed, they have any other flag than the Black Flag with its skull and cross bones—the Flag of the Literary Pirate and Moral and Spiritual Outlaw.

WE TRUST that when the reasons for our American Citizenship are published they will be helpful to Zion in all the lands.

THE EPIDEMIC of Newspaper Falsehood to which we referred last week, and which broke out afresh last Monday, has continued throughout the present week, until the most shameful fabrications have begun to appear.

WE HAVE TAKEN special notice of one of these and have directed our General Counsel to demand an immediate apology from the proprietor of the Chicago *Evening Post* for a shameful fabrication in its issue of Friday, 14th, which touches our personal honor in a manner that is no longer to be tolerated.

We will make no further mention of this until it is seen whether our demand will be complied with.

AGAIN WE WARN our readers that the Campaign of Lying has set in, and that there are no bounds to the audacity of the Chicago press liar, as more than thirteen years of our experience with that "Offspring of Vipers," to use the words of

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Jesus, has proved, and as we have shown hundreds of times in the columns of LEAVES OF HEALING during the past nine years.

ZION, HOWEVER, moves onward gloriously, and triumphs continually over all her foes.

It is that Fact which tortures the poor demons of Chicago Newspaperdom, a region which constitutes a Vestibule of Hell.

Zion defies all the powers of Evil to hinder her Onward Movements: "Jehovah hath established Zion."

ZION CITY has had hundreds of interested and important visitors, during the week, from all parts of the land.

The permanent population is daily growing, while buildings are going up constantly in all parts of the City.

WE DESIRE to inform our readers that we have not been able to find room in this issue for the Business Conferences which were held on the last days of our Third Feast of Tabernacles.

These are, however, in type, and will appear, God willing, next week, accompanied by some important Editorial Notes on the whole subject of Zion's Business Institutions.

THE TOILS of the week have been many, as is usual.

But the rewards have indeed been great; and we are encouraged by Innumerable Tokens of God's Favor to go forward with confidence undimmed by any shadows of doubt, into the Glorious Work which Zion in all her Departments, and all over the world, is undertaking for her Lord and King, "Till He Come!"

BRETHREN, PRAY FOR US.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
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Zion Administration Building, Zion City, Illinois.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

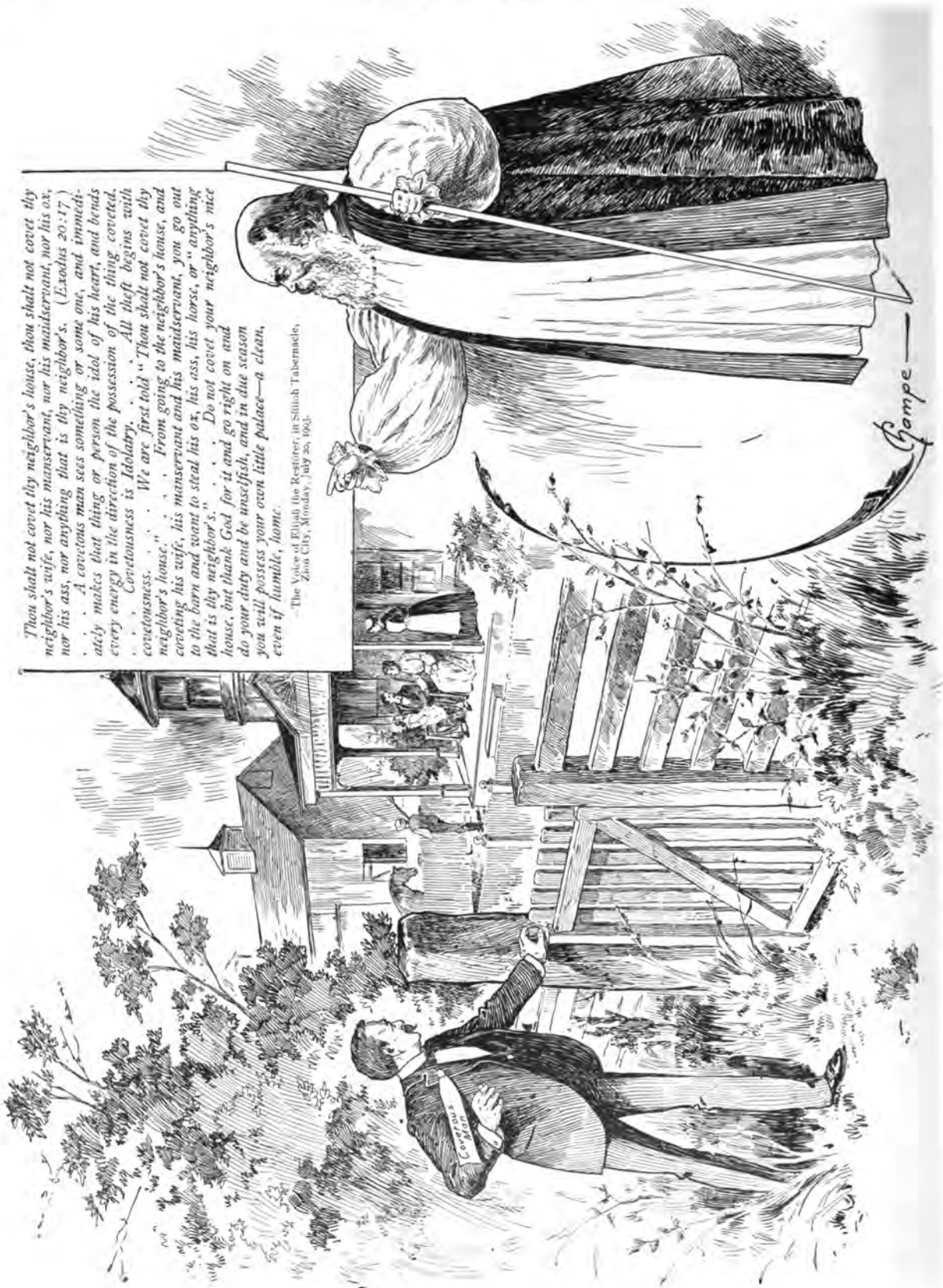
Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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ELIJAH THE RESTORER REBUKES THE SIN OF COVETOUSNESS.

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ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY O. R., S. E. C., O. V. G. AND E. S.

The teaching of the Prophet of God never rises so high that the plain, practical things of every day living are left behind.

On the contrary, each Message possesses a concrete, working value; each, as it comes, gives a yet clearer and better conception of the duties of God's people—is a guide to pure and right living.

Notably was this so Monday, July 20th, at the Early Morning Sacrifice of Praise and Prayer, when the General Overseer delivered an address on the Tenth Commandment, or, the Crime of Covetousness.



Shiloh Tabernacle, Zion City, Illinois, Monday Morning, July 20, 1903.

The Service was opened by the Congregation's singing Hymn No. 3, in the Special Song Sheet:

Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
T'ward heav'n, thy native place:
Sun and moon and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above.

The General Overseer then said:

Let us read from the 12th chapter of the Gospel according to St. Luke, beginning with the 13th verse:

And one out of the multitude said unto Him, Master.

Master is not a good rendering; for the word *didaskale* (διδάσκαλε), is used in the sense of Teacher.

It is a title of respect paid to one who teaches.

The Word Doctor, in Its True Meaning, Not Related to Medicine or Surgery.

The word doctor has the same meaning, and has been very much misapplied.

It has nothing to do with the practice of medicine or with surgery, except in the sense that a man may be a teacher in connection with a medical or surgical school, in which event it would be properly applied.

The word doctor is properly applied to every science, or supposed science.

For instance, a Doctor of Philosophy, a Doctor of Science, a Doctor of Music or a Doctor of Law means merely a teacher of philosophy, science, music or law. It is properly applied to persons who have acquired so much proficiency in a particular study and are students of so high a rank that they can become teachers.

I should like you to keep very clearly in your minds the proper use of the word doctor. I might be called doctor, for I have quite a large class here every morning, to whom I teach the Word of God. Therefore I am a Doctor of Theology, a Teacher of the Science of God.

The Word Master Should Be Read Teacher.

The Christ was, therefore, properly called Teacher or Rabbi.

Wherever you meet this word master in the Scripture, used as it is here, it always means teacher or doctor, meaning that they bowed before Him with respect to His authority as a teacher.

One out of the multitude said unto Him, Master (Teacher), bid my brother divide the inheritance with me. But He said unto him, Man, who made Me a judge or a divider over you?

The equivalent of it is, "When did I become judge of the probate court? Go to the proper judge, and if the proper judge decides against you, take the consequences."

This man did not say that his brother had wronged him; he merely wanted his brother to be compelled to give him something.

Jesus said to him, "Man, who made Me a judge or a divider over you?"

Many of the Scribes and Pharisees Were Men of Unlimited Hypocrisy and Insatiable Covetousness.

When our Lord was here on earth He never interfered with proper legal authority; and in fact He went further than that, for He said: "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not."

Their trouble was not that they were ignorant of the Commandments; they were splendidly educated, knew the Commandments, and could teach them eloquently.

The trouble was that their teaching was a curse, for while they talked and laid heavy burdens upon the people, they never did the things that they told others to do.

They were just the opposite of what they taught.

The crowning characteristic of these men was their insatiable covetousness—a covetousness so extreme that it was the destruction of the nation as well as of the individual.

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And He said unto them, Take heed, and keep yourselves from all Covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul—

The Soul Is the Animal Life.

I desire you to always keep in mind that the soul is the animal life, and that every beast, bird, and fish has a soul; but a soul is not a spirit, because souls die, and spirits never die.

The soul of the Christ Himself died, for He said, "My *soul* is exceeding sorrowful even unto death."

Isaiah said of the Christ that "He poured out His *soul* unto death."

And again he said: "When thou shalt make His *soul* an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand."

Do not forget that the word soul, and the word spirit, are two distinct words, and mean two distinct things.

One of the great confusions of thought in reading the Bible comes about through confounding the words spirit and soul.

Soul, which in Hebrew is *nephesh* and in Greek *psyche* (ψυχή), means the animal life.

The word spirit in Greek, is *pneuma* (πνεῦμα); and in Hebrew *ruach*, and means wind.

It is something that cannot be seen.

Not so with the soul, for the soul is in the blood, and when the blood is shed, the soul is dead.

It does not matter whether it is the soul of a man or the soul of a dog, if the blood is shed the soul is dead.

When the Christ's blood was shed, His soul was dead, but His Spirit was not dead.

The soul is not immortal; it is the spirit that is immortal.

A Victory Won by Wit and Wisdom.

Some people are always ready to contend with infidels when they would better keep quiet, because the infidel may be better up in the meaning of words than they are.

When I was yet a very young man I superintended various Sunday-schools, beginning with a large number of ragamuffins early in the morning, and so on through the day.

I also edited the Mission *Journal* for a short time for a mission in Edinburgh called the Carrubbers Close Mission.

Among our preachers was a good, kind-hearted fellow whom we called Charlie, and who loved God with all his heart.

But, while Charlie was a fine preacher, he was very poor in his scholarship; and Edinburgh was full of scholarly men.

I used to visit the various preaching stations, and sometimes take a hand in the preaching myself.

One beautiful summer night Charlie was thundering away at one of these stations in the High street, when an infidel, who was present, began to answer him back.

"I contend," said Charlie, "for the immortality of the soul. You infidel! You deny it."

"Yes," he replied, "I do."

"That shows," said Charlie, "what a wicked man you are."

"But does not your Bible say 'The soul that sinneth, it shall die?'" the infidel asked.

Charlie could only say, "Go away with you, you infidel!"

Presently, I got into the crowd, and said, "Let me answer him, Charlie."

"Ah," Charlie said, "here is a scholar."

I was not very much of a scholar, but I took his place and said, "Charlie does not understand very much about Greek, Latin or Hebrew, but he is a very good man."

No Immortality for the Soul.

Then I said to the infidel, "I wish you were as good a man. But you are right, and Charlie is wrong. There is no immortality for the soul."

"Hurrah," said the infidel.

"But there is an immortality for the spirit," I said.

"Did you ever see the spirit?" he asked.

I said, "No."

"Did you ever smell the spirit?" he asked again, and again I answered, "No."

"Then how can you say there is a spirit?" he asked triumphantly.

I replied to his question by asking "Did you ever see your brains?"

"No," he replied.

"Did you ever smell your brains?" I asked.

"No," he was forced to reply.

"Then how can you say that you have any brains?" I said. (Laughter.)

I had that infidel in a corner.

The people laughed at him, and said, "You have no brains!"

"I did not say that you have no brains," I said, "but I am only answering you in your own way. You say that because I do not see a thing, I cannot believe it.

"I know that the air is here, beautiful and pure, except for the stinkpots defiling it, although I cannot see it.

"Nevertheless, Charlie was wrong; because he said that the soul is immortal.

"The Christ's soul died; for it is said of Him that 'He poured out His soul unto death.' The soul is only the animal life.

"Never say that the soul is immortal. Say that the spirit is, because God is the Father of our spirits.

"But our soul is like the blood of any beast.

"Our bodies, like the beasts', go back to dust; but our spirits live forever."

The infidel stood there, and was very quiet; then I said, "That man does not know any better. He is not a very bad man; perhaps he has known bad Christians who lied to him, and stole from him."

"That is true," he replied.

"Then I sympathize with you, for I have had fellows calling themselves Christians who stole from me, but," I said, "they were not Christians."

Members of Churches not Always Christians.

"But they were members of the church," he said.

"So was Judas Iscariot, so was Ananias; but to be a member of the church is one thing, and to be a Christian is another.

"If they had been Christians they would not have robbed you or me; they were only pretenders."

Everything that looks like a bank note is not a bank note. Some of them are forgeries.

Everything that glitters is not gold; some of them are spurious coins.

The very fact that there is a bad dollar in circulation, the very fact that there is a forged bill or a spurious gold coin in circulation, shows that there is a genuine bill and a real coin somewhere.

Men do not imitate brown paper, pewter or iron; there is no need to imitate any of these: for they are of no great value.

They imitate good things, which is proof that the good things exist.

The proof that there is real gold is that some one gets up a spurious gold coin.

The proof that there is real silver is that some one gets up a sham silver dollar. That does not mean that all dollars are not silver. It only means that there is a sham here and there.

May God grant that in Zion, if we do have shams, we will get rid of them quickly.

Always keep in mind that the word soul and the word spirit are to be kept distinct—the word soul referring to the animal life, and spirit to that which comes from God, and which lives forever.

This rich man, of whom I have been reading, was ignorant of the fact that he had a spirit and so, like many who ought to know better, he said, "I will talk to my *soul!*"

Men Who Are Conscious Only of Possessing Souls.

There are vast numbers of people who do not know anything at all about having a spirit; they are so ignorant, or so brutish that they only know that they have souls.

A little fly knows that, and it takes care to preserve its life if it can; but it has no knowledge of a spirit, because it does not have a spirit.

This rich man was a poor glutton, full of lust; a man that had a god, but that god was his own belly.

He had no other god than the gratification of his own dirty, miserable, filthy passion, his stomach principally, and he said, "I will say to my soul."

A woman, who had repented and given her heart to God,

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once said to me, "I do not know how to tell my husband how wicked I was; he will throw me out."

"I will tell you how," I said. "Spend the week in cleaning up the house; then on Saturday get up the best dinner you have ever made for him.

"After you have fed the beast and got him into good humor, sit down and tell him what a sinner you have been. Let him throw you out if he likes, but in the meantime you would better send your trunk to your mother."

I told her to send the best things that belonged to her in the trunk.

She did as I told her and gave him the best dinner of his life.

After he had had his dinner, the glutton sat down and began to blow puffs of tobacco smoke, as he said, "Maggie, I feel happy at heart."

He had been a great grumbler about the meals.

She sat down then, and said: "I have a story to tell you which I must tell if you throw me out."

"Who put you up to this?" he demanded.

"Dr. Dowie," she said.

"What have you been doing all the week?" he asked.

She told him that she had been cleaning the house and had sent her trunk to her mother, and if he threw her out she would take the baby and go, too.

"I have been a bad woman," she said, "but I am very sorry; I want to be a good wife, now."

Thus weeping, she told him how she had sinned and deceived him before her marriage, and how God had led her to repentance, until he cried, "Stop, stop, stop!"

"But," she said, "I cannot; I must tell you all."

Before she got through, he found he had something more than a belly.

God had touched his spirit, and he burst into tears, and cried, "Forgive *me:* for I am a worse man than you are a woman."

He Had Found His Spirit for the First Time.

His spiritual nature was so dwarfed, that he did not know that he had it.

Like that rich man, he did not know that he had a spirit, but he had a soul, and it was a very big one.

He had a gluttonous spirit.

I do not say that every one who has a big stomach has a gluttonous spirit.

Some do not need to eat as much as others.

The old pope who died at the age of ninety-four had taken splendid care of his weak constitution.

He was a shrewd man and kept everything vital in good order.

The Incalculable Value of the Power of Control.

One of the reasons that Rome holds on, is because she has for her greatest dignitaries men who are watchful and careful, and keep themselves in good order so as to enable them to rule men.

If a man does not do this he will go to pieces.

Napoleon went to pieces because he was a voluptuary.

He had cancer of the stomach.

He began losing battles after he got cancer of the stomach.

Napoleon would have been Emperor of the West, and perhaps he and his descendants would have ruled the greater part of the world, had he only been able to rule himself.

It is a good thing to take care of your soul and body, but above all things get to know that you have a spirit; and see that it is kept in proper order.

There are many men in Chicago and elsewhere who do not know that they have spirits.

The first thing they go for is to get some exercise, that they may be able to eat more.

Many English gentlemen say, when they get up on a fine morning, "Fine morning, let us have some breakfast and go and kill something."

They want to shoot, and kill.

What a poor business it is!

Thousands of them do not know that they have spirits.

They do not say, "It is a fine morning, let us praise God and learn something from His Word."

Many men are shooting or sporting in some way all the time.

They are not much better than the dogs that pick up the game.

They are not quite so good, for the dogs would not do the shameful things they do.

It Is Oftentimes an Insult to the Dog to Call a Man a Dog,

for some men are far worse than dogs.

A dog will be grateful to the hand that feeds it and is affectionate.

We have a dog over at Ben MacDhui that seems to understand everything and do almost everything but talk.

The other day he was corralled with wire meshes, and he did not like it at all, but wanted to get out.

He walked around and around and seemed to find no way of escape; but when he was seen again later he was outside.

They found the door still fastened and the wire in good order, so he was put in again; but in a short time he was out again.

How did he get out? They could not tell.

They put him in again, and in a few minutes he was out again.

They searched everywhere in the corral, but could not discover how he did it.

At last they determined to watch the dog, and they saw him put his paws in the holes of that wire netting, climb to the top and jump over.

That dog has more sense than some men.

Some men get into a mess and do not know how to get out.

We make our dogs think.

One of our dogs at Ben MacDhui never went into a flower bed while we were there, because my daughter had taught it not to.

But when we left there to come to Zion City, he was broken-hearted to find that he was left behind, and deliberately went over and sat down in the middle of a flower bed to show his disgust, and that he no longer cared to be good.

Even a dog can be both wicked and good.

Few Distinguish Between Soul and Spirit.

If the words that I have said concerning soul and spirit impress themselves upon your mind, it will be good for you all.

Never be trapped by any infidel into saying that the soul is immortal. It is not.

The ministers, oftentimes, do not know any better than the people! They talk about the salvation of souls when they mean the salvation of spirits.

You must keep the two completely distinct.

I desire to have the soul saved, also the body; but the first thing is the spirit.

This rich man did not know that he had a spirit; but he found it out when he reached hell.

If, in this connection, you read the word life for soul, it will be better.

I will say to my life, Life, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy life required of thee; and the things which thou hast prepared, whose shall they be?

Will they be yours?

"We brought nothing into the world, neither can we carry anything out."

So he that layeth up treasures for himself, and is not rich toward God, is poor indeed.

Men Who Should Be Behind Prison Bars.

You tell me that certain millionaires are worth so many hundreds of millions of dollars.

I say that they are not; they are miserable, wretched thieves and ought to be in prison, if they do give money to universities and churches.

Men who corner the market and ruin people as they do, are thieves.

The churches and universities flatter them; but I call them thieves.

That Standard Oil "Steal" is one of the biggest steals in the country.

Why do they not enforce the Anti-Trust law?

The Executive of the United States seems to be paralyzed, and illegal combinations seem to be able to defy the laws with impunity.

I believe the President would be sustained by the People if he applied to the Courts for warrants to arrest, for instance, all the directors of the Standard Oil company, have them held in prison without bail, and eventually send them to the penitentiary where they belong.

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They ruin the oil producers everywhere.

They make them sell oil at their prices, or prevent them selling it at all.

They run the railways and compel them to carry the oil at their price; if they do not they cannot get any oil to carry.

They are thieves and oppressors, and ought to be in prison.

How the Cruel Work of the Oppressors Could Be Foiled.

If I had the authority, I would buy up the Standard Oil company, make it the property of the nation, make all the oil in the United States, and sell it at a fair price. (Applause.)

I would buy out the thieves that corner the water, and charge what they like for it, pay them for their property at a fair valuation, make the water the property of the nation, and sell it for just as little profit as would be necessary to keep things going.

I would buy the railways, the telegraphs and telephones, the gas and electricity, and all the great public necessities and utilities, make them the property of the nation, and run them profitably in the interests of the whole people.

All ruinous and business-embarrassing stock-jobbing would thus be destroyed: for all the great stocks of the Wall Street gamblers would be the property of the Nation, and would always be of standard and face value, like the United States bonds or currency.

May God help us in Zion City to show this nation on a little scale what this nation might be on a great scale. (Amen.)

So is he that layeth up treasure for himself, and is not rich toward God.

The successful stock-gambler, be he a Morgan, a Rockefeller, or a Gould, is not a wise man, but a fool.

When he dies, who will miss him?

None except the hypocritical Baptists and Episcopalians who will weep as many tears as they can screw out of their Denominational Mudpuddle or Dust-bin.

I will not praise a thief, even if all the Bishops and all the Churches chant his praises.

I will get an Ida M. Tarbell, God bless her! to help me prove it.

In her articles in *McClure's Magazine* she has told the truth concerning the Standard Oil Octopus, and she has put him just where he belongs, namely, in the class of Successful Rogues whose triumphs have been achieved by the ruin of tens of thousands, and whose Crimes are creating Anarchy and Revolution: for even good men are aghast as they behold the Paralysis of Law on every side.

The great mass of the people do not bother about it—in fact, they would like to be able to steal as much in the same way.

That is the reason the thief is allowed to go on; the people themselves are not without envious admiration for the thieves, and are willing to pick up the crumbs from the Devil's Table of Oppression and Fraud.

That is true almost everywhere except in Zion City, and I think that here we have the very pick of the earth.

Zion is determined to be good and honest and just to all men.

The Congregation then sang Hymn No. 14, in the Special Song Sheet, after which the General Overseer offered prayer.

The General Overseer then delivered the following address:

THE TENTH COMMANDMENT; OR, THE CRIME OF COVETOUSNESS.

INVOCATION.

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

The Congregation repeated with the General Overseer the Commandments of God in the 20th chapter of Exodus, beginning with the first and ending with the tenth:

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.

The General Overseer then said:

One of the definitions given by the Apostles for Covetousness is Idolatry.

A covetous man sees something or some one, and immediately makes that thing or person the idol of his heart, and bends every energy in the direction of the possession of the thing coveted.

He prostrates himself, spirit, soul, and body, and every power he has at the feet of that idol, eager to do its bidding so as to secure the coveted thing which the Demon within the Idol promises to give his worshipers.

Covetousness is Idolatry.

It may be truly said that in some respects

Covetousness Is the Sum of All Sins

It is Envy in action.

It has destroyed great cities and uprooted mighty nations.

It has rendered great and good qualities utterly useless, sending the possessors to prison, and to death.

All theft begins with covetousness.

The man who robs covets.

It usually begins with adultery and fornication.

We are first told "Thou shalt not covet thy neighbor's house."

Inside that house may be a lovely wife, and in coveting the house you covet its contents—"Thou shalt not covet thy neighbor's wife."

Then you go into the servants' quarters and you covet his manservant and maidservant—hence slavery.

Men-stealers went to the coasts of Africa, and stole men and women from their tribes and their chiefs.

That crime has ceased in America in its old forms; but it still exists in many new forms.

Oh, how it goes on, that maiden tribute, in every city, to covetousness and lust! so that there is a regular trade between America and Europe in human flesh, with which to feed the Shambles of Impurity in all the great cities of the world.

From going to the neighbor's house, and coveting his wife, his manservant and his maidservant, you go out to the barn and want to steal his ox, his ass, his horse, or "anything that is thy neighbor's."

I warn you that

One of the Great Dangers in Zion Is Its Prosperity.

Many a man who will not faint in the day of adversity because he turns to God, his Strength, will be in terrible danger when prosperity comes.

In this City you must beware of covetousness.

Look at the city of Chicago and find the consequences of covetousness.

There are thousands of wealthy persons there who compel the poor to live in ill-ventilated, undrained and miserable shanties.

These people get rent from these places that would be sufficient if these houses were built of marble.

They are thieves.

Why the Filthy, Disease-breeding Huts of Chicago Are Not Condemned.

Mayor Carter Harrison and the family connected with him, and hundreds of wealthy families who support his Evil Administration, own many hundreds of the most dilapidated, disease and crime-breeding dens in Chicago.

Near Zion Hospice No. 1, on Michigan avenue and Twelfth street, Chicago, are some filthy and half burned-out shanties; some of them a rendezvous for tramps and thieves and murderers.

Why are they not pulled down?

Because the owners have a "pull" with Mayor Harrison and his Administration, and so they, and thousands of places like them, continue to be an "open sore" in Chicago.

The authorities, instead of condemning these dens and pulling them down, own them.

If their place is pulled down, these covetous people will see that his place is pulled down; and so he scratches their back and they scratch his and the people rot in these foul dens.

The people, meanwhile, are paying a far too large proportion of their wages in rents for these miserable hovels, and are dying through disease, which finds its companion, Death, ever ready for the Devil's work in the properties of the Covetous Owners.

Do not covet your neighbor's nice house, but thank God for it and go right on and do your duty and be unselfish, and in due season you will possess your own little palace—a clean, even if humble, home.

You Will Find That "Godliness With Contentment Is Great Gain."

A man's life does not consist in the abundance of things which he possesses.

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If your neighbor has a good house, thank God. He can entertain Zion guests there, and use it for God and the Extension of His Kingdom.

Some of our people have made their homes places of reception for their friends from all parts of this land, and from other lands, during this Feast.

Is it not good, then, for a man to have a nice home?

If any man is covetous on earth, what would he be, if he could possibly get into heaven?

What a Palace that must be in which the King of Glory lives!

Will you envy Jesus, the Christ? Is there anything too good for Him?

Audience—"No."

General Overseer—I believe that a covetous man would covet the very gold that paves the streets of Zion above, and would want to take out a piece.

You covetous wretches might even covet the Great White Throne or the Pearly Gates, and perhaps calculate what they would be worth if you could sell them, and buy your base delights with them, you thieves!

Do you think that you will ever get into heaven with a covetous heart?

Audience—"No."

General Overseer—If God has blessed some one else with more talents than you, do you covet them?

Covetousness Deplorable Anywhere.

There is a passage in the Scripture that says: "Covet earnestly the best gifts;" but the word covet is translated wrongly.

The word should be translated be zealous for, or, as the Revision has it, "Desire earnestly the greater gifts." Young's translation is even more exact—"Desire earnestly the *better* gifts."

Covetousness is a bad thing anywhere.

Some people are not zealous in desiring the Better Gifts. They exercise the poorer, smaller gifts—the gifts that their hands enable them to acquire by physical or intellectual toil.

They do not seek for the Gifts of the Holy Spirit. That is why they are not really divinely powerful, either in the affairs of earth or heaven. They seek only, or at least mostly, the things of earth.

The Covetous Should Not and Cannot Prosper.

I desire that every man and woman in Zion shall be as rich as they can be in material things, if they will use those riches for God.

But if you use them only for yourself, may the good Lord permit you to be smashed up and lose everything you possess on earth.

That is the best thing that could happen.

I should like a cyclone to come and pass over all the other houses and take yours off (laughter), or something of that kind.

The Devil would be in that cyclone. He is the Prince of the Power of the Air. He would simply be bringing your Wages.

When there is a cyclone around I say. "The Devil is in that cloud."

When I see it coming up, I say, "O God, let it pass by Zion;" and many a storm has gone past our corner.

I remember when that great St. Louis hurricane a few years ago was headed for Chicago, I prayed earnestly when I was in the prayer-room at Zion Home No. 1

I saw the clouds forming away to the Northwest, and I stopped that meeting and said, "O God, Chicago is wicked, but spare it! Send the cyclone into the lake or somewhere else where it can do no harm."

That cyclone came up and struck only a few houses at the corner of Chicago at Norwood Park, and cut everything before it.

It touched the corner of Chicago as if to show what it could have done, and would like to have done.

These cyclones are from the Devil—murderous, unreasoning, horrible and destructive.

Covetousness Is of the Devil.

Therefore, I mean it when I say that the best thing that could happen to your house, you covetous man, is that the Devil should set fire to it, or that a cyclone should take it away.

There would be no sympathy for you, you covetous man when that house was destroyed.

I will ask Zion for no money to rebuild it.

I will have a praise-meeting, and I will praise God Almighty that it is gone.

On the other hand I am delighted to see the unselfishness, self-denying zeal, and hospitality of this people.

There are so few that are covetous in Zion City that they stand out very prominently, and, sooner or late, we are sure to see them.

The great majority are generous; and I thank God for your large-hearted and generous hospitality.

I notice especially how kind our people have been to their poorer neighbors.

They have helped them in many ways

I say as for myself, that I am quite willing to be where God wants me.

When I fought a Good Fight for God in Australia years ago, and there was no other way to break up the Devil's plot to destroy God's work, I was willing to go to prison for it; and I did.

And they could not get me out of prison on their terms, either.

I said, "No, I will fight this fight out."

"I Endure All Things for the Elect's Sake."

I can live inside a prison cell from choice, if by so doing I can best serve God.

And I have done it for the Lord Jesus, the Christ's sake—in a cell twelve feet long, six feet wide, and eight feet high, without any glass to the bars; and a blanket on a board for a bed.

This took place in the city of Melbourne, Australia, where they passed an infernal law, which said that we should not proceed with Songs of Zion in procession through the streets and lanes of the city, seeking to save sinners.

The law of England gave me the right to do that; and I was determined to do it; and I won.

I smashed their infernal by-laws.

I lived inside a cell of Melbourne Gaol, however, for a month, in my first contest with a Methodist whisky-selling mayor named Bennett and his whisky ring in the municipal council of Fitzroy.

I would not let anybody pay the fine. I said, "No, you will have to bring me out."

When I came out at last, the people crowded the streets where I preached, and I broke the law again; and that time the magistrates sentenced me to one week

I looked them in the face, and said, "You devils; you have come down to a week, have you? I believe you are afraid even when you do it: for you know it will damn you before the Great White Throne of God, where I shall witness against you, except you repent."

They were frightened. Several of them became sick; and some of them died, and several repented.

They said, "We obey man's law."

"That is the difference between you and me," I replied. "I obey God first and man next. I will not serve that week."

The Inspector kindly had the Sergeant get a carriage for me, and take me back to the prison.

I was there not a week.

The Governor-general of the Colony of Victoria, Sir Henry B. Loch, became so disgusted that he suspended their laws and exercised the Royal Prerogative, and sent down a trooper one night with a Vice-regal Command to the Governor of the Gaol, saying, "Set John Alexander Dowie free immediately and unconditionally!"

A Victory for God Over the Unrighteous Lawmaker.

I smashed that wicked Ordinance of the Municipal Council of Fitzroy, Melbourne, Australia, just as I smashed, after a year's fighting, in 1895, an infernal Ordinance of the City of Chicago.

I can dwell in a nice house; and I can dwell in a prison for God, and use the prison as well as the house for Him.

I was very happy when I was in prison.

They permitted me to have my own food sent in

Then I had prayers every morning and evening with a large number of prisoners, and many of the warders also attended.

I had access to the entire jail. I had a cell for an office; and many friends of all ranks came to see me in the morning in

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the prison-yard, until the Governor had to say: "Do ask them to stay away. We can do nothing else than receive your visitors."

He was my friend and the night the message for my release came from the Governor-general, the chief warder came and knocked at my door.

"What is it?" I asked.

"A trooper has come down from the Government House with an order for your instantaneous release," he said.

"All right," I answered.

"What do you mean; will you not get up?" he asked.

"Yes, it's all right, I will get up," I told him.

"I believe you would say, 'all right,' if your head were coming off," he said, laughingly.

"If God permitted me that honor in serving Him, I surely would," I replied.

I shall never forget the affection of that man, and of all the officials of that Gaol and the action of Governor Loch.

When I came out of my cell it was a dark winter night.

My sweet, little daughter had been praying that very night that God would not let them cut off my head as John the Baptist's head had been cut off.

She had cried over the story in the reading from the Bible before she prayed, but at last went to bed quite sure that it was all right.

That was the night of my release.

I remember that when I stepped out into the corridor of the Gaol I saw a great array, which was the entire night force of that great prison drawn up in double file.

"What does it mean?" I asked in surprise.

"The guards asked to be allowed to parade," he told me, "and to salute your reverence;" and as I passed through the lines every man saluted.

The Governor said: "Thank God that ever you came to this prison and made us better men."

I Can Go to Prison, and I Can Use a Great House for God.

I do not care a snap for the infernal jealousies and envious covetousness of my ministerial and other critics, whether in the press or the pulpit.

I pray God to give me the finest house that any minister of God has in the world, that I may use it for Him. (Applause. Amen.)

I have about decided that it will take three hundred twenty acres to keep me.

I have decided to have a big house, if I live, at Mount Carmel; and I should like to be able to invite all my Choir to dine with me at one time; therefore I shall have to get a dining-room to seat a thousand.

I should like to entertain all my Officers and be as hospitable on a large scale as you all are on a small scale.

Is that not right?

Audience—"Yes."

General Overseer—I will have none of your miserable jealousy; because I tell you to your face that I could make far more money if I turned my back upon you, and followed the path of those who succeed in the world by selling themselves out to the flesh and the Devil.

I would despise myself if I could not make as much money as a Rockefeller, because I have more brains than he has. (Laughter. Applause.)

I could make as much money as Morgan, because I have as much brains as he has.

I am his equal in finance, and if I were to throw conscience and humanity to one side, and use the Devil's tools to do the Devil's work, I might go down to New York and whip them on their own ground, and beat them at their own game.

But I do not want to do it, and will not do it.

I am God's minister, and what I have is God's, and shall be used for God.

A Cross—to Covet Which Would Be Folly.

If you covet my Zion house, covet my Melbourne cell also.

Some may be foolish enough to say: "Ah, the General Overseer has such a beautiful cross to carry. We have nothing like that. Our cross is big and clumsy; his is jeweled."

Listen to what I say.

If you took my cross on your shoulders and tried to carry it all day, there would be nothing left of some of you before midday.

You would want somebody's else cross.

Do you not know that mine is a heavy cross?

You say that it is gold and jeweled; Yes; but gold and precious stones are very heavy.

Nevertheless, I do not complain, because the God who gave me the cross to bear, gave me the grace to bear it.

If I do bear a jeweled cross for Him with tens of thousands of imperishable jewels, which He has given me for my faithfulness in His service during thirty-one years of ministry, I thank God for it, and I pray that I may be able to see many of you with jeweled crosses here and jeweled crowns above.

But do not be covetous.

I have never been covetous in all my life.

I have no credit due me for not being covetous, for I never had envy in my heart, nor did I ever bow before the idol called Success.

Rejoice in Every One's Prosperity.

When I see a man with a pretty wife, I say "Thank God, that man has a nice wife."

When I see them with nice daughters, I say, "Thank God, that reminds me of my own lovely daughter."

When I see people in their nice cottage homes I cannot help but admire them.

I admire many of the homes of the poorest of our people in Zion City; they are so tasteful and pretty.

Some of the best gardens and sweetest children in Zion City are those of the poor people; and I am very much pleased that such is the case.

Let all ask God to destroy covetousness forever in Zion.

Let us rejoice in one anothers' prosperity, and see if we cannot advance it, thus helping to make Zion good and great.

There was once a poor man by whose wisdom a city was saved.

They forgot the poor man, but God did not forget him; for he put his name in His book, and rewarded him.

There was once a beggar, full of sores, who lay at a rich man's gate.

It was not his fault; perhaps he had had a diseased father or mother.

Poor Lazarus loved God, and the dogs loved him, and licked his sores.

But the rich man would not give him so much as the crumbs from his table.

The rich man went to the Gehenna Hell, and Lazarus went to God's Paradise.

Beloved friends, soon all things of earth will pass away.

If we can use the things of earth—music, air, flowers, skill in building, our homes, our talents—for God, in extending His Kingdom, let us do it, for one day the fire will come and sweep it all away; the elements will melt with fervent heat, and there will be a New Heaven and a New Earth wherein dwelleth Righteousness.

Then the Millennium will be finished and many that are first will be last, and many that are last will be first.

Let us be content with God's rewards here and hereafter.

The Greatest Gain That You Can Have Is a Contented Heart.

I could sleep much better when I was a lad than I could sometimes as a man; but I have learned now to sleep like a little child at any time I choose.

I am thankful to say that I never carry with me to my bed anything but a weary body and a grateful heart, and I sleep one, two, three, four, five, or at the outside, six hours, and I am thoroughly refreshed. Seldom do I exceed six hours: for I do not need more.

Some of you, who have grumbling, growling hearts, when things have not gone on as well as you would like, have gone to bed with a weary body and discontented mind, and have not slept at all.

That may have been because you were covetous, and wanted more than your share, or that you were in some way sinful, foolish, or fearful.

Be at peace with God, and you will get a good night's sleep.

It is vain for you to rise up early and sit up so late, and eat the bread of sorrow, and then imagine that you can progress.

"He giveth His beloved sleep."

Get up early and do your work; then get your sleep, and you will do better work in sixteen hours than you would if you

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were to work twenty, unless it is an unselfish work which God lays upon you for His glory and man's good.

I Have Often Worked for God Twenty-seven Hours Without Sleep or Rest.

But now I have made it a rule, for some weeks past, to go to bed about eleven o'clock and rise at five o'clock and I want to keep that up.

That gives me eighteen hours' work and six hours' sleep, and I find it is better.

I am thankful to God that I have not broken down under the tremendous strain of the years gone by, and that at the close of this Third Feast of Tabernacles I am as strong as I was at the beginning of it, and my voice is not consciously impaired.

Pray for me, because I have to bear many burdens and much toil and the responsibility for you and for Zion all over the world.

I love to do it; but do not covet the five per cent. of the gross value of Zion's estate that is my portion, by your hearty and unanimous agreement.

Is it not right that I should have that five per cent.?

Audience—"Yes."

General Overseer—If any one covets it, let him speak out. Show me a good reason why I should not have it.

That is all I have, and I do not take that out of Zion.

I live practically upon the interest of that five per cent. in Zion. I love to let it go on growing in Zion, and so does my family.

I said to my son yesterday: "Gladstone, what have you decided to give toward building Shiloah Tabernacle?"

"At the beginning of this next quarter," he said, "I will give so much," naming the amount.

"Why not give it now?" I asked.

"I did not know of this coming along," he replied, "and after paying my tithes and offerings, I am a little short."

"Why are you short?" I asked again, and then he said: "The fact of the matter is this: there is no use in my keeping money, so I invest it."

"In what?" I inquired, and he replied: "Zion City Building and Manufacturing Association Stock."

That is the spirit of the family: to invest in Zion everything we can, and I thank God for that spirit.

My son does not want to invest anything outside of Zion.

He belongs in Zion, and out of his allowance he saves and invests in Building and Manufacturing Stock.

Shall we love and obey God's Commandments?

Audience—"Yes."

General Overseer—Instead of coveting, let us go on doing all we can, saving all we can, giving all we can, building up Zion continually, and using every power for God.

If on the other hand people come to you who are lazy loafers—"Christ traffickers," as the Early Christians called them—and say, "We are Christians, and we are poor and want to live on you," drive them out. If they "*will not* work, neither shall they eat" in Zion.

I would charge you, in conclusion, as Paul directed Timothy to charge the Church in his day—

Charge them that are rich in this present world,
That they be not highminded,
Nor have their hope set on the uncertainty of riches,
But on God,
Who giveth us richly all things to enjoy;
That they do good,
That they be rich in good works,
That they be ready to distribute,
Willing to communicate;
Laying up in store for themselves a good foundation against the time to come.
That they may lay hold on the life which is life indeed.

But now let us ask God to take away all past transgressions, for the sake of Jesus, the Lamb of God that taketh away the Sin of the World.

Let us have a clean sheet to begin on.

We will be good, will we not?

Audience—"Yes."

General Overseer—Then stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may be led into an unselfish and beautiful life; that I may hold Thee as a Supreme God, and obey Thy Commandments, and not be covetous. Help us to rejoice in one another's prosperity; build up one another; and build up Zion. For Jesus' sake. Amen. (*Congregation repeat the prayer of consecration, clause by clause, after the General Overseer.*)

The General Overseer then closed the service by pronouncing the following

BENEDICTION.

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.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY S. D. W. AND E. S.

The last Early Morning Sacrifice of Praise and Prayer of Zion's Third Feast of Tabernacles, Tuesday, July 21, 1903, seemed to be the best of all, even as the New Commandment, which the Christ gave, is better and higher than Sinai's Law.

This address by the Prophet of God, Elijah the Restorer, at the series of Early Morning Meetings of which this marked the close, was replete with spiritual power.

The great audience of 6,000 people sat spell-bound throughout the service, eagerly drinking in the words of Divine Wisdom, as they fell from the lips of the interpreter of God's Word concerning the New, or Eleventh Commandment.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Morning, July 21, 1903.

The Service was opened by the Congregation's singing Hymn No. 8, from the Special Song Sheet:

Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine:
Happy Zion,
What a favored lot is thine!

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee:
Thou art precious in His sight:
God is with thee,—
God, thine Everlasting Light.

They then repeated, with the General Overseer, the 91st Psalm.

Prayer was offered by the General Overseer, after which he delivered his Discourse.

THE NEW, OR ELEVENTH, COMMANDMENT.

INVOCATION.

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

TEXT.

A New Commandment I give unto you,
That ye love one another,
Even as I have loved you,
That ye also love one another.

The Universal Proof of Discipleship is the Love of Disciples One to Another.

Love is the fulfilling of Divine Law.

Divine Law can never be fulfilled in any other way than by Divine Love.

If you obey law only because you are compelled, not because you love to, then, beloved, you certainly do not fulfil the purposes of the law.

Only Love can fulfil Law.

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I ask you to be very still in your spirit, and ask God to make what I am saying very plain to you.

Love Is the Fulfilling and the Fulfiller of the Law.

Had it not been that God so loved the world that He gave His Son, and had it not been that the Christ so loved the world that He came and fulfilled and reëstablished Law, and left us the Greatest Power, namely, the Power of Law of the Spirit of Life in the Christ, Jesus, we should never know freedom from the Devil's law of sin and death.

We should still be bound.

We should be held in Satan's control, and the Life, the Light, the Love of God would never flow from us and be of any vitalizing power to the world.

A Bondage Which Some Seek as Liberty.

There are vast numbers of God's children who have a notion that to be liberated from the power of Law and go as you like and do as you please, say what you like and think what you like, is liberty.

That is bondage; for Love will teach you, if you have the Love of God, that it is Lust, unbridled passion, unholy desire, and is disorderly and anarchistic, which goes any way it pleases.

It is Lust that says, "Can I not do what I like, and say what I like, and spend my money as I like?"

A man who talks like that is a Spiritual Anarchist, and under the Dominion of Lawless Lust—the lust of self.

Love is the surrender of self.

When Love rules and the New Law is really within you, then you say, "Not as I will. Let me think as God thinks. Let me use my talents as God shall choose. Let love, pure, unselfish, white as snow, direct me."

The Ten Commandments can only be fulfilled in the highest and best and most effective form and power when Love reigns; but make no mistake about it, Love is not anything you like.

It is not Love that lays the reins upon the neck of a wild horse.

It is not Love that lays the reins of authority loose upon the neck of the child, and loves the child so much that the child is not restrained at all.

In that way you will train a lawless Devil.

I speak of Divine Love, and all its Delightful Submission to Divine Law.

Love Is Above All Things the Embodiment of Perfect Order.

I know that the contention is that Love is to let the object loved have everything its own way.

That is why so many women are flattered and fooled by the damning Lust in the heart of the brute of the men wooing their love.

At last the brute got you, and then the veil was thrown off and the disorderly beast who cared for you merely as brute cares for brute, or even less, showed himself as he really was.

Then you thought after you had become a poor tool of Lust that Love was a lie.

No, you never knew Love.

You never had been loved.

If you had been loved, Love would have lifted you up.

The Law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever.
The judgments of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is Thy servant warned:
In keeping of them there is great reward.

The Law of Love makes each one of these Ten Commmandments a joy to obey, not a task, not a toil, not an oppression.

It Is Love Only That Can Fulfil the Law.

It was the Love of God the Father, God the Son; God the Holy Spirit that made Redemption possible; and it is Love that still makes it possible.

But it is by means of Law.

Love is the fulfiller of Law everywhere.

Without it you cannot fulfil the First Commandment of the Law.

You can never set God supreme in your heart, with none before Him, until Love comes there.

Then Love makes it easy, and wife, child, lover, acquaintance and everything vanish, and you can look up and say, "I delight to do Thy Will, O my God, Thy Law is within my heart."

That is the place to have it.

Then it is easy to have no other gods before Jehovah.

It is easy to put aside the graven image.

It is easy to cease to profane His Name, for you love it so much.

It is easy to keep the Sabbath Day holy, for it is a delight; and thus you go on through all the law.

Then there is nothing that is hard.

You cannot do murder or kill, because Love has destroyed hatred.

You cannot commit adultery, for Love has cast out Lust.

You cannot steal, for Love wants you to give and not to steal.

All the Law is fulfilled by a Loving Heart without any toil, trouble or effort.

It is the joy of a heart that is filled with Love supremely—Love to God in the beginning, in the middle and in the end of every day and with Him all through the night.

But Love Is Very Exacting.

And the finer and purer it becomes, the more exacting it is.

If I give all, I must get all.

If God and I are to be in perfect union and communion, then All Things must be given to Him in return for His Great Love, which says, "For All Things are for your sakes, that the Grace, being multiplied through the many, may cause the Thanksgiving to abound, to the Glory of God."

There is no one-sidedness in this matter of Love; if it be in marriage, that love keeps a balance, and you can love only to the level of the other love.

You will find it so.

You may think it different; but it is not.

Water will keep its level; and your level of Love for God is according to the proportion of His love that you let into your heart.

If you let into your heart all it can contain of His Love, then you will come up to the level and overflow, because He is a continuous Giver of Love.

The one thing that to my spirit is the greatest of all things is this, that God loved us with an Everlasting Love, and that His Love is continuous.

It flows all the time.

The River of God is full of Love; full of the Water of Life; full of Blessings of every kind, and there is no cessation.

The only limitation there is to my possession of that Love is my willingness to abandon myself entirely to God.

It is impossible for you or for me to fulfil the Law unless Love reigns.

My direction of this Church will become an intolerable burden, and a thing that you must throw off, unless two things exist: First, that my Love for you shall be a Divine, a perfect, and a pure Love and that my direction shall be entirely controlled by that Love; and, Second, that you love me, and obey me, in a like manner.

Zion Must Be Pure, or She Can Never Have Divine Love.

That is harder for me than it is for you; for if you think that it is an easy thing to rule and try to keep out all that is impure, you are very much mistaken.

It is an easier thing to do what they do in the apostate churches, and have no discipline at all.

It is perfectly easy for a bishop to go around with a benignant smile.

He is told that his people gamble.

He is told that they play progressive euchre.

He is told that they go to theaters.

He is told that they smoke and drink.

He is told that they keep worldly associations.

He is told that they do worldly things.

A bishop knows that every one of these things mean discipline; but he smiles and says, "Oh, we will just wait, and pray, and hope, my brother. Let us be gentle, and hope that times of sweet refreshing from the presence of the Lord will come, and then it will be all right."

That humbug!

He does not mean any such thing.

He is a bishop, and his business is to administer discipline

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and to keep the church pure; but the miserable apostate, with all his fine, sweet words is a thirty-three degree Masonic Devil, wearing the livery and "doing the work" of Baal.

He has been riding goats and has any number of secret society degrees badges.

Is that the kind of man you want me to be?

Voices—"No."

General Overseer—I could be that man and smile continuously if I were to cease to be God's child and to love God supremely.

I love every sinner who comes to Zion, but if he will not do right I love God and him too well to let him stay and pollute Zion.

This is no City of the World.

You Are in a City of God.

Live up to it.

Are you willing?

Voices—"Yes."

General Overseer—If you do not, I will make you do it, as far as God enables me.

But it would be a poor business if I had to force you.

Still there are some of you with whom there can be nothing done until I compel you.

I had to bring a good deal of pressure upon some of you at first.

That is the way we have to do with children sometimes.

It is very hard, for we love them, and discipline is unpleasant; but, if we want to do right to them, and to obey God, the sweet little daughter and little son must be made to obey. Then your child will believe in you and in God; but if you are afraid of your children, they will despise and curse you, and go to the Devil generally.

A Perfect Faith.

Once when my dear daughter was a very little child, I wrote home to her from New Zealand where I was conducting a mission, saying that I had some wonderful things to bring her; some Kauri Gum, some wonderful shells, a necklace of South Sea Island curios, and one especially beautiful shell that a lady had given to me saying, "Will you give this to your dear little daughter?"

After the letter came my housekeeper was talking to Esther about it, and said, "Suppose papa does not bring you—"

"Etty," she interrupted, addressing the housekeeper, "how can I suppose it?"

"Well," she insisted, "but suppose papa should not do it?"

"Etty," she said again, "how can I suppose it?"

"Suppose," she said again to my dear child, who was looking at her with an indignant face, "suppose that papa was not to come at all?"

"When he says he will, how can I suppose it?" Esther said staunchly.

"Well," she said, "you can suppose it."

"Etty," she said, as a final argument, "I cannot suppose it; Papa promised, and he must."

She never doubted for a moment that my promise would be fulfilled.

She was never promised anything by me that she did not get.

She knew it would come just as sure as the night followed the day.

I loved my daughter and my son, and they knew that because I did love them I would do what I said, whether it implied a gift or a punishment.

God, in His Love, Gives What We Need.

You will get a gift or a punishment, just as you need it, from God and from me.

I get a gift or a punishment just as I need it, and I thank God.

Sometimes I have failed to see some point, and at once God will not let me go on.

He reproves me, and I have to stop; then I say, "How kind of God that He would not let me take another step, because it is dangerous for me to take an unwise step."

If large numbers of people are following me because they believe that I am following God, and I go into the ditch, they may go there, too.

It is a terrible thing, therefore, for a man not to obey Law.

I say to you before God that this Eleventh Commandment has been and is and shall be increasingly *the* Law of my Life.

I shall allow no man to interfere with discipline or an attempt to weaken my hands in discipline.

The man who does it will have to take the consequences of an unlawful interference.

A God-given Strength with Which to Fight the World, the Flesh and the Devil.

I would better abandon the task that I have in hand if I do not love you too much to fear you and allow you to go wrong.

You must love me, and must follow me until it is perfectly clear that I have ceased to love God and to follow God.

Then abandon me; do not follow me an inch.

But when I love God and God loves me, and I stand with Him, you would better follow quickly and closely.

You would better be quite sure that you know better than the General Overseer before you try to alter the General Overseer.

You know that the General Overseer is not made of putty. (Laughter.)

You will find it very hard to mold steel.

There is a side to me that is so hard that Bessemer steel is not to be compared with it.

Although I have a very soft hand, you would better not try its strength, because God has made it very strong.

I do not want to exercise that strength in any other way than to fight the World, the Flesh, the Devil and the Hosts of Hell; but, if I have to exercise it to keep Zion clean, you will find that beneath the glove of velvet there is a hand of steel.

Do not fool with the buzz-saw, because it is always running in Zion.

These things do not seem to apply to Love at all, but beloved friends it is only because I have been faithful to God in thinking and saying thus, that Zion has come into existence.

Has my severity ever been other than the severity of love?

Voices—"No."

General Overseer—I can truthfully say that

I Have Never Been Severer Than Love Dictated.

I have wept and could not eat when I have had to exercise severe discipline. But it is my absolute determination to fulfil the Law by loving you, and letting the Love of God direct me in a far greater degree than ever before.

If ye love Me, ye will keep My commandments.

He that hath My commandments, and keepeth them, he it is that loveth Me.

Why call ye Me, Lord, Lord, and do not the things which I say?

Thus the Master speaks all through His ministry.

Turning from that side to the other, I desire to say:

Remember this, Officers, be patient!

As long as there is a spark of the Divine Life in any erring one, do not crush it.

As long as there is a possibility of keeping alive any Divine Hope, do not kill it.

I have never sent one out of Zion to whom I have not said, "God hath a Way by which His banished may return. If you will do right, and walk humbly with God, and prove yourself to be renewed in any one of the Branches in Zion outside of Zion City, the way will be open again; but we will be quite sure of you before we open the gate to you again, because we do not dare to imperil the Purity, the Peace, and the Progress of Zion by allowing any Lawlessness of any kind in the Church of God in Zion City."

We have reached a population that we cannot estimate correctly.

I have not much confidence in any statistics that have been presented to me.

I know that we have about one thousand five hundred dwelling-places in this city.

I know that on an average these houses contain at least seven persons, which is a low estimate.

That would make a population of ten thousand five hundred.

However, we will call the population of the City of Zion ten thousand.

It has been a wonderful thing for ten thousand people, representing seventy nationalities, to come together.

It is still more wonderful to see what God hath wrought; for those who have troubled us were not two per cent. and never were at any time really in Zion: for Zion was never in them

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I desire you to understand that there is no personal feeling of severity in my heart toward any; that it grieves me whenever discipline has to be exercised, and we say as little about it as possible.

It is impossible for you to love God, to love me, to love your wife, or to love any one with a lie in your heart or on your lips; because

It Is Impossible for Love to Live Where Truth Does Not Reign.

If Truth is slain in your home, then Love cannot live there.

I desire to be perfectly plain with you in this matter.

You must speak the Truth every one with his neighbor and live a true and pure life.

There is no possibility of Love reigning where Lies and Impurity have any place or power.

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

Did He love us better than Himself?

Voices—"Yes."

General Overseer—If I had not loved you better than myself I would not be here.

But I love my people better than myself. I love you better than myself, not as myself.

The Gospel Reaches Higher Than the Law.

The Ten Commandments, as far as regards your relations to your fellow men, only reach the height of "love your neighbor as yourself;" and many so-called Christian people do not get that length.

But the Gospel rises higher than the Law, and it says: Love your neighbor *better than yourself.*

Do for your neighbor what you never expect your neighbor to do for you.

Do for humanity what you know humanity can never do for you.

Men and women, you cannot give me back the strength, the many things I denied myself, the days, months and years that I have spent for you.

Only God can, and He will.

Money cannot do it, and no reward I can ever get on earth can ever compensate me.

I might have been almost anything I cared to be, that was within the power of ability, tenacity and capacity to accomplish; but let me tell you this: I would rather be a minister of the Lord Jesus, the Christ, ministering to sinners and to saints than to be the Czar of all the Russians (Amen), than to be President of all the United States, or to be the Emperor of all India and King of Great Britain and all her Commonwealths, Dominions and Dependencies.

I do not care a snap for all these things, but I feel today that with my prophetic offices that I have a right, and it is my business, with humility and with purity of heart, to ascend the steps of thrones, and say to all rulers, emperors and kings: You must obey the Ten Commandments. You must obey the Law that God gave in Sinai and, if you are a Christian king, you must obey the Law of Love, which the Christ commanded from Calvary, and love your fellow man too much to want to slay him.

That is my Message, and I can only carry it abroad, if I am sustained at home.

If I am weak here, and cannot put God's Laws into successful operation here, what is the use of my preaching that Law anywhere else?

What power or right have I to demand from kings and potentates that they shall obey the Law of God, if I do not maintain the same Law here.

Law Must Reign.

I love you.

God loves you, but Law must reign.

We cannot do what we like; but we can do what God likes.

We cannot go where we like; but we can go where God wants us.

We cannot speak as we please; but we can speak only when it is time and what God wants us to.

Oh, the chatterers! The vain talkers, who are always saying: "If the General Overseer only knew!"

I know all about it.

You do not need to bother about the General Overseer not knowing.

I know you who go about talking like that.

You are like the fish in Massachusetts Bay that are three-fourths mouth and the rest of you is a nasty tale. (Laughter.)

There is no difficulty in knowing you, because you talk so much that you are like a croaking frog.

One always knows where to find you, because you cannot stop croak, croak, croaking—but you are not numerous, and you are not dangerous, you are simply a nuisance; but there is a limit to our patience with you in Zion. See that you croak no more, or- you will have to croak outside of Zion.

I cannot tell what the future holds, but I know this: the time has come to restore to Israel the Life, the Light, the Love, and therefore the Law of Jehovah.

I know that that Law of God is in my heart. I want it to be in the hearts of all in Zion.

We Are Law-abiding.

Even our enemies have said of us: "It is wonderful how these people are such law-abiding people."

We do not make any trouble.

The world sometimes makes trouble with us, but we do not make any trouble.

We obey all righteous law; therefore, we are free from the continuous trouble that exists in communities where men will lay down their tools and strike, when they do not know what they have struck for.

A walking "delegoat" blows a whistle, and they all follow him like so many geese.

They go out into the streets and howl, and picket, and drink, and squabble, and fight. Consequently, they are sometimes shot down by officers of human law.

The only thing that swept the streets of Chicago of a furious mob the other night was a rain of bullets, else the whole city would have been in the grip of the anarchist.

It is the anarchists who are behind present labor troubles.

We have no anarchy in Zion City, and we will not have any.

Any man who wants to stir up anarchy and gets his fellow man to drop his tools and lets the horses stand in the stable eating off their heads, may do it once, but he will not do it twice.

I would rather have a population of one thousand and have them clean, than ten thousand who are not. (Amen.)

But I will have the ten thousand clean, because I believe you are all with me.

Let Love Prevail.

Let Law prevail.

I believe with Paul, that "There is therefore now no condemnation to them that are in Christ Jesus. For the Law of the Spirit of Life in Christ Jesus made me free from the Law of Sin and of Death."

Were you not under the dominion of the Law of Sin and Death, my brothers and sisters?

Voices—"Yes."

General Overseer—Now the Law of the Spirit of Life has come in.

Do not hurt yourselves by fighting Law. You cannot hurt Zion: for "Jehovah dwelleth in Zion."

"Zion stands by hills surrounded."

Zion is "kept by Power Divine."

We confounded all of Zion's foes when we stood alone and fought the battle.

We can give a good account of all Zion's foes still.

Imagine that this platform is a great block of houses.

There are ten houses in the block and before them sidewalks on which there are great quantities of dirt.

What will be the best way to get that dirt away?

If the occupant of each house were to cleanse the sidewalk before his own door, would it not all be clean?

Voices—"Yes."

General Overseer—Then mind your own business, and sweep your own sidewalks. (Applause.)

The General Overseer of the Christian Catholic Church in Zion is training Zion, as God enables him, in the Ecclesiastical, Educational, Commercial and Political departments, and I believe that Zion will be so trained that in a few years we can go forth and by the grace of God conquer the world for the Christ. (Amen.)

May God grant it. (Applause.)

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The service was then closed, after the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of ace Himself sanctify you wholly; and I pray God your whole spirit and ul and body be preserved entire, without blame, unto the coming of our rd Jesus, the Christ. Faithful is he that calleth you, who also will do it. e grace of our Lord Jesus, the Christ, the love of God our Father, the lowship of the Holy Spirit our Comforter and Guide, one Eternal God ide in you, bless you and keep you, and all the Israel of God everywhere, rever; Amen.

THE TRAINING OF THE THREE THOUSAND.

The Rev. John Alexander Dowie, Elijah the Restorer, will eliver a Public Address in Shiloh Tabernacle, Zion City, llinois, at 2:30 P. M. tomorrow, to the Legion of Zion Restoation Host which will accompany him next October to New ork on a Mission in Madison Square Garden Subject:

"THE DAY OF VISITATION; OR, THE CHRIST KNOCKING AT THE DOOR."

All seats free. Special Excursion trains—round trip fare thirty nts, children under twelve half price—will leave the Chicago North-Western Railway Depot, Wells Street, at 11:30 and 1:45 A. M. Tickets can be had of the Zion Railway Transortation Agent at the Depot. CHRIST IS ALL AND IN ALL.

Members of Zion Restoration Host who have enrolled for New ork will occupy the ground floor of the Tabernacle at this service.

Notice to Correspondents.

In writing to Heaquarters it is *absolutely essential* that the riter give his full address.

Failure to comply with this request necessitates looking up r referring to the Church Records, which involves much time, nd is very frequently fruitless

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those n foreign lands

Faithfully yours in the Master's Service,

J. G EXCELL,
General Ecclesiastical Secretary.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective August 1, 1903.

Weekday Trains.

CHICAGO TO ZION CITY. Leave Chicago	Arrive Zion City
7 00 a. m.	8.25 a. m.
*9 00 a. m.	10.10 a. m.
*11.30 a. m.	12.37 p. m.
*2.00 p. m.	3.20 p. m.
3.00 p. m.	4.16 p. m.
4 15 p. m.	5.39 p. m.
*5.20 p. m.	6.55 p. m.
*8.00 p. m.	9.11 p. m.

ZION CITY TO CHICAGO. Leave Zion City	Arrive Chicago
*6.45 a. m.	8.15 a. m.
7.03 a. m.	8.30 a. m.
*8.24 a. m.	9.45 a. m.
*9.45 a. m.	11.10 a. m.
*11.49 a. m.	1.15 p. m.
*1 18 p. m.	2.50 p. m.
*2 33 p. m.	4.00 p. m.
5.05 p. m.	6.20 p. m.
*6.10 p. m.	7.45 p. m.
*7.34 p. m.	9.00 p. m.

Sunday Trains.

CHICAGO TO ZION CITY. Leave Chicago	Arrive Zion City
9.05 a. m.	10.18 a. m.
*10.45 a. m.	12.38 p. m.
2.15 p. m.	4.05 p. m.
*8.00 p. m.	9.11 p. m.

ZION CITY TO CHICAGO. Leave Zion City	Arrive Chicago
*8.24 a. m.	9.45 a. m.
5 05 p. m.	6.40 p. m.
*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p m., arriving in Zion City at 12.38 p m., daily, including Sunday.

*Signifies change train at Waukegan. † Train does not run South on Saturdays. ‖ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago, & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

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 8:5-13; 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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Early Morning Meeting in Shiloh Tabernacle

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

THE sweet consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those precious moments, in the hush of the Sabbath morning, in Shiloh Tabernacle.

In no services of the week is there more close and loving fellowship between the Messenger of God, Elijah the Restorer and his people, than in those hallowed assemblies for praise and prayer and the study of God's Word.

So highly has this privilege been held that thousands of the citizens of Zion City have risen in the early morning of the Lord's Days, month after month, and have made their way to Shiloh Tabernacle even through rain, snow, wind and bitter cold.

For months, Zion throughout the world, caught the echo of that wonderful service, and received a measure of its power through the reports published in LEAVES OF HEALING.

Then the pressure of the work upon the General Overseer grew so great that he could no longer find time to revise his messages, and their publication was discontinued.

Ever since that time there has been an appealing cry for them from all over the world.

We obtained the consent of the General Overseer to publish these reports, without his revision, during his absence, for a time of rest and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan, during last June, but not all of them were published at that time. The following are now published, also without his revision.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.—[GENERAL ASSOCIATE EDITOR.]

"TO HIM THE PORTER OPENETH."

TO OPEN the Door!

Twice before has the Door opened to the Christ, and once again it is opening.

Opening once again!

Opening to the return of the Christ as King of kings, without which return despair is written over every door.

Once the Tishbite on Mount Carmel opened the Door to Jehovah, and once again John the Baptist opened the Door, and the people hailed the Christ as the Savior of the world.

Today the Prophet of God in the person of John Alexander Dowie is opening the Door, and with him is a people, a Host, making ready the way for the reigning of the King of Glory when He comes.

Glorious privilege! To Open the Door!

This Wonderful Truth was revealed by the Messenger of God as He spoke to a great audience gathered in the early morning of Lord's Day, May 3, 1903, in Shiloh Tabernacle.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, May 3, 1903.

After the singing of a hymn, the General Overseer read the 23d Psalm; also from the 10th chapter of the Gospel according to St. John.

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice.

Who Is the Porter?

Have you ever thought who the porter in this parable is?

Who was the porter that opened the gate of the sheepfold to the Shepherd Himself?

John the Baptist.

It was a part of the Divine Plan from the beginning, that the porter of the Dispensation should open the Gate to the Shepherd.

That Gate was opened in Baptism; not until then.

Only then did John the Baptist know.

John said:

And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit.

And I have seen, and have borne witness that this is the Son of God.

John the Baptist Was the Porter.

He was an obscure man at first; but gradually the nation began to listen to him, until, at last, the people were greatly moved, and came out to hear him in vast multitudes.

He bravely opened the door.

He did not know Him; but he was told that the Christ was among them. He said:

In the midst of you standeth One whom ye know not,

Even He that cometh after me, the latchet of whose shoe I am not worthy to unloose.

That One was one day revealed. Then John the Baptist boldly opened the door and cried, "Behold, the Lamb of God, which taketh away the Sin of the World."

He revealed the Christ as the Shepherd of the sheep.

Elijah, the Porter of the End of the Dispensation.

At the End of the Dispensation, I think we shall see the same thing.

What is going on now but the opening of the door for the return of the King?

The Gospel is more and more being seen to be a Gospel of the King; for it is the Gospel of the Kingdom of God.

The door is being opened for the return of the Christ as the King who is the Hope of the World, the Hope of the Church, the Hope of All the Ages, and without whose return hopeless despair is written over every door.

All Religions, Including the Christian Religion, Have Failed.

Do not mistake me.

The Jewish religion failed, but it was of God.

It is the greatest failure upon earth today; the emptiest thing that you can imagine.

The Jewish religion is absolutely hollowed out; it brings no comfort.

What is the Christian Religion, for the most part, today?

I am speaking of it as a Religious System.

It has failed!

Today there are more heathen in the world than when Jesus, the Christ, left the world. That is, as far as we can get the statistics, a fact.

Mohammedism, heathenism, and irreligion have been growing far more rapidly than formal Christianity.

Not that the religion of our Lord Jesus, the Christ, is, itself, any more than the Jewish religion was, in itself, anything else but Divine, but the Divine has not succeeded.

It is the devilish that has succeeded on this earth.

The World's Only Hope.

The only hope for the world is, first, the preparation of a people who will prepare the Way of Jehovah, and then, the return of the King Himself

Everything else has failed.

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It was said that Education would solve the difficulty.

It was said that giving the people Liberty would solve the difficulty.

It was said that improved Social conditions would solve the difficulty.

It was said that Commerce and Manufacturing, the increase of the Conveniences of Life, and electricity and the railways would solve the difficulty.

Ask a railway manager if the difficulty is solved, and he will tell you that he is in constant dread that the whole road will be tied up and every wheel arrested by the unreasonable demands of men who band themselves together to foment strife between capital and labor.

Any one who knows the facts, will tell you that educated Germany is worse than illiterate Germany, and that, if you want to find the deepest depravity, you will find it amongst the educated and even the nobles.

Depravity, Immorality, Brutality, and a Love for Blood and War is rampant amongst them.

Instead of Commerce solving the difficulty, the nations are plunging into commercial wars, fighting one another with tariffs, trying to shut one another out of the markets of the world, and bringing up the guns of the great battle-ships to support their commercial contentions.

The Curse of World's Fairs.

I have pointed out that every great World's Fair has been followed by a war, and has been accompanied by heart-breaking dissensions.

The St. Louis Fair has just been dedicated, and, so great were the dissensions at the ceremonies, that the Governors of New York, Indiana and Colorado were angry.

The Governor of Indiana, with all his troops, left St. Louis in a towering rage.

Benjamin Odell, Governor of New York, sat for six hours sulking in a hotel because he was not properly received.

The man from Colorado was highly indignant and left the city.

That was at the dedication, before they got to the Fair at all.

There is no solution of humanity's problems possible, except the return of the King, and the blotting out of every human form of government, so that He shall rule whose right it is to reign.

Do we not see that?

Voices—"Yes."

General Overseer—Are we the people who are to prepare the way?

Voices—"Yes."

General Overseer—Are we the people to open the Door and say, "O King of Glory, enter in."

The Christ Now Thundering at the Door.

He has been knocking patiently at the Door of the Heart and of the Home, and of the Nation, but now He is thundering at the Door.

It is not merely the gentle knocking of a beseeching Savior, but it is the thundering knock of the King of Glory.

The Door must be opened to Him.

Hallelujah!

May God help us to open the Door. (Amen.)

I think that this is the great mission of the Christian Catholic Church in Zion.

More and more does it impress me as a wonderful thing, that a little people, not heard of at all a few short years ago, is able to send a Legion down to New York and do what has never been done by all the Christians of that city put together.

I will distribute our forces so that we shall knock, God helping us, at every door of every home in New York once or twice, perhaps three times.

Throughout the Mission, we shall thunder at the doors every morning, and the people will know what our Message is.

Zion's Message of Preparation.

Our Message is: "Get ready! Repent!

"You, politicians, you will be wiped out.

"The King is coming back to reign.

"We are here to assert His claims."

I tell you what has been hidden from you, that this is the Gospel of the King, for it is the Gospel of the Kingdom of God.

Elijah, in the person of the Tishbite, was the opener of the Door at Mount Carmel, for that great nation that had gone down into deepest depths of idolatry.

He opened the Door of Hope to a despairing nation that was perishing in its sins in the terrible famine and drouth.

When he opened the Door, the people saw God. They shouted, "Jehovah, He is God!"

When John the Baptist opened the Door, it was to "the Lamb of God which taketh away the Sin of the World."

Men hailed Him as the Christ.

His own people have not carried forward His work as they ought to have done, although it has to be gladly and lovingly confessed that there are millions and tens of millions today upon God's earth who love Him.

Failure Not So Much With People as With Organizations and Leaders.

It has not been the failure so much of the people as it has been of the organizations, and of their leaders.

There never was a time when the people of God, the followers of the Christ, were not willing to die for Him, and to work for Him; but they have been put back.

An ecclesiasticism has taken the reins. The people have been told to chant, and to sing, and to pray, and then go about their business.

After the people have performed their part in certain religious ceremonies, nothing more has been asked of them; they have not been expected to do any more.

The consequence is that they are broken-hearted in tens of thousands today. They do not know what to do.

In Zion, on the other hand, the people are expected to work. They are not only expected to, but are commanded to. If they do not work, they will find it very uncomfortable to stay in Zion.

In Zion, People Are Required to Work at Their Religion.

I will make it uncomfortable for you.

If you will not work, you shall not eat; but, if you will work, you shall eat of the Tree of Life.

One of the characteristics of this people is that they have a mind to work. It is seen in the foundation of the city, in the growth of the city, in the quiet patience with which you go about the work, and in the privations to which you have submitted, so cheerfully, in doing your work.

It is shown in your coming from comfortable homes and beautiful farms, and living, for a time, in barns, to do your work.

That has not been seen on this earth before.

I thank God that there is a people being prepared; that I do not stand alone, but that I stand with many thousands.

It Seemed to Me Once as If I Stood Almost Alone.

When I came to this land, with my Message, there was no church wanted the Message after they understood it.

They could see very clearly that it was the upsetting of all their organizations, and so it was.

What a glorious privilege is ours!

Not only does my hand open doors, but I shall open the Door through the thousands of your hands, hearts and voices.

It is the King who is standing at the Door.

He is saying, "go forth and Open the Doors.

"Go through, go through the Gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones."

The Porter has once more to open; but now the Porter is not merely a man, but a Great Host.

The Lord has given the Word to men and women—to women who were despised; who were counted as nothing.

Zion Will Have to Destroy Mohammedanism.

One of the greatest religious systems in the Orient today, is Mohammedanism.

The very essence of Mohammedanism is the degradation of woman, denying her an immortal spirit.

The theology of the Moslem gives no immortality to a woman.

The Moslem is not taught to look forward to a reunion with wife, and mother, and daughter in heaven.

He is taught that they pass away; that they rot in the cemeteries.

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The Mohammedan is taught to look forward to heaven as one vast brothel and harem, where he can find satisfaction in women that are prepared for him as the creatures of lust.

Zion will have to wipe out that shocking blot upon humanity.

That accursed flag will have to come down from the high towers of Jerusalem.

May God help me to knock at the gate of the Moslem before long!

The Moslem will fight.

There are hundreds of millions of them.

One of the great wars imminent is that between the Cross and the Crescent.

But, beloved, there is something stronger than steel. It is the Sword of the Spirit.

There is something greater than Anger. It is Love.

Love subdues the man; it subdues the nation, and will reach the heart.

There is but little time, and we would better move on quickly, and knock at the doors of the whole earth.

I shall never be satisfied without continual increase in this power to knock at the doors of the homes of the people, until we have knocked at the door of every home in America, in Europe, in the whole world.

Speedy Evangelization of the World Possible.

It can be done.

Give me one million men and women, and I will do it within a very few years.

Four thousand men and women, properly organized, can knock at every door in New York City, at least twice, in ten days.

It does not seem much, but it is a great thing to knock at the door and say, in the Name of Jesus, "Peace be to this house;" to leave a Message and a prayer.

Growth of the New York Branch.

They tell me that the little Branch of the Christian Catholic Church in Zion in New York has grown until the little hall is crowded.

The New York papers say that the growth of the little Branch is wonderful.

Zion Restoration Host is to do the business.

The Porter is Opening the Door.

I am Opening the Door with your aid.

We will climb the steps of the palaces and knock at the Gate of Kings, God helping us. (Amen.)

Elijah the Preparer saw that in this time of the Restoration there was to be a Porter.

O God, You know how glad we are to stand and Open the Door for the King!

That is our duty.

We shall not be able to do very much more than Open a Door.

We have only strength enough to knock at a few doors.

Some of you dear old Christians, who think that you can do nothing because your sight is failing, get some one whose sight is not failing to lead you from door to door, and then you knock at it.

Work for the Aged.

They will not turn away an old man.

They will listen to the voice of an old man.

I want the old men.

Some of the old men will do more than some of you boys.

The old men and the girls will be listened to, and it is you young fellows who will have the hardest row to hoe.

You will get thrown out. (Laughter.) They will not mind giving you a knock on the head.

It is a wonderful privilege to carry this Message.

Let the strong help the weak.

I am glad to think that we have the joy of being the Porter to open the Gate.

John the Baptist would not open to anybody but to the Good Shepherd.

I Will Not Open the Door Except to the King.

I will not open the door to forms of government.

They have all failed.

I will not open the doors to forms of philosophy.

We will work that the doors may be opened to the King.

To Him the Porter openeth; and the sheep hear His Voice: and He calleth His own sheep by name.

Yes, there is an individual call, an individual enrolment.

When He has called them by name, and got them all into order, He does something else.

What is the next thing?

Voices—"He leadeth them out."

General Overseer—That is it.

That is not what the churches have been doing.

They have been letting the people go after they had service, as though they said, "Now, you can go off and do what you like for another week."

That is not the way of the Christ.

When He has called His own sheep, He leadeth them out in on orderly way.

When He hath put forth all His own, He goeth before them.

That is the one thing that you can be sure of: that the Christ, in Spirit and in Power, goeth before you.

He goeth before them, and the sheep follow Him: for they know His Voice.

When He hath put forth all His own, He goeth before them, and the sheep follow Him: for they know His Voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the Door of the sheep.

All that came before Me are thieves and robbers: but the sheep did not hear them.

I am the Door.

The Christ is the Door.

When we open out our wonderful Message, we are revealing the Christ as the Open Door; as the Shepherd of the sheep; as the Gate of Eternal Hope for the whole world; as the King Himself.

We have a better Message than John had.

John had to deal only with a humiliated Savior in a body of humiliation, a body that was to die; but we have the great joy of Opening the Door to Him who has triumphed over Death, and over Hell, has reascended, and is coming back to die no more.

That is a far more wonderful mission than John had.

But He said:

All that came before Me are thieves and robbers: but the sheep did not hear them.

I am the Door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have Life, and may have it abundantly.

I am the Good Shepherd: the Good Shepherd layeth down His life for the sheep.

He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

He fleeth because he is a hireling, and careth not for the sheep.

Thank God,

We Have Not a Hireling in Our Ministry in Zion.

I made it a rule many years ago, that I would never sell my talents for money.

I would never lecture for money.

I would never preach for money.

I would never pray for money.

I would never write for money.

I would never do anything for money.

I would do all for God, and would expect God to supply what was needful.

We send out our officers on the same basis.

They are not hirelings.

They are supplied from the Storehouse with what we think is right, what we can afford to give them, and what is needful to make them useful messengers.

I am the Good Shepherd; and I know Mine own, and Mine own know Me.

Even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep.

The Christ's "Other Sheep, Not of This Fold."

"And other sheep I have, which are not of this fold."

He was thinking of the sheep in other nations; in other continents, and the sheep in other ages.

I think that He was thinking of the lost ones who had gone out into the darkness; those who had perished in the days of Noah.

He had to go down to hell to get them.

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They were in the dark prison-house of hell, but He had sheep there. He went and preached to the spirits in prison.

What a poor, miserable thing for the Roman Catholic apostasy to declare that unless you are in their fold you are damned!

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My Voice; and they shall become one flock, one Shepherd.

Therefore, doth the Father love Me, because I lay down My life, that I may take it again.

No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father.

We rejoice that He had the right to lay down His Life, and to take it up again.

We rejoice that He lives, and that He is preparing for His children in the heavens.

We rejoice that He is coming back, and that He will see this fight through.

We rejoice that this world shall be restored, and that sin shall be taken away.

We rejoice that we are living in these Latter Days, and that it is ours to Open the Gate to the King of Glory.

Prayer was then offered by the General Overseer, followed by the

PRAYER OF CONSECRATION.

My God and Father in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help me to serve Thee, and to trust Thee, and be a blessing to many this day. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION.

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

Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

Husband and Wife Healed of Many Diseases.

I said, O Jehovah, have mercy upon me:
Heal my soul; for I have sinned against Thee.—*Psalm 41:4.*

2911 GIDEON AVENUE, ZION CITY, ILLINOIS.

DEAR GENERAL OVERSEER:—It gives me great pleasure to write my testimony with the many thousands throughout the world to the power of God to save, heal, cleanse and keep.

I was born in Ontario, in the town of Dufferin.

Through eating swine's flesh, which God has forbidden, I was taken with dyspepsia.

I doctored with several physicians—Dr. Barr, Dr. Rolston, of Shelburne, and others too numerous to mention—but all were of no use.

In the year 1884 I moved to Manitoba, and there I doctored again.

I suffered for seventeen years, and it left my stomach in a very weak condition.

Then I heard of Divine Healing, and studied my Bible and found that it was true.

I decided to take God as my Healer, and was healed in answer to the Prayer of Faith, after being baptized by Triune Immersion.

Through reading LEAVES OF HEALING I learned how to trust God fully, and He has wonderfully blessed my family and me.

We can say truly with the Psalmist: He "healeth all thy diseases," for God has dealt most wonderfully with us.

I confirm my wife's testimony and praise God for the blessing that we all have received out of Zion; for the deliverance we have received from sin; and for the many times He has answered the General Overseer's prayers in our behalf.

We are now comfortably settled in Zion City.

I am working at good wages, and we are being blessed in spirit, soul and body.

Praying that this testimony may redound to the honor and glory of God in giving hope to some poor suffering one, I am,

Faithfully yours in the Christ,

HUGH GALLAUGHER.

2911 GIDEON AVENUE,
ZION CITY, ILLINOIS, April 6, 1903.

BELOVED GENERAL OVERSEER:—I feel it my duty to testify to God's power and willingness to heal, cleanse and keep.

When I first heard of Divine Healing I had been suffering from catarrh and lung trouble for a long time.

In answer to prayer I was healed.

My throat was full of ulcers.

I received treatment from Dr. Stevenson, Dr. Lonson and Dr. Goodman, of Elkhorn, Manitoba, Canada, where I then lived.

I tried patent medicines from different parts of Canada and the United States, and was nothing better, but grew worse.

By reading LEAVES OF HEALING I learned that God was the Healer.

I resolved to trust Him.

So I discarded all medicines, and in answer to the Prayer of Faith was healed of catarrh and a lame knee.

Being ignorant of God's Will regarding the care of the body, I did not retain my healing.

Through overwork on the farm and the cares of the household, I was completely broken down and fell into quick consumption.

We sent to you to pray.

I received a partial healing so that I could do my work for about two years.

In the fall of 1901 I began to suffer from an issue of blood.

I was healed in answer to the Prayer of Faith; but being very weak, I was forced to keep my bed.

It was then that dropsy set in in both my limbs.

They were swollen until I thought that they would burst.

I also had bleeding piles and constipation so that my bowels would not evacuate for as much as nine days at a time.

I also had a very high fever, from which my hair all came out.

I was about eight weeks in bed when the Methodist minister of Elkhorn called on me.

He prayed for me, but he tried to persuade me to have a doctor.

I said: "No, I would rather die; and I am not afraid."

I had belonged to the Methodist church for ten years, but there was no food there for my spirit.

I wanted to come to Zion.

So one Lord's Day morning we asked you to pray that I might come, and that prayer was answered in a wonderful way.

In a week's time I was on my way to Chicago with a young man, H. J. Burningham, now of Zion Preparatory School.

When I reached Chicago I was very much exhausted.

We were met by Elder Mercer and taken to Mrs. Congdon's; and Elder Farr came and prayed for me.

I received a blessing, and was soon able to go to the Divine Healing meetings, where I received the blessed teaching, and, thank God, the healing came.

I was made perfectly whole in spirit, soul, and body.

In three weeks I went home alone—no, not alone—for God was with me all the way.

In about seven or eight weeks we had our affairs settled, and were on our way to Zion City, where we now live.

We are members of Zion Restoration Host, thank God.

There are nine in our home, and I do all my own work.

When I came to Zion City Elder Bouck laid hands on my head and prayed that my hair should grow again.

That prayer was answered.

I am so thankful that when we come to God He is not afar off, but "a very present help in time of trouble."

We went to the Lake last summer, and I again suffered from an issue of blood.

In answer to the Prayer of Faith I was instantly healed, and walked to the carriage.

About four weeks ago I had another issue of blood, and if we had not known that God was with us, I could not have lived.

It seemed as if the chill of death was on me; but, praise His dear Name, I was healed.

I send these few lines with the prayer that some one may be blessed in reading them.

Wishing God's choicest blessing to rest upon you and your dear wife, I remain,

Your sister in the Christ,

(MRS.) MARGARET A. GALLAUGHER.

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.*

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Flags of All Nations Under the Banner of Zion

HE that had eyes to see, ears to hear, and a heart to understand, beheld, on the platform of Shiloh Tabernacle, Lord's Day afternoon, August 9, 1903, a scene, not only brilliant with color and thrilling with life and motion, but vividly symbolizing glorious Restoration truth.

Words cannot portray that scene, nor can they express its significance.

There, on the platform, stood the Prophet of the End of the Dispensation, Elijah the Restorer, grasping in one hand the Stars and Stripes and in the other hand the Union Jack, silken banners of the great Anglo-Saxon nations—God's Israel.

One, the Union Jack, was the flag under which he had been born and to which he had been loyal for over half a century; the other, the Stars and Stripes, was the flag of his adopted country, the nation in which he had chosen to establish the headquarters of his world-wide work of the Restoration of All Things.

Gathered about him on the platform were residents of the city which he had founded, under God, as an important factor in that work of Restoration, each representing a nation in which he or she had been born, and carrying that country's flag.

They were there from frozen Norway and Sweden, and from where the lovely islands of New Zealand lie smiling under the Southern Cross.

Side by side were the representatives of Asia's millions, China and Japan, and one whose birthplace was in Morocco, in northern Africa.

There was the representative of the great British Empire, and none the less proudly was waved the flag of little Holland.

The flags of Switzerland, the oldest republic, and of Cuba, the youngest, waved gaily side by side. France, Italy, Spain, Germany, Russia, Canada, Denmark and other nations were also represented by their flags. But, above them all, there rose the glorious Gold, White and Blue; the Cross, the Sword, the Crown, and the White Dove of the Banner of Zion, the Banner of the Kingdom of God—the Kingdom of which Elijah the Restorer is the herald—and which must supersede all existing forms of government.

At the close, the hundreds of voices of Zion White-robed Choir sounded forth the prophetic words:

Hallelujah!
For the Lord God Omnipotent reigneth,
The kingdom of this world is become the Kingdom of our Lord and of His Christ:
And He shall reign forever and ever.
King of Kings and Lord of Lords.
Hallelujah!

It was inspiration!

The mighty sweep of the music and the singularly fitting words, gave voice to the deep emotions which had been stirring in the hearts of thousands of those present. Standing there in breathless silence, while that mighty chorus rolled on, they saw through the mists of the few short years which lie between, and, for them, the words of Scripture were true: "The Kingdom of this world *is* become the Kingdom of our Lord and of His Christ."

The symbol of the Banner of Zion, floating serene and beautiful over the flags of all the nations of the earth, was realized in their eyes.

With hearts and eyes overflowing with joy, the praises of their spirits rose to God on the pinions of that last mighty Hallelujah!

These were scenes in the great service held in Shiloh Tabernacle last Lord's Day afternoon.

The General Overseer had announced as the subject for his meeting, "Why I became an American Citizen, or the Flag of Freedom and the Banner of Zion."

His admission to citizenship in the United States of America on the Wednesday previous had attracted widespread attention on account of the significant incidents which marked the event, and especially the high compliment paid him by the judge who admitted him, Honorable Joseph E. Gary, of the Superior court of Cook county.

Hence it was a very large audience, several hundreds of whom were visitors in the city from Chicago and from other places, that gathered in the Tabernacle on this occasion.

It was immediately after the usual service of praise and worship with which the meeting opened, that the flags of all nations were brought upon the platform and grouped in the midst of enthusiastic applause underneath the great banner of Zion.

Grasping the Stars and Stripes, the General Overseer said: "By the grace of God, I am an American citizen."

Before the applause which followed had died away, the stirring strains of "The Star Spangled Banner" were heard from the Zion City band, which was stationed in the upper gallery.

Then Zion White-robed Choir took up the song, and finally Band, Choir, and audience joined in the melody of that great patriotic anthem.

Following this, all joined in the patriotic and theocratic hymn, "My Country, 'tis of Thee."

In his address, "Why I Am an American Citizen," God's Messenger called attention to the fact that he was a citizen of the United States, not by accident of birth, but through choice, after long years of study of American institutions.

He declared his great love for the good Queen Victoria, but said that he had been opposed to the principle of monarchy from his very boyhood.

He had established the headquarters of Zion in America and had become a citizen of this nation because he believed it to be the best now in existence.

But while it was best, he declared, it was not perfect. He said, among other things, that he would exert all his power and influence to bring about the time when the Star Spangled Banner should wave over a land where the manufacture and sale of liquid fire and distilled damnation would not be licensed; where tobacco would not be sold; where education should be national, free, secular and compulsory.

He hoped to see the time when God should be acknowledged in the constitution of the United States and suggested that as some years ago there was a call for a new form of arrangement of the stars in the upper corner of the American flag, they might be arranged on the blue field in the form of the St. Andrew's cross.

Zion Guard, in full uniform, under command of Colonel Carl F. Stern and Major B. F. Morris, were in attendance at this service, performing, with unobtrusive but effective precision, their duty in the management of the great throngs which filled the tabernacle. A. W. N.

LITERARY CUTTLEFISH

The cuttlefish, when alarmed, always beats a hasty retreat, throwing out a great cloud of black ink, to hide its movements.

There is no use blaming the creature for its cowardice.

It is weak and soft; its blood is cold; it has a very rudimentary brain; and, no matter what the occasion, can only attempt offense or defense by squirting out the gloom of its Plutonic ink.

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Still it is not a pleasant object to contemplate.

Men with warm, red blood in their veins usually have a profound, withering contempt for a coward, even if the craven is only a beast or a fish.

Much more deeply scorned, then, is a cold, flabby, slimy cuttlefish of a man, or class of men who fear to meet an issue squarely, but at the slightest alarm, attempt to hide an ignominious retreat under a cloud of ink.

Nowhere, not even in the depths of the ocean, are there any more cowardly or contemptible creatures than the cuttlefish of the Chicago daily press.

They have gone down in disgraceful defeat before Zion and her General Overseer many times in the last thirteen years, but have never failed to attempt to cover their retreat with a cloud of their slimy, black ink—a mass of shameful, stupid lies.

Alarmed lest the world should know too much of the prosperity and progress of Zion, as shown during the Third Feast of Tabernacles, they tried to obscure the truth in a cloud of ink—a mass of unqualified lies.

It was a ludicrously vain attempt.

Although several of the papers dwelt at length upon the alleged lack of attendance and enthusiasm, one of them inadvertently told the truth, and called especial attention to the great crowds and their fervent loyalty.

That was a heavy blow.

And then, while they were still smarting from it, all the lies they had ever told were rolled into one dirty bundle and tossed into the fire by the sincere compliment paid to the General Overseer by Judge Gary, when that eminent jurist made him a citizen of the United States.

That this double stroke thoroughly frightened these literary cuttlefish was beautifully demonstrated by the thick cloud of ink they squirted out last Monday morning.

On Lord's Day afternoon occurred the great service which is described in another column of this paper.

To have given anything like a true report of that service would have greatly strengthened the position of Zion and her General Overseer among the people.

Accordingly there was a conspiracy among the Chicago papers, and the reports were falsified to such an extent that, in some cases, the exact opposite of what actually happened was reported.

Much was made of the General Overseer's brief allusion to the arrangement of the stars upon the American flag, the papers saying that he made an attack upon the flag.

What he actually said was that, since there had been a call made a few years ago for suggestions as to a form of arranging the stars, he wished to suggest, if it were not treason, that they be arranged on the blue field, in the shape of a St. Andrew's cross.

The Chicago *Tribune*, a fair sample of the rest, reported that he said:

DOWIE ATTACKS FLAG—SUGGESTS A NEW ONE.

WOULD MAKE ONE OF HIS OWN DESIGN AND HAVE CONGRESS ADOPT IT, THOUGH HE FEARS ARREST FOR TREASON.

In his sermon yesterday John Alexander Dowie made an attack upon the American flag, saying it was not symbolic of freedom, and offering a new design. He would remove the Stars from the corner of the flag and place them along the borders. In the center he would have a St. Andrew's cross. Then he would have congress adopt his design as the flag of freedom. All this he would do if it were not for his fear of arrest for treason.

While he expressed himself as opposed to the principle of monarchy, he paid a very tender and beautiful tribute to the memory of the late Queen Victoria; but this is what the Chicago *Tribune* said:

During his talk on "Why I Became an American Citizen," he denounced royalty and directed ugly remarks at the late Queen Victoria, saying she and her parents were incompetent to act as rulers of a nation.

The other papers were as wicked, meanly, contemptibly false in their reports.

It is too late, however.

Abraham Lincoln spoke truly when he said that you could not fool all the people all of the time.

Men and women of intelligence know the inky cloud of a scared cuttlefish when they see it.

A. W. N.

Notes of Thanksgiving From the Whole World

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

Healed of Grip.

God be merciful unto us, and bless us, and cause His face to shine upon us;
That Thy way may be known upon earth, Thy saving health among all nations.—*Psalm 67:1, 2.*

NEW TROY, MICHIGAN, February 4, 1903.

DEAR DR. DOWIE:—Please pray for my wife, who has been taken very sick this week.

She cannot retain anything in her stomach.

Being believers in God's power to heal, we know that He will answer your prayer for my wife and raise her up.

It is our determination to serve God better than we have in the past.

With Christian love, I am,
Your brother in the Christ, J. HERB.

NEW TROY, MICHIGAN, February 19, 1903.

DEAR GENERAL OVERSEER:—With a heart full of praise and thanksgiving to God, I can say that when we called upon Him, He answered.

I rejoice to tell what God has done for me.

The Devil afflicted me terribly with the grip, and for eight days I was very sick.

I kept growing worse, until I knew that I was near death's door.

On Saturday, when I had another terrible vomiting spell, I said to my husband, "Do something for me, or I cannot live."

He wanted to know if I meant for him to go for the doctor; but I told him that the doctor could not help me.

I am ashamed to say that the Devil put fear and doubt in my heart, for I said that God was not answering our prayers.

My husband then said, "This is the Devil's work, and we must wait on God and trust in Him to help us."

He had already written to you, and you prayed for me on the following day.

God heard and answered, for that same afternoon I stopped vomiting and ate a good meal.

For eight days I had not been able to retain even water in my stomach.

I then got up.

I praise God for having kept me well ever since.

Your sister in the Christ, (MRS.) EVA HERB.

Two Children Healed of Fever.

But it shall come to pass, if thou wilt not harken unto the Voice of Jehovah thy God, to observe to do all His Commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

. . . . . .

Jehovah shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat.—*Deuteronomy 28:15-22.*

ZION CITY, ILLINOIS, March 7, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to God's wonderful goodness to us in healing our two little girls, one three and the other five years of age.

The younger was first taken with a very severe lung trouble and high fever.

She was healed at once when Elder Dietrich laid hands on her and prayed.

She got up immediately and began to play.

She has been well ever since.

A few days after, the older one became very ill with a severe fever and stomach trouble.

I came home in the evening and found her suffering from an intense fever and very sick.

Something said to me: "If you would give her some medicine, it would throw off that fever and she would get well at once."

I said, "Satan, you go. God can heal at once without your medicine."

My wife and I knelt down beside her little couch and prayed earnestly to God for immediate deliverance and she got up and ate supper.

Then she went to bed, slept all night and has been well ever since.

I also wish to praise God for healing me last week of a very bad cold and stomach trouble through Elder Brasefield's prayers.

We thank you for the teaching of Zion and for the many blessings we have received in answer to your prayers.

Yours in the Master's service,
A. J. KINSMAN.

AND the Seventh Angel sounded; and there followed great voices in Heaven, and they said, The Kingdom of the World is become the Kingdom of our Lord, and of His Christ: and He shall Reign for Ever and Ever.

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The Training of the Three Thousand

OF DEEP significance and importance in the work of Elijah the Restorer, was the Rally of Zion Restoration Host at Shiloh Tabernacle, on Monday evening, August 10, 1903, when 512 persons presented themselves for consecration and separation as members of that Host.

It was a surprise to every one, the General Overseer included, that, although 688 members of Zion Restoration Host had been separated at Zion's Third Feast of Tabernacles only twenty-five days before, 512 were seeking the laying on of hands at this meeting.

These scenes are without precedent in the history of organized Christianity.

The attendance on Monday evening was unusually large.

The Rally was marked by a marvelous manifestation of Divine Power.

It was exclusively for members of the Host, no outsiders being admitted.

Elder A. F. Lee and his assistants had gathered all those to be set aside in the center section of the Tabernacle.

The Praise and Worship of God in hymns and prayer was followed by the reading of the inspired Word of God by the General Overseer, from the 1st Epistle of Peter, 2d chapter, the first twelve verses.

In commenting upon the Word he said, in part:

"It is a good thing to lay aside all malice, guile, hypocrisies, envies and evil speakings, but let us be sure to put them all away, and keep them away, not holding back a single sin.

"Zion people are the most united people on the face of the earth today.

"Zion is united in God, united in doing good.

"A person may conquer the world, but if the flesh is to be the conqueror over him, he loses all and goes to the Devil.

"Zion will glorify God in the Day of Visitation to New York.

"God grant that this Host may, by its very actions, words and behavior in general, prove to the people of the Empire City that the Time of the Restoration has come, and that they are led by a real Prophet, who has arisen out of God's Israel.

"May you all ask God to let these lessons of preparation in the Training of the three thousand sink deeply into your hearts, conscious of your own imperfections.

"New York City is eagerly looking for us.

"May God grant us His blessing in this the first of Zion Restoration Host visitations"

After telling the Host that the first Zion advance guard, composed of Deacons Peters, Rice and Cotton, would leave for New York by way of Niagara Falls, on Tuesday morning, to complete some important details of the trip, the General Overseer paid a beautiful tribute to the night watchmen of Zion, who were present at the Rally by command of Chief of Police Stern, at his suggestion.

Prayer was offered by Elder A. F. Lee.

The General Overseer followed with detailed instructions for the New York visitation of Zion Restoration Host.

Arrangements have been made for ten trains to transport the Host, eight of which will run by way of Niagara Falls and two by way of Washington, D. C.

The trains will leave Zion City as follows on Wednesday, October 14, 1903:

Train No. 1 leaves 9:30 a. m. by way of Washington, over the Pennsylvania system, arriving in New York City, Friday, October 16, 1903, at 7:30 a. m.

Train No. 2 leaves 10 a. m. by way of Washington, over the Baltimore & Ohio system, arriving in New York City, Friday, October 16th, at 8 a. m.

Arrangements have been made so that those leaving on these two trains will be enabled to spend nine hours and forty-five minutes in Washington on the eastward journey, visiting the places of interest in the Capital of the United States.

All the other trains run by way of Niagara Falls.

Train No, 3 leaves at 10:30 a. m. over the Erie system, arriving in New York City, Friday, October 16th, at 8 a m.

Train No. 4 leaves at 11:30 a. m. over the Grand Trunk system, arriving in New York City, Friday, October 16th, at 8 a. m.

Train No. 5 leaves at 12 noon, over the Michigan Central system, arriving in New York City, Friday, October 16th, at 8 a. m.

Train No. 6 leaves at 12:30 p m. over the Wabash system, arriving in New York City, Friday, October 16th, at 8 a. m.

Train No. 7 leaves at 1 p. m. over the Lake Shore & Michigan Southern system, arriving in New York City, Friday, October 16th, at 7:30 a. m.

Train No. 8 will be the General Overseer's special train. It is expected that this will be a solid vestibuled train composed of parlor cars.

The General Overseer's car will be an elegantly-appointed palace car, tendered to him gratuitously by one of the large railroad systems for the use of himself, family, attendants and immediate staff during the trip.

This train will leave at 3 p. m. over the Nickle Plate system and will arrive in New York City at 7:15 a. m., Friday.

It will be noticed that the General Overseer's Special is the last to leave Zion City and the first to arrive in New York.

A complete telegraph system will be installed on this train, in charge of a competent operator, by means of which the General Overseer will receive hourly reports from every train, giving its exact location, progress, and such other information as may be deemed necessary to send him by the officer in charge of each train.

Trains number 9 and 10 leave according to an itinerary not yet arranged. They will run by way of Niagara Falls or Washington, D. C., as may be deemed best.

A stop-over of six hours has been arranged for at Niagara Falls.

The trains, other than the General Overseer's Special, will be composed of Pullman day coaches.

Each train will consist of ten or more cars.

Sleeping-cars will be attached to every train.

Those desiring berths should notify the transportation bureau at once.

The charge for sleeping-car accommodations is five dollars each for the round trip; two persons in a berth.

While the Pullman day coaches will seat sixty persons, it has been decided, to prevent over-crowding, that only forty persons will be allowed in a coach.

Acting on instructions from the General Overseer, Deacon James F. Peters has secured a rate of one-half fare from points in certain states to Zion City.

This means a round trip ticket for the amount of the fare ordinarily charged for travel one way, and it is for the benefit of Restorationists only.

Those taking advantage of this will leave with the Host from Zion City, and the rate of fare to New York will be the same to them as to the home Legion.

These states are: Michigan, Indiana, Ohio, Missouri, Nebraska, North Dakota, South Dakota, Minnesota, Wisconsin, Iowa and Illinois.

Members from these states who intend taking advantage of this rate should communicate with the Transportation Bureau at once, so that provision may be made for them on the New York trains.

For the benefit of those living in parts

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of certain states, but nearer to Cleveland, Ohio, than to Zion City, a similar rate of one-half fare has been fixed from their home town to Cleveland, at which point they will meet the trains containing the Host from Zion City, and proceed to New York City with them from there.

Members of the Host, who will find it nearer to leave from Cleveland, Ohio, will be allowed the same rate of fare to New York as the home Legion, to wit, fifteen dollars for the round trip.

It is important that those desiring to take this route should notify the Transportation Bureau.

These states and portions of states are: Ohio, Western Pennsylvania, Northern Kentucky, Eastern Indiana, and Southern Michigan.

The members of the Host are directed to provide themselves with their own lunches on the trip.

Provision for at least four meals should be taken.

Wax paper will be on sale at the General stores and for a few pennies sufficient may be had to wrap up the entire supply for the trip.

Lunches wrapped in this paper will be found to be as fresh when New York is reached as when leaving this City.

Milk and coffee will be provided at Niagara Falls for the Host.

On Friday morning, October 16th, breakfast will be served by the commissariat at Madison Square Garden.

The commissary of the Host will be Deacon Frank W. Cotton, who will have the entire kitchen staff of Elijah Hospice, Edina Hospice and Zion Home, No. 1, to attend to the cooking of meals.

It is desired that every one who can cook should report to Deacon Cotton on his return.

To feed three thousand people is no small task, and it is the General Overseer's wish that the cooks work in relays, thereby making the task as light as possible.

Each member of the Host will be required to furnish one set of dishes consisting of one bowl, one mug, one cup, four plates, one knife and fork, one tablespoon and one teaspoon. A suggestion was made by Overseer Speicher which was put to a vote and accepted by those present.

Deacon Clendinen is to buy thousands of these sets and they will be on sale at the General Stores in ample time for the trip.

This will insure uniformity.

By buying them in large quantities the price will be much less than otherwise. The General Overseer directed samples of the set to be on exhibition at the Rally next Monday night if possible.

If the members of the Host will provide themselves with these dishes, a large sum of money will be saved and the cost of the meals at the Garden will be correspondingly lower.

It is directed that the entire Host eat at the Garden.

Good wholesome food will be provided.

In order to economize further, various Seventies will act as waiters at certain meals for the rest of the Host.

Meals will be served in the large hall



CONSECRATION OF FIVE THOUSAND DOLLAR STEAM SHOVEL BY THE GENERAL OVERSEER.

Site of Shiloah Tabernacle, Shiloh Park, Zion City, Illinois, Monday, August 3, 1903.

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and basement connected with Madison Square Garden.

The General Overseer has fixed the price of the two meals a day at twenty-five cents.

Breakfast will be served at 8 a. m.; dinner at 5 p. m. Those desiring mid-day luncheons may purchase them in the district in which they are doing Restoration work.

The program at Niagara Falls is as follows:

A meeting is to be held at 11 o'clock in the morning of Thursday, October 15th.

The Band of forty pieces, the Drum and Bugle Corps of thirty-two, the Adult Choir of 350 and Junior Choir of 200 voices will be in attendance at this meeting.

A glance at these figures will show that the General Overseer has deemed it expedient to limit the numbers in the Choir.

At the conclusion of the meeting, the Host will separate on various sight-seeing expeditions, but no one will be allowed to go under the Falls, use the electric road at the Rapids, or go on the bridge which spans the Falls.

The restrictions are placed upon the people for the sake of safety.

Every member of the Host will be required to assemble at the trains on the New York side of Niagara at 4 p. m., for supper and prayers.

All trains will arrive at and leave from the New York side of Niagara Falls.

While in New York City the Host will take part in the early morning meetings of Praise and Prayer, at which the General Overseer will deliver addresses on the Eleven Commandments, taking one each morning, and four other subjects which he will select for the fifteen days.

Breakfast for the Host at the Garden at 8 a. m.

As soon as possible after breakfast, the companies will form their Seventies and leave Madison Square Garden for the districts allotted to them for the day.

At 10 o'clock every morning the General Overseer will hold a meeting at Madison Square Garden at which the Host will not be present.

At these meetings, the General Overseer hopes to be privileged to give Divine Healing teaching, and to spend much time with the sick and suffering.

The members of the Host will be expected to return to Madison Square Garden from their labors at 4 p. m.

A hot dinner, of three or four courses, will be served at 5 p. m.

This will give all ample time to get ready for the evening meeting.

There are to be no afternoon meetings.

The two Saturdays which the Host will spend in the Empire City will be holidays.

One is to be left entirely free of anything during the day, so that the people may go sight-seeing as they may wish.

The other will be spent on two large steamers of the Iron Steamboat company, sailing over the Hudson and East rivers, the New York bay, and into the ocean, returning in time for the evening meeting at Madison Square Garden.

The entire cost of the trip, including round trip railroad fare, board, lodging, carfares, is estimated not to exceed twenty-six dollars for each Restorationist for the fifteen days.

All members are warned against carrying large and needless sums of money; all money should be left on deposit in Zion City Bank and checks drawn against that if it is found necessary. There will be no difficulty in cashing checks through the Bank of New York, which is the New York City agent for the Zion City Bank.

After the Prayer of Consecration and the Benediction had been pronounced, the General Overseer asked Recorder Lee to read the Restoration Host Vow, which every member of Zion's Host is required to take, and which consists of a Vow, a Declaration, a Promise.

At the conclusion of the reading of this Vow by Elder Lee, the Messenger of God called upon all those members of the Christian Catholic Church in Zion who desired to become members of the Host to stand.

He then explained fully the solemn nature of the obligation, and gave opportunity for those who might desire to do so to withdraw, but all who had risen remained standing.

It was 11 o'clock, in the stillness of a beautiful moonlight night, that the five hundred twelve intelligent men and women with right hands uplifted, looking to God, through His Son Jesus, the Christ, took the solemn Vow of Zion Restoration Host.

Then followed the wonderful scene of the laying on of hands by God's Prophet, which continued until the last one had been consecrated.

It was not yet midnight when the General Overseer left the Tabernacle. B.

NOTES OF THANKSGIVING

FROM THE WHOLE WORLD

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

Baby Delivered at Hour of Prayer.

So He inquired of them the hour when he began to amend. They said therefore unto Him, Yesterday at the seventh hour the fever left him.—*John 4:52.*

2608 ELIM AVENUE,
ZION CITY, ILLINOIS, February 26, 1903.

DEAR GENERAL OVERSEER:—I read in God's Word: "Let him that is taught in the Word, communicate unto him that teacheth in all good things."

I must tell you some of the good things God has done for my family and me in Zion.

Last autumn, while in Missouri, our little boy was very ill with croup.

He was immediately restored at the hour of prayer.

I did not seem to prevail in prayer, and it was so hard to see the dear baby suffer.

I telegraphed you while you were leading a Divine Healing meeting in Shiloh Tabernacle.

He was immediately relieved. Praise God!

I was enabled to give the 65th Psalm, verses 1, 2 and 3, to my friends who called and asked after the baby.

I thank God for raising up our little Katherine from a severe spell of fever at the same hour you prayed; and many other blessings that have come to us in Zion.

I thank God that we have been permitted to see the truth as you teach it from God's Word.

I desire to do God's Will in all things, and be faithful to you in all things.

Faithfully yours in the Christ,

(MRS.) KATE E. WILHITE.

Began to Improve When Prayer was Offered.

Again therefore Jesus spake unto them, saying, I am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life.—*John 8:12.*

DUARTE, CALIFORNIA, April 6, 1903.

DEAR GENERAL OVERSEER:—I desire to give my testimony to my knowledge of God as a wonderful Helper and Healer.

I received your letter, and have also received LEAVES OF HEALING.

About the time I thought my letter would reach you I began to get better.

My wife said: "Dr. Dowie is praying for you."

I have been improving ever since.

This morning we are rejoicing in our belief in God as the Healer of spirit, soul and body.

Our eyes have been opened for some time to the apostasy of the churches of today.

We have been studying the Bible closely. The blindness is now passing away, and the True Light is appearing.

We are so glad that the Little White Dove has entered our home, and our prayer is that it may enter all homes.

May God bless you, Overseer Jane Dowie and Deacon Dowie, and keep you Till Jesus Comes.

Your brother in His Name,

CHARLES WARDALL.

Healed Through Faith.

And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.—*James 5:15.*

WINNEBAGO CITY, MINNESOTA, March 6, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to add my testimony to the many others in Zion.

During the spring of 1902, I was troubled with a lame side so that I could not sleep nights; neither could I lie on that side.

While attending Zion meetings, one of Zion's Elders prayed for me in Jesus' Name.

I was instantly healed, and have been kept well ever since, for which I praise God.

Yours in Jesus' Name, B. F. ROBINSON.

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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Three Hundred Ninety-four Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Three Hundred Ninety-four Believers have joyfully followed their Lord in the Ordinance of Believer s Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		5993	
Total Baptized outside of Headquarters.....			6634
Total Baptized in six years and three months.....			15,533
Baptized since June 14, 1903:			
Baptized in Zion City by the General Overseer.....	14		
Baptized in Zion City by Elder Clibborn.....	54		
Baptized in Zion City by Elder Excell.....	197		
Baptized in Zion City by Elder Lee.....	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Zion City by Overseer Mason.....	83		
Baptized in Zion City by Overseer Bryant.....	94		
Baptized in Zion City by Overseer Speicher.....	114		
Baptized in Zion City by Elder Fockler.....	1		
Baptized in Zion City by Elder Dinius.....	28		
Baptized in Zion City by Elder Royall.....	30		
Baptized in Chicago by Elder Hall.....	8		
Baptized in Chicago by Elder Farr.....	9		
Baptized in Chicago by Deacon Christie.....	4		
Baptized in Chicago by Overseer Mason.....	13		
Baptized in Chicago by Elder Richert.....	18	721	
Baptized in California by Elder Taylor.....		1	
Baptized in Michigan by the General Overseer.....		3	
Baptized in England by Evangelist Cantel.....		61	
Baptized in Illinois by Elder Royall.....		6	
Baptized in Ireland by Evangelist Corkey.....		2	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Kansas by Elder Reed.....		3	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Michigan by Deacon Sprecher.....		7	
Baptized in Minnesota by Elder Graves.....		2	
Baptized in Missouri by Elder Brock.....		4	
Baptized in Oregon by Elder Ernst.....		3	
Baptized in Ohio by Elder Bryant.....		11	
Baptized in Ohio by Elder Mercer.....		2	
Baptized in Pennsylvania by Elder Hammond.....		11	
Baptized in Washington by Elder Ernst.....		10	
Baptized in Wisconsin by Elder McClurkin.....		8 140	861
Total Baptized since March 14, 1897			16,394

The following-named twenty-eight believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 5, 1903, by Elder W. O. Dinius:

Blammer, John A.....Zion City, Illinois
Borsch, Mrs. Mary C.....Lafayette, Indiana
Borsch, H. F.....Zion City, Illinois
Borsch, Mrs. Hallie.....Zion City, Illinois
Claffin, Roy Cleon.....69 South street, Washington, D. C.
Frothinger, Mrs. Louisa.....Spencer, Wisconsin
Gill, Samuel.....Zion City, Illinois
Hackett, Miss Winnie Prudence.....Bloomer, Wisconsin
Harris, William.....Zion City, Illinois
Hunter, Thomas.....Zion City, Illinois
James, Samuel.....Laurium postoffice, Calumet, Michigan
Jones, Irvin.....Zion City, Illinois
Koeller, W. O.....Colvin Park, Illinois
McConnell, George Albert.....Zion City, Illinois
Murdock, John O.....Zion City, Illinois
Newton, Mrs. Annie.....High Point, Missouri
Paff Laura E.....Zion City, Illinois
Paff, Roy.....Zion City, Illinois
Page, Mrs. May.....Zion City, Illinois
Peacock, Miss Eleanor Matilda.....Zion City, Illinois
Shaffer, Earl Floyd.....Zion City, Illinois
Shaffer, Edward Weldon.....Zion City, Illinois
Shaffer, Lillie May.....Zion City, Illinois
Vetsch, Gottfried.....Zion City Illinois
Waldron, Robert.....Zion City, Illinois
Wallace, Mrs. Jane.....Zion City, Illinois
West, Mrs. Fannie Wood.....2616 Elim avenue, Zion City, Illinois
West, George Herbert.....Enoch avenue, Zion City, Illinois

The following-named thirty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 12, 1903, by Elder F. M. Royall:

Archer, Mrs. Sabena.....Zion City, Illinois
Bowman, Mrs. Annie.....Friedens, Pennsylvania
Craig, Bessie.....Zion City, Illinois
Culver, Frank.....326 Eleventh street, S. Minneapolis, Minnesota
Dulmage, Ralph.....Zion City, Illinois
Ferris, Mrs. Ella Anderson.....Zion City, Illinois
Gambee, Miss Bertha May.....Zion City, Illinois
Gamble, S. A.....Petersburg, Nebraska
Gausman, Charles Henry.....Chillicothe, Ohio
Gausman, Mrs. Lida.....Chillicothe, Ohio
Graham, Mrs. Bertha.....Zion City, Illinois
Hairrell, Miss Cora.....New Holland, Indiana
Haines, Walter James.....Zion City, Illinois
Hardinger, Hiram.....Zion City, Illinois
Jones, Estella.....Zion City, Illinois
Kohr, Michael.....Pueblo, Colorado
Krajtshy, John.....489 Milwaukee avenue, Chicago. Illinois
Makovsky, Emma.....Zion City, Illinois
Moy, Walter.....444 East Sixty-third street, Chicago, Illinois
Musser, Mrs. Estella.....Zion City, Illinois
Phinnesee, Judge Judicious.....Zion City, Illinois
Rauson, Mamie.....Zion City, Illinois
Rose, Miss Minnie.....Zion City, Illinois
Smith, Mart D. J.....Zion City, Illinois
Stahl, Miss Mary.....Elgin, Iowa
Tate, Miss Laura Isabel.....Zion City, Illinois
Turner, Miss Echo.....Zion City Illinois
Weed, Miss Gertrude.....Zion City, Illinois
Worden, Miss Ida May.....Zion City Illinois
Zwackrisson, Elin.....207 Warren avenue, Chicago, Illinois

The following-named believer was baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer J. G. Excell:

Price, Sarah Ann.....Liscomb, Iowa

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 9, 1903, by Overseer George L. Mason:

Bowen, Mrs. Nora.....3331 State street, Chicago, Illinois
Kasten, Miss Lydia.....3354 South Park avenue, Chicago, Illinois
Malcolm, Margaret.....3040 Throop street, Chicago, Illinois

The following-named believer was baptized in the South Side Tabernacle, Chicago, Illinois, Lord's Day, August 9, 1903, by Elder G. E. Farr.

Cowhick, Marion.....6432 Wentworth avenue, Chicago, Illinois

The following-named eighteen believers were baptized in the Charles river, Cambridge, Massachusetts, Lord's Day, June 14th, by Overseer W. Hamner Piper:

Allen, Miss Evelyn M.....39 prospect avenue, Waltham, Massachusetts
Barnes, C. H.....110 Oakwood avenue, Dorchester, Massachusetts
Barnes, Mrs. Frances E...110 Oakwood avenue, Dorchester, Massachusetts
Cummings, Miss Annie Belle.....Randolph, Massachusetts
Dudley, Mrs. Emma S.....Temprey Cumberland Hills, Rhode Island
Fielden, Margaret Loring....75 Washington street, Medford, Massachusetts
Goss, Miss Mary A.....30 South street, South Lawrence, Massachusetts
Henderson, Thomas.....Randolph, Massachusetts
Henderson, Mrs. Florence E. D.....Randolph, Massachusetts
McIntyre, Miss Bertie.....34 Humbolt avenue, Roxbury, Massachusetts
MacDonald, Miss Flora.....771 Tremont street, Boston, Massachusetts
Packard, Granville L.....104 Walnut street, Everett, Massachesetts
Pond, Charles F.....3 Northern avenue, Dorchester, Massachusetts
Porter, George.....Stoughton, Massachusetts
Sawyer, Mrs. Emma.....Methuen, Massachusetts
Soper, Miss Florence Ayres.....27 Blake street, Cambridge, Massachusetts
Wells, Mrs. Emma.....Andover, Massachusetts
Wilson, Mrs. Aline.....84 Village street, Boston, Massachusetts

The following-named five believers were baptized by Triune Immersion, in a lake near Jackson, Michigan, Friday afternoon, July 31, 1903, by Deacon O. L. Sprecher:

Cowherd, Christopher Blakely.....472 Williams street, Jackson, Michigan
Green, Charles Stockton.....R. F. D., No. 4, Jackson, Michigan
Green, Ernest Cyrus.....R. F. D., No. 4, Jackson, Michigan
Green, Mrs. Josephine.....R. F. D., No. 4, Jackson, Michigan
Green, Miss Mercy May.....R. F. D., No. 4, Jackson, Michigan

The following-named five believers were baptized in the Meramac River, St. Louis, Missouri, Saturday, May 30, 1903, by Elder F. L. Brock :

Hitchman, Mrs. Mary Anne.....4366 Vista avenue, St. Louis, Missouri
Linton, H. M.....5753 Theodosia avenue, St. Louis, Missouri
Linton, Mrs. Anna.....5753 Theodosia avenue, St. Louis, Missouri
Miller, Henry.....2101 Olive street, St. Louis, Missouri
Young, Miss Mabel.....8401 Reilly avenue, St. Louis, Missouri

The following-named believer was baptized in San Francisco, California, Lord's Day, August 2, 1903, by Elder W. D. Taylor:

Read, Mrs. Elizabeth.....Vernon Station, Fruitvale, California

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The following-named fifteen believers were baptized in the Caledonian road Baths, N., London, England, Lord's Day, July 26, 1903, by Evangelist H. E. Cantel:

Ayton. Edith .....Bredge House, Prittlewell, Southend, Essex, England
Brown, Mrs. Clara...8 Postoffice row, East Finchley, N., London, England
Brown, David .....8 Postoffice row, East Finchley, N., London, England
Christopher, Charles..13 Lake road, Landport, Portsmouth, Hants, England
Cooper-Herring, Miss S.,
59 Drayton Gardens, South Kensington, S.W., London, England
Haynes, Miss Bessie..Rosslands, Pinner road, Harrow, Middlesex, England
Krenkel, Carl.....4 Winchester road, Highgate, N., London, England
Krenkel, Mrs. Marie...4 Winchester road, Highgate, N., London, England
Marrell, Mrs. Harriet...25 Newlyn road, Tottenham, N., London, England
Owen, Mrs. Bertha,
52 Sydney Buildings, Brunswick road, Poplar, E., London, England
Pilley, Mary...9A St. James Mansions, Muswell Hill, N., London, England
Richardson, Mrs. Emma .21 Newlyn rd., Tottenham, N., London, England
Snowdon, Charles William.....25 Outram street, N , London, England
Snowdon, Mrs. Rebecca,
3½A Ecclesbourne road, Thornton Heath, Surrey, England
Warwick, Mrs. Harriet,
11 Woodville Grove, Stoke Newington, N., London, England

The following-named ten believers were baptized in Spokane, Washington, Lord's Day, August 2, 1903, by Elder August Ernst:

Baker, Mrs. Martha A.....167½ Pine street, Spokane, Washington
Beckett, George.....606 Spoffard avenue, Spokane, Washington
Beckett, Mrs. Sarah E.....606 Spoffard avenue, Spokane, Washington
Berg, Carl..... East 603 Carlisle avenue, Spokane, Washington
Berg, Mrs. Sarah .....East 603 Carlisle avenue, Spokane, Washington
Boyse, Arva.....0617½ Monroe street, Spokane, Washington
Boyse. Miss Sarah.....0617½ Monroe street. Spokane, Washington
Bracco, Mrs Margaret.....1203 Third avenue, Spokane, Washington
Elder Mrs Mary E.....0617½ Monroe street, Spokane, Washington
Miloradovics, Mrs. Emma.....1129 Third street, Spokane, Washington

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The following named four believers were baptized in Meramac river, St. Louis, Missouri, Saturday, July 4, 1903, by Elder Frank L. Brock:

Osman, Mrs. Amelia..... 2643 Olive street, St. Louis, Missouri
Schuplback, Mrs. Verna.....1129 South 6th street, St. Louis, Missouri
St. Clair, Miss Etta.....4550 Cottage avenue, St. Louis, Missouri
Young John .....8401 Reilly avenue, St. Louis, Missouri

The following named two believers were baptized in the Faughan river, Londonderry, Ireland, Monday, June 22, 1903, by Evangelist John Lillie Corkey:

Adair, Mrs. Annie..... 29 Hawkins street, Londonderry, Ireland
Adair, Miss Letitia Annie..... 29 Hawkins street, Londonderry, Ireland

---

The following-named two believers were baptized by Triune Immersion in the Grand river, Eaton Rapids, Michigan, Wednesday evening, July 29, 1903, by Deacon O. L. Sprecher:

Bugbee, George William.....Eaton Rapids, Michigan
McCandless, John Laurie.....Eaton Rapids, Michigan

The following-named believer was baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, August 2, 1903, by Elder Gideon Hammond:

Castell, Lydia J.....2314 North Thirtieth street, Philadelphia, Pennsylvania

---

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 2d or 3d.

The Image of God.

1. *God is a spiritual being.*—John 4:19-26.
He has no flesh and blood.
He has existence and personality.
He is touched with our needs as a father.
2. *Man is made in God's image.*—Genesis 1:26-28.
Man was first a spirit.
His habitation is the body.
His soul is its clothing.
3. *No other image can take God's place.*—Exodus 20:4-6.
The Devil says, "Worship me."
Self says, "Please me."
God alone can satisfy us.
4. *God intends us to be like Himself.*—Leviticus 20:22-27.
He says we shall be solely His.
We must not seek to be like others.
He says: "Be ye transformed," become like Himself.
5. *When the heart is kept pure we see God.*—Matthew 5:4-10.
We see Him and know Him.
We talk to Him and feel His presence.
We follow Him and obey Him.
6. *We are His offspring.*—Acts 17:29-34.
The Devil may make us ugly, but we are God's.
Our looks may belie our parentage, but we are God's.
We may not talk or act like Him, but we are God's.
7. *He will regenerate us.*—Titus 3:3-7.
The Holy Spirit will take away all uncleanness.
He will renew us to God's image.
How merciful and loving God is to never leave us!

The Lord our God is an Image-imparting God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 6th.

Christlikeness.

1. *To be like the Christ is to become like God.*—2 Corinthians 4:2-5.
The Christ is the image of God.
He makes us like Himself.
The transformation now goes on.
2. *We are called to be godly in this world.*—Titus 2:11-14.
The present world is for growth in godliness.
Salvation makes one godly.
Godliness must be lived here and now.
3. *The Christ showed us how to live godly.*—1 Peter 2:18-25.
Live as the Christ lived, and you will be godly.
Do just as He did—live unselfishly.
See how he went about doing good.
4. *We must live blind to the things of time and sense.*—1 Peter 4:1-7.
You will surely be made a gazing-stock.
You will be a wonder unto many.
You will appear very strange to some.
5. *We must conform to the image of the Christ.*—Romans 8:28-34.
We must walk as He says.
We must be looking unto Jesus.
We must live a life of faith.
6. *His life is a record of how we should daily do.*—John 13:12-17.
He was often found in God's house.
He lived much among the needy.
He was always about His Father's business.
7. *We shall more and more and soon be like Him.*—1 John 3:1-4.
We are now His children by faith.
We are heirs with Him now.
But we shall soon be faultless.
8. *The work is going on and great changes are wrought in every obedient spirit every day.*—2 Corinthians 3:12-18.
We see clearly the hope of our calling.
We press forward to a prize.
We have liberty now to grow into His likeness.

God's Holy People are a Christ-following People.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly 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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SERVICES OF THE

Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

....Every Lord's Day Afternoon at 2:30 o'clock....

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY PLAT

A beautiful new colored-plate plat is now ready at the offices of Zion Land and Investment Association. These plats show all the land thus far subdivided, consisting of 1905 acres, and including the ***New Subdivision,*** just placed on the market—a most desirable and attractive home site containing 280 acres.

This plat also shows the exact location of the most prominent buildings of the city, as well as other important details.

The residence lots in Zion City are exceptionally large and well-located. Some of them in the ***New Subdivision*** have an elevation above Lake Michigan of 120 feet, and are located a distance of two miles from the border of the lake.

Zion City lots are leased for 1100 years and every leaseholder is compelled to live up to the covenants and restrictions of the lease, which will prevent this land ever being used for any unclean or immoral purposes whatsoever, notably, the sale or use of intoxicating liquor, tobacco, disease-producing swine's flesh; or the maintenance of gambling dens, theatres, dance halls, apothecary shops, doctors' offices, oath-bound secret societies, etc.

Nearly all the lots in previous subdivisions have been disposed of, hundreds of beautiful homes having been built upon them, some costing all the way from $10,000 to $25,000 each. At least Two Million Dollars have already been expended upon the land for improvements, and all within two years.

Lots in the New Subdivision are offered at rentals ranging from $400 upwards, and a discount of ten per cent is allowed Shareholders until August 1, 1903. Allotments will then be made to those who have filed applications with this Association. Selections may be made either in person or by proxy.

We shall be pleased to mail to any honest enquirer copies of this beautiful new plat, also new edition of illustrated booklet, and other descriptive matter pertaining to our Clean, Safe and Profitable Investments.

Address all communications,

H. WORTHINGTON JUDD,
Secretary and Manager
FIELDING H. WILHITE,
Assistant Secretary

ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS

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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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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

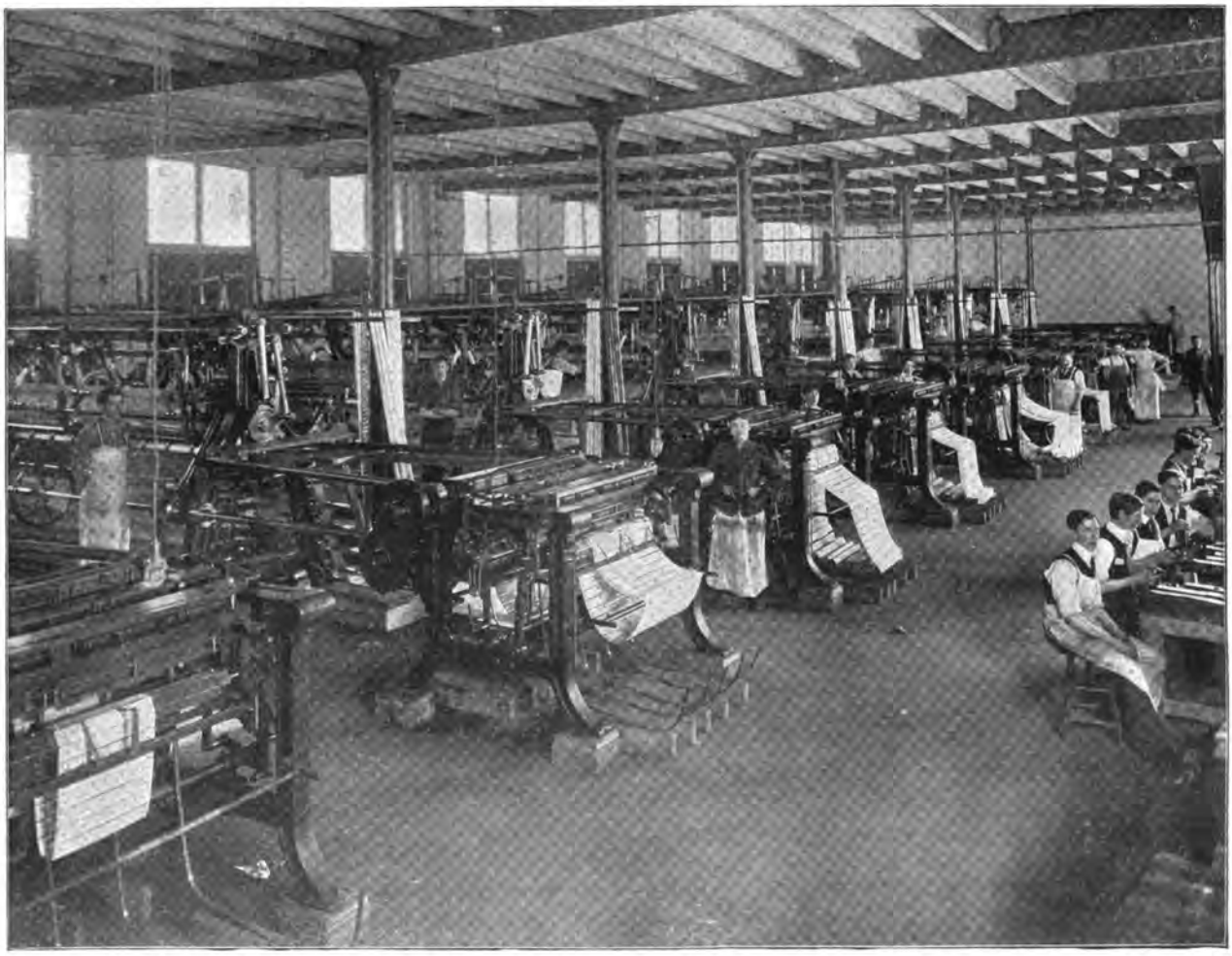
I am the Lord that healeth thee.

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.

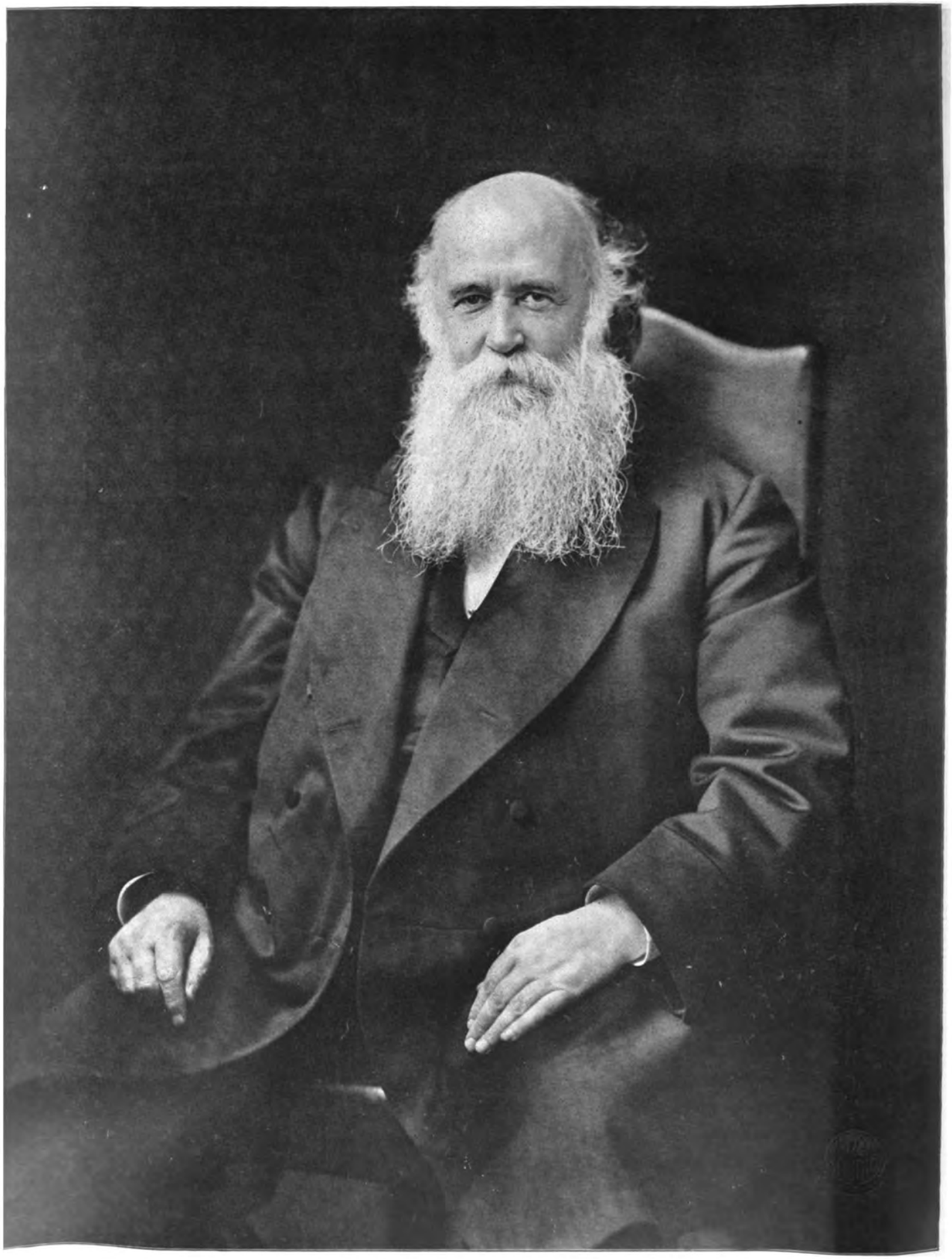
Volume XIII. No. 18. *ZION CITY, SATURDAY, AUGUST 22, 1903.* *Price Five Cents.*



GENERAL VIEW OF LEVERS LACE MACHINES IN ZION LACE INDUSTRIES FACTORY, ZION CITY, ILLINOIS.

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THE REV. JOHN ALEXANDER DOWIE.

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General Letter from the General Overseer



Shiloh House,
Zion City, Illinois,
August 22, 1903, 3 a. m.

To the Overseers, Elders, Evangelists, Deacons, Deaconesses, Zion Restorationists and Members of the Christian Catholic Church in Zion Throughout the World, and to All Lovers of God.

Beloved Brethren and Sisters in Jesus, the Christ, our Lord and Coming King:

Grace to you and peace from God the Father, and the Lord Jesus, the Christ.

The many thousands of Zion throughout the world will doubtless read with intense interest, and we trust also with prayerful consideration, the condensed reports of the Two Great Business Conferences with Zion Investors which were held in Shiloh Tabernacle on the two closing afternoons of Zion's Third Feast of Tabernacles.

They will be found on pages 559 to 573 of this issue.

In the Post-Communion Address upon pages 576 to 577 will also be found several important points connected with the business interests of Zion.

Dr. Robert Young, the Great Scottish Scholar, whose translation of the Bible is held in high esteem by Scholars in all parts of the world, has translated the Commandment in Luke 19:13: "Do business—till I come;" and the Revised Version of both the British and American translators is: "Trade ye herewith, till I come."

With the plain meaning of both these Translations we heartily agree, and we have made the Words of the Master the Keynote of our Conferences, as they are the Keynote of all Zion's Business Enterprises.

The Old Version, "Occupy Till I Come," is one that is evidently acceptable to the lazy professing Christians who bury their Lord's Treasure in the earth, and affect great horror when it is even hinted that Religion and Business may be combined.

The nominal Church for many centuries has been quite willing slothfully to occupy dull and sleepy church buildings, and to gluttonously gorge itself upon the fat of the land.

But it has not been willing to "trade" with the Treasures which God has entrusted to His people's care, although it has been willing to beg money from traders.

Zion now boldly adopts the thought in Young's Translation; and we are not ashamed to say that we obey it in the Spirit and in the Letter, and Gladly, Joyfully, and Perseveringly, and with all our Power, we "*Do business till He come.*"

That Business, as you all know, covers the Four Great Departments of Zion's operations—(1) Ecclesiastical, (2) Educational, (3) Commercial, and (4) Political.

Preserved in their rightful order and due proportion, one Department is just as sacred as another.

Along every line, Zion's Onward Movements during the last year have been remarkably successful, and the Record of that Success is far beyond our power to express in writing, or on the printed page.

In many recent issues we have given much prominence to the daily teaching of the Word of God throughout the Feast.

The present issue is very largely confined to the record of the Business Operations of Zion, success in which has enabled us to secure the site for Zion City, and to raise the money for its purchase, and then to raise the vast sums required for the establishment of great, productive Industries, of a College and four Schools, and of many of the conveniences of an up-to-date City.

The Object Lesson to the whole world which Zion City presents is one which daily attracts wider and wider interest, and visitors, literally in thousands, come to Zion City every month to endeavor to see, and hear, and understand, as far as is possible, by a transient visit.

Scores and hundreds come to visit for a longer period. A steady stream of thousands upon thousands of those who are determined to cast in their lot with us, and become permanent citizens of Zion, is steadily flowing in from all the lands.

Vast numbers of those who will read this letter are "inquiring the way to Zion, with their faces turned thitherward."

The facts which are so clearly put in the reports to which we have alluded will enable all interested to understand the present position of Zion's Business Enterprises at Headquarters.

The facts are not exaggerated by one iota; but, on the contrary, we have been compelled to keep back, in the interests of Zion, much information which would have still further convinced every reader in whose heart are the Highways of Zion, that *the Time has come to move steadily and rapidly with the great stream of Children of God which is setting in toward the City of Zion from all the world*

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When it is remembered that one-third of the entire area of the City has been taken up in lots during two years, it will be seen that the opportunities for investment under the present highly favorable conditions will soon be past.

Delay is likely to be injurious to those who fail to obey the call of God in the Command of the Lord in the Parable: "Do business till I come."

The success of all Zion's Undertakings is acknowledged by the commercial world, and this is done most heartily by those who know the facts most fully. Amongst these are the very able members of our Business Council whose addresses appear in this issue.

We make these observations in this letter because we think the Time has come to speak very earnestly and plainly to our friends who have Zion in their hearts, and who desire to help us in more rapidly extending the Kingdom of God over all the earth.

We especially appeal to every member of the Christian Catholic Church in Zion: for we are sure that the facts set forth in the pages of this issue justify us in saying to every one in Zion—"Come Out! Be Separate! Touch no longer unclean things! Trust God and Zion, which He had established for your deliverance and blessing!"

This seems to us to be the Message of these Conferences.

Let us ask our earnest people who are living in all parts of the world to consider these imperative Commands of God, and to conserve their own Interests, and to subserve the Interest of God's Kingdom, and the Restoration of All Things to God, which require the gathering of the People around the Banner of Zion, God's Standard, in these Latter Days.

He has given us grace to lift that Standard of the King of Kings up in the presence of all the Apostasies in the Church, and the Tyrannies in the State, and the Abominations in Society, which have combined to flood the world with Intemperance, Infidelity and Impurity.

It is only by the combination and exercise of all our ransomed Powers, in an orderly and concentrated manner, that Zion can ever realize the Fulness of the Promises of God in these Latter Times.

As I have shown in my Addresses at these Conferences, it would be easy for me, and it is becoming easier every day, to borrow from the World all the Silver and Gold that I could possibly employ in Zion City at a rate of interest which, on an average, would be less than one-half of that which we pay now to Zion investors.

But Zion was never established to promote the welfare of "the World that lieth in the Wicked One," so as to enable ungodly men and women to fulfil the desires of the flesh, and to serve the Devil.

I do not propose to borrow a cent from Institutions or men who would use the profits of Zion's toil to extend the Kingdom of Sin and Satan, and to quicken the pace of the Chariots of Disease and Death, which are leading multitudes to Hell.

But I do propose, and most earnestly desire, that all who are truly in Zion shall come with all their families, and with all their wealth, into Zion City, until it overflows with inhabitants, and until the vast profits which are immediately realizable by Zion's Industries, shall make it essential for Zion to hive off into the other Cities which we intend to establish at great distances North, South, East, and West of the present Zion center.

Our beloved people will, therefore, understand that we are pleading in the interests of our Lord, who "has received the Kingdom," and who will soon "return" to demand a reckoning from His servants as to how they have used the Treasures which He has committed to them.

We do not hesitate to say that it is a sin for God's people to be helping the ungodly by keeping their money in banks whose controllers are utterly opposed to all real aggressive Christianity, and many of whom are openly on the side of Evil.

We declare that it is wrong for Christians to continue in the enemy's country, "feeding swine," when they should be in their Father's home.

Therefore, in the Name of our Lord we demand that Zion will everywhere obey the Command of our Lord, and put their money into Zion City Bank if they can do no better.

But, above all, we desire our people to come in every instance where it is possible, with all that they have and are into the City of Zion itself: for while we need money to continue to extend the business operations of Zion and make them still more profitable in providing resources for the Extension of the Kingdom of God, yet it is true Christian men, women, youths, maidens and little children that we desire most of all in Zion.

Our people's Money, without their presence and their Co-operation in Zion, is far from attractive to us.

The Time has come for all Zion to leave the scoffing and ungodly associations of the Apostasies, and to concentrate in Zion City, and train up families in Purity, in Peace, and in the Power of God.

We do not counsel for a single moment the abandonment of the world: for the Redemption of each one of

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the inhabitants of which, God, in His love, gave His Son.

We desire the more rapid evangelization of the world by the Concentration of Tens of Thousands of God's people in Zion.

It must be apparent to all that only a few years more of such Prosperity as Zion is now experiencing will hasten the building of other Zion Cities in many parts of America, Europe, Asia, Africa and Australasia.

But the founding of these Cities is an impossibility until the Parent Zion City, in which we dwell, has been fully established, and until Thousands and Tens and Scores of Thousands of Zion Restorationists of all languages have been prepared and sent forth as Messengers of Zion to all Nations.

This is all possible within a very few years if our people will co-operate with us by entrusting to God and to us, as His servant, the Wealth which He has put into their hands, and which now yields so much smaller a return than it would at once yield in the City of Zion.

We look beyond all these Toils and all these Zion Cities to the Coming of the King.

Necessary preparation must be made for His Coming ere many years have passed, in the reclamation of the Holy Land from its barrenness and bondage under the tyranny and bloody oppression of the False Prophet, and the fanatical and sensual policies of the Mohammedan governments.

The Voice of Elijah the Restorer must be heard throughout the earth, witnessing against every form of evil amongst men, demanding the absolute and unconditional recognition of the Supremacy of God, and a full and entire Surrender of All Men and All Nations to Him, through His Son, Jesus, the Christ, the Savior of all men.

Believing this, we go forward in the power of the Spirit, and earnestly warn all that profess to be with us that the Master will soon come and demand an Account of all they have done with the Spiritual, Psychical, Physical and Material Treasures with which He entrusted them.

It shall not be our fault if on that great day God will say to some reader of these lines: "Thou wicked and slothful servant!"

We write these lines upon the morning of the publication of this issue, after a week of very great toil, and after having given much attention to the preparation of the Reports of the Business Conferences.

We cannot write further, for the night is far spent and the day is at hand.

But we rejoice to say, in closing, that God is preserving us in wonderful vigor, and that all things in Zion are well.

Zion is moving forward steadily on all lines without any pause or hesitation, utterly indifferent to foolish criticisms, and ever mindful of the great purposes for which Jehovah hath established her.

Earnestly desiring an interest in your prayers and a Prompt and Practical Answer to our appeal for your co-operation and help, I am,

Faithfully, Your Friend and Fellow-Servant in Jesus, the Christ, Our Lord and Coming King,



General Overseer of the Christian Catholic Church in Zion

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Correspondents.

In writing to Heaquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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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.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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Zion City, Illinois, U. S. A.

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ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZURICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, AUGUST 22, 1903.

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Or a home secured in Zion City.
Booklets and leaflets with further information sent free upon application.

DEACON DANIEL SLOAN,
Manager Zion Securities and Investments.

Zion Administration Building,
Zion City, Illinois.

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 9th or 10th.

Beware of Religious Men.

1. *Who trample on God-given duties.*—Matthew 7:1-6.
They are fierce in condemning that which does not affect them.
They are in bondage, but they offer help to others.
They are brute beasts which only devour.

2. *Who seek in some way to do you evil.*—Philippians 3:1-10.
Some people are as bad as dogs.
They growl and bark and eat.
They do not work righteousness, but evil.

3. *Who mutilate convictions and cut away the truth.*—Colossians 2:1-15.
Does the man preach Jesus only?
Does he magnify the Christ in life and death?
Has he some plan for salvation of his own worked out?

4. *Who try to show you that their way alone is right.*—Matthew 10:16-22.
Bow down to men or they will scourge you.
Their church counsels are inquisitorial.
You must join them or be a heretic.

5. *Who teach that which is contrary to sound truth.*—Matthew 16:6-12.
Conclusions of Scripture are not the truth.
Men interpret it in the light of their conscience or convenience.
How few really read and understand.

6. *Who have the form of godliness and make merchandise of it.*—Matthew 12:35-40.
Some hear and only quibble.
Some hear and get angry.
Some hear gladly and believe.

7. *Whose deeds do not come up to the teachings of God's Word.*—Matthew 7:15-20.
Some prophesy to seek their own gains.
Some act right only to satisfy their own base lusts.
What a man does always proves what he is.

8. *Who look upon what God is doing and work against it.*—Acts 13:37-41.
God must not work so as to humble them.
God must not upset their notions.
They cannot believe a God-wrought work, even if done before their eyes.

The Lord our God is a Warning God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 13th.

Divisions and Schism.

1. *The Christ prayed that His people might be united.*—John 17:14-21.
The Christ's Church is not to be divided.
He leads into a unity of faith.
She must be one in every action.

2. *We are called to oneness of spirit and to peace.*—Ephesians 4:1-6.
The Spirit of God is not divided.
The gifts of the Spirit are not given to a divided church.
Bonds of peace must keep all in the love of God.

3. *Partisan preferences show a spirit God cannot bless.*—1 Corinthians 1:3.
God does not divide the body into sects.
How prone one is to follow men.
The Lord must be supreme all the time.

4. *God-given gifts in ministry can never produce this.*—Ephesians 4:7-11.
The gifts God gives are to make saints perfect.
Preachers today want to make good Baptists or something else of people.
God's ministers are to make the body perfect.

5. *Oneness of purpose brings all to see things alike.*—Philippians 3:13-21.
All must conform to one rule.
All must be like the one Christ.
All must mind the same things.

6. *The disorderly must be warned.*—1 Thessalonians 5:11-21.
Every saint must be admonished.
Every saint must be exhorted.
Every saint must be warned if need be.

7. *The disorderly must be disciplined.*—2 Thessalonians 3:1-15.
Some would rather argue than work.
Some prefer to do mischief than to do good.
Some are busy at the Devil's business instead of God's.

8. *A united people with a united testimony wins souls to the Christ.*—1 Corinthians 1:9-18.
A church is often preached instead of the Christ.
Some preach a creed instead of the Christ.
A united church obtains Holy Spirit power.

God's People are a United People.

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ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

A CONFERENCE ON ZION'S BUSINESS INSTITUTIONS.

REPORTED BY E. W. AND E. S.

Like great, incoming waves of the sea, interest in the proceedings of Zion's Third Feast of Tabernacles swept resistlessly on, gathering force and impetus as meeting succeeded meeting and conference followed conference, until the culmination was reached in the two business conferences which marked the closing days of the Feast.

Had these occurred at the beginning of the Feast, the mind would have been unable to comprehend or to contain; but as God's grace was revealed in marvelous ways from day to day, this last crowning marvel which He hath wrought in Zion seemed not strange, but rather the perfect, fitting close to the great whole.



Shiloh Tabernacle, Zion City, Illinois, Monday Afternoon, July 20, 1903.

The service was opened by the Congregation's singing Hymn No. 62:

In the harvest field there is work to do,
For the grain is ripe, and the reapers few;
And the Master's Voice bids the workers true
Heed the call that He gives today.

CHORUS:

Labor on! labor on!
Keep the bright reward in view;
For the Master has said,
He will strength renew;
Labor on till the close of day!

Overseer Jane Dowie read from the Inspired Word of God the 19th chapter of the Gospel according to St. Luke, beginning at the 11th verse.

Prayer was offered by Overseer Speicher.

The General Overseer then delivered the following address:

INVOCATION.

Let the words spoken by us who stand here before these our beloved friends be acceptable in Thy sight, helpful to them, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer. Amen.

TEXT.

Trade ye herewith till I come.—*Luke 19:13.*

The Old Version said, "Occupy till I come," which is incorrect.

The Revised Version says: "Trade ye herewith till I come."

But the correct rendering is more emphatic still, and I agree with Dr. Robert Young who translates it,

"Do Business Till I Come."

I have called into existence Four Advisory Councils. One is Ecclesiastical, one Educational, one Business and the other Political. You see the Business Council before you today on this platform.

A Meeting of This Kind Is Merely a Conference.

It is not a meeting of stockholders, or shareholders asked to receive a report, and to pass upon it; because, as you know, the whole of the finances of Zion are administered in a totally different manner.

The money that is placed in my hands by the stockholders in Zion is an investment in my hands for twenty years, and I am glad to be able to give you a personal account at every dividend period by sending your checks for the interest I agreed to pay you.

My engagement to you is to supply you at the close of every six months with a certain dividend, and I have done so, without any delay or exception.

But I do not want merely to have you invest and receive your dividends, I want to meet you and tell you as the holder of your investments, how we are getting on.

I always have this satisfaction that, if I were to pass away at any moment, everything would be in good order, and that Zion's Business would go on upon the good, profitable, and well organized lines upon which it is now running.

The organization is so complete that my successor would simply step in, and the difference would only be a change in the signature, as far as the continuity of Zion's Business is concerned.

Zion Stocks Have Not Depreciated in Value,

but they have now, principally, reached a premium of ten per cent. There is no question but that this is a good, saleable premium price.

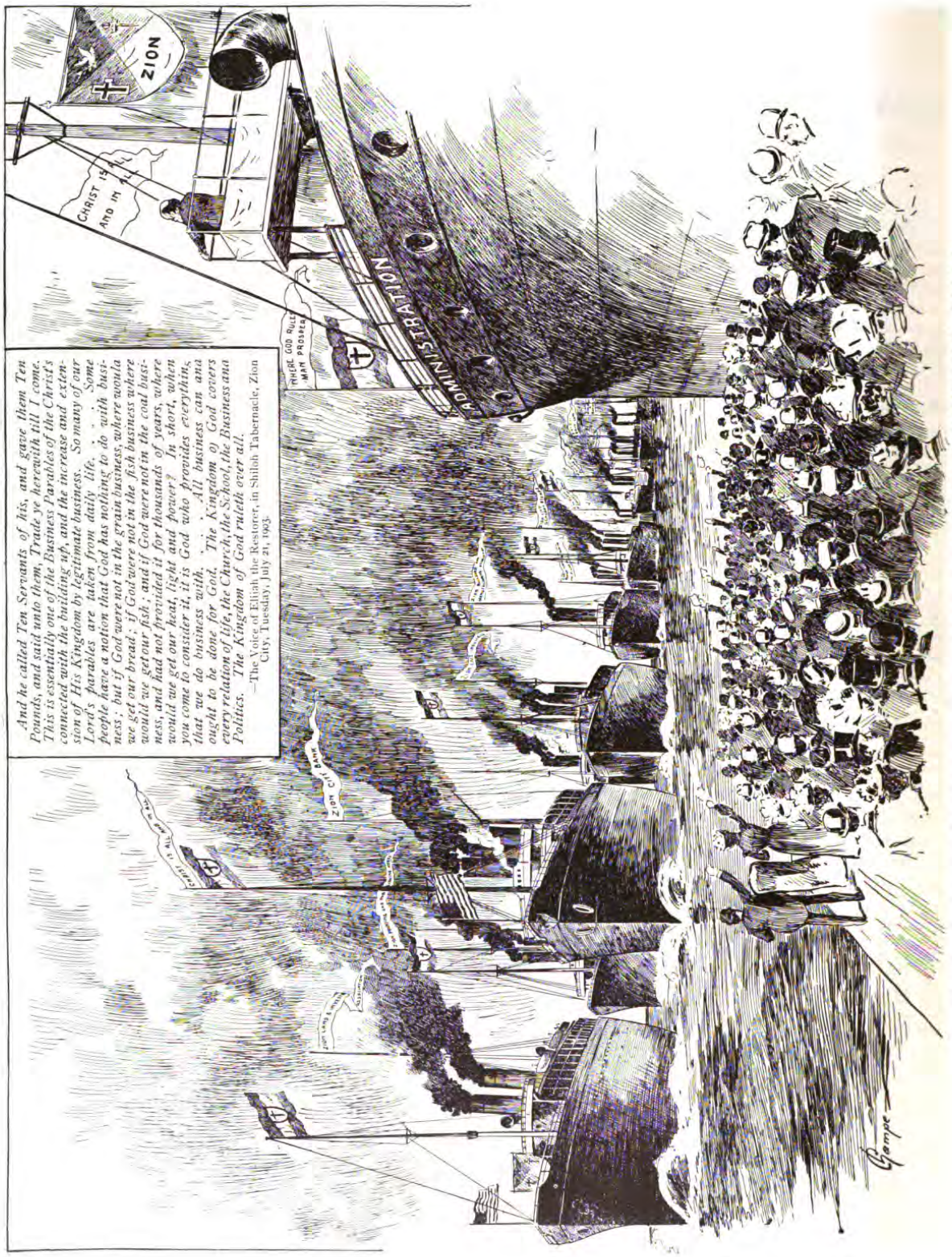
It is below the market price for a nine per cent. stock.

Some of the nine per cent. stocks are selling at one hundred forty today on the Stock Exchange.

The basis of all our stocks is the Zion Bank, and the Bank must always be very carefully guarded.

I thank God for the fact that the Bank Capital is Four Hun-

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And he called Ten Servants of his, and gave them Ten Pounds, and said unto them, Trade ye herewith till I come. This is essentially one of the Business Parables of the Christ's connected with the building up, and the increase and extension of His Kingdom by legitimate business. So many of our Lord's parables are taken from daily life. . . . Some people have a notion that God has nothing to do with business; but if God were not in the grain business, where would we get our bread; if God were not in the fish business where would we get our fish; and if God were not in the coal business, and had not provided it for thousands of years, where would we get our heat, light and power? In short, when you come to consider it, it is God who provides everythin, that we do business with. . . . All business can ana ought to be done for God. The Kingdom of God covers every relation of life, the Church, the School, the Business and Politics. The Kingdom of God ruleth over all.

—The Voice of Elijah the Restorer, in Shiloh Tabernacle, Zion City, Tuesday, July 21, 1903.

THE GENERAL OVERSEER'S ANNUAL REVIEW OF ZION'S COMMERCIAL FLEET.

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dred Fifty Thousand Dollars, but our footings are over Two Millions; which means that we have deposits of various kinds in our hands that bring the footings of our Resources up to Two Millions.

I personally possess over one-third of that stock, so you see my confidence in the Bank is very considerable.

I have the pleasure of owning One Hundred Fifty Thousand Dollars personally, of that stock.

Zion Bank is the bottom of everything: it is Zion's Financial Clearing House.

Zion Bank Must Be Kept Strong to Weather All the Storms.

The fight will always be made by the enemy upon the Bank.

The efforts of our enemies have been again and again directed to destroy or to discredit the Bank.

I, therefore, have the pleasure of standing the risk to lose more largely than any one else, because I, personally, own one-third of the stock.

I thank God for that privilege, and I desire to say that I am very much delighted with the Bank and its splendid management.

Since this Bank was established, scores of millions of dollars' worth of business has passed through it.

The capital of the Bank, however, must be increased in order to enable us to do that business easily, and to keep a large gold reserve, which is necessary, especially when I am away, in case any attack should be made upon the Bank.

I have the desire that we should never have a Gold Reserve of less than $250,000 and I, therefore, am offering to the present investors $250,000 of Bank stock, which I offer at par.

At the present moment it is a ten per cent. premium stock; that is to say, in order to get it you have to pay $110 for every $100

Zion to Take Certain Onward Strides.

But I want to effect, within the next months, by the aid of Zion, certain rapid onward strides, of which this is one.

We do not worry about the Bank, because, when days of trouble have come, instead of there being a run upon the Bank, there has been a run to the Bank by our people.

Instead of coming to withdraw their deposits, they have shown, in a most delightful manner, their confidence in myself, and in the Bank, by coming in great numbers with more money.

There have been counted on two occasions in Chicago as many as a hundred persons at a time standing in a long line, or series of long lines, waiting to make deposits within an hour or so before the Bank opened, on the mornings after there had been very severe attacks upon the Bank.

Next to the Bank, and formed at the same time, comes Zion Land and Investment Association.

Vast Work Done by Zion Land and Investment Association.

It does not need a talk upon the Land and Investment Association to tell you how successful that operation has been.

I established this Association, and through it have done all the business in connection with the land for Zion City, which cost in round figures about $1,200,000.

It might surprise you to know that at this present time, only two years from the Opening of the Gates of Zion City, we are paying money in wages to workmen and employees in the various industries, at the rate of $1,200,000 per annum, which is a sum equal to the entire cost of the land.

If that does not show you what a tremendous jump Zion has made in these two years, what will show you?

Of course, when you add to that what we are paying for lumber, building material for our various industries, machinery, and I know not what, you will not be surprised if I tell you that you will have to add many times that sum to reach the figures of the annual business of Zion in all departments.

Deacon Rodda groans when he gets orders for seventy-five tons of candy from one city, and, of course, cannot fill them because we cannot make candy on so large a scale yet; but still he turns out many tons every week. And as for Zion Lace Industries, the success of these is simply amazing.

But I shall come to these things at the proper time in these Conferences, and, meanwhile must continue to speak of the operations of Zion Land and Investment Association.

How the Value of Land Has Been Changed.

We have changed the value of a piece of land worth one million two hundred thousand dollars at first to so great an extent that if any one was to talk of it, and of all that is on it, and that is about to go on it as worth only twenty million dollars, we could very soon show him that he was wrong.

When We Began, We Bought This Land at an Average of a Little Under Two Hundred Dollars an Acre.

The most valuable part of it is the Lake Front.

Today that Lake Front is admitted to be worth thousands of dollars an acre.

I was surprised the other day to see that the United States surveys of the lake show that the deepest water on the shore of Lake Michigan is just in front of Zion City.

We can cut the channel away up into our low-lying land, and make a round basin of a thousand feet in diameter; make a good inland Harbor and bring up all our coal, lumber and other heavy things down the lake and through the canal, not taking them by rail.

We shall be able to bring vessels up into the city from Lake Michigan.

This we shall do if God permit, which will make a tremendous increase in value and a tremendous saving on all our great imports, and by-and-by will be exceedingly convenient when we send out shiploads of our manufactures.

We started leasing the land for eleven hundred years because the land is God's.

We have made it so legally.

None of us have a single iota of private ownership in it apart from the lease.

I leased you the first land, and I told you it was dirt cheap, and some of you smiled, and thought you were paying a big price for it; but that was your ignorance.

I am willing to buy it all back at the price you paid.

I will take the offer now from any man in this room who bought land in that first investment.

We Hear of Some Wonderful Things in the Increase of Land Values.

A man who paid four hundred fifty dollars for a lot was offered twenty-two hundred fifty-five dollars, I am informed, and refused it.

Many have refused three times what their lots cost.

The people who buy land now at the rate of nine thousand dollars an acre on the great boulevards, are buying it dirt cheap, and you will regret later if you have the money now and do not buy.

Next to Shiloh House we leased one piece for three thousand dollars, or at the rate of about nine thousand dollars an acre.

That is a pretty big price for land that cost us an average of two hundred dollars an acre; but we had a right to get the increment of value for Zion.

How could I build these great educational buildings, and do a hundred other things that I do, if it were not for the profits on the land?

But Zion does not profit half as much as the people who buy, because, even at the high price, so-called, that we have sold, they have profited all the way from fifty to several hundred per cent.

Present Not to Be Compared With the Near Future.

But that is nothing compared to what it will be.

At the Midway, near the World's Fair grounds, in Chicago, I saw land when it was swamp, before the World's Fair Buildings were built there, which you could buy for less than thirty dollars a foot, and now it is held for hundreds of dollars a foot.

Some time ago the corner of Midway and Stony Island was held at one thousand dollars a foot.

I know of land that sold, between that corner and Sixty-third street, for five and six hundred dollars a foot.

We cannot replace the beautiful land we have disposed of to our people, but we do rejoice that they have it, and that it has already so increased in value by the coöperation of all. But we still have, as many think, the most beautiful and valuable land in Zion City to dispose of.

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Some one said, "What is Dr. Dowie doing with such immense boulevards. What kind of crowds does he expect?"

The other day, when they saw the crowds coming up from the depot, and the crowds coming from all directions to the Tabernacle, they began to wonder whether in days to come the boulevards would be broad enough.

How beautiful they will be by-and-by; three hundred feet wide, sixty feet building line on each side, and four hundred twenty feet between the houses! Think of it!

If we do not keep a great court of about eight hundred feet wide, as we shall, all around the main Temple, it will not be large enough.

It will take all that to let the people come out from a building that will hold between forty and fifty thousand people.

If there are any men in the world to whom you investors owe gratitude it is to these men—Deacon Judd, Deacon Sloan, Deacon Wilhite and the men connected with the land department.

Of course, it is connected with the Bank, where we have men who are beyond any praise of mine, because the skill and financial acumen with which Zion's Financial Institutions have been managed, and, oftentimes, with far too small a capital, and with such an immense business, running in the aggregate into scores of millions of dollars, has never been excelled anywhere.

Zion Has Not Increased the Value of Land Just Outside Her Boundaries.

You can buy land just outside of Zion's boundaries today for a hundred dollars an acre, but what can you do with it?

Could you cut it up and sell it?

Try it.

You will fall flat.

It was tried, but Zion has her own way of going about things.

I prayed, and I told my people that if any one of them bought a single lot in that which was intended to be a damage to Zion I would have a private interview with them, and I thought that the end of that interview would be that they would either relinquish their purpose of coöperating with the ungodly or would leave Zion.

Two or three men did buy in bogus town sub-divisions.

I called them up and went into the matter.

I asked them if they knew that the parties doing this were laying out land upon which they might build piggeries, groggeries and so on.

They said that they did.

I asked if they had purchased the land, and they said, "Yes."

When I asked if they expected to get work in Zion City and thus pay for it, they said "Yes."

Then I said, "There is not one stroke of work for you in Zion City."

You should have seen the look upon the faces.

I said, "No more money comes out of Zion's funds to help you to lower the value of Zion's lands."

Every man was glad to drop his investment; but some of them returned to their former homes and died there.

We will see that if any man attempts to run a little trick upon Zion in that way, it will not pay.

I venture to prophesy that land upon Shiloh boulevard, for which persons have paid thirty dollars a foot, will be worth three hundred dollars a foot in less than ten years.

We are keeping up the price of land all over Zion City, and we will keep up the price: for I desire to get a large sum of money from the land to make improvements for the benefit of all the people. The land is cheap at the present prices.

If you think that when you go back to Mount Carmel district that you will get the land very, very cheap, you are mistaken.

Land Is Made Valuable by What Is Put on It.

For instance, what makes the land valuable at the corner of LaSalle street and Jackson boulevard, in Chicago?

It is the center of the city, and you cannot buy the land where the Board of Trade is now, at five thousand dollars a foot frontage.

Two or three miles west from that you can buy it for a hundred dollars a foot.

I venture to say that within a few years, every acre of Zion Land will be worth, on an average, from seven thousand five hundred to ten thousand dollars an acre.

It is God's Land: for, from the beginning of my planning for the purchase of a Site for this City of Zion I was determined that

The Perpetual Ownership of the Land by God Would be Legally Provided For.

The failure of God's Israel to obey God's Command in this matter was one of the causes of their losing the Land of Canaan which He gave. He had said at that time (Leviticus 25:23):

The Land shall not be sold in perpetuity;
For the Land is Mine:
For ye are strangers and sojourners with Me.

It was God's Land for God's People.

When they sold it to the Children of the Devil, they went to the Devil and were scattered to the four winds of heaven.

The only way for Zion to continue to prosper is to recognize the Eternal Principle in all future land operations that the Land acquired by Zion money is God's, and His alone, and His forever, and that nothing shall be done on that Land which is contrary to His Commandments.

Then God will bless every foot of land that Zion acquires on this Continent, and on all the Continents and on all the Islands of the Seas: for Zion must plant her Banner all over the earth on Zion lands and in Zion cities.

I thank God for the Operations in Zion Land during last year.

Let Me Say a Word or Two About the Attacks Upon Zion.

Last fall these Monetary Pirates of the Boards of Trade, especially in New York, began to fight each other over certain railways running into the South.

They tried to break each other up and in order to do so they recklessly manipulated the Money Market, and by withdrawing gold made money scarce all over the United States, at a time when money was plentiful, crops bountiful, and business profitable in all directions.

It happened that this fight began at the time when much of the money held in the East was sent to the West to buy the great crop.

Iowa sometimes takes fifty to a hundred million dollars of Eastern money, and other states take in proportion, and so there is sometimes about a billion dollars of money moving from the Eastern to the Western States.

Owing to the temporary removal of great amounts of money from one part of the country to the other, the sudden withdrawal of money from banks, and the fight of these Stock-jobbing Thieves and Piratical Filibusters in New York, everything suddenly went down, and a great National Disaster was narrowly averted, a disaster which would have involved millions of honest and industrious people in terrible troubles and in thousands of cases in absolute monetary ruin.

A bank which should have held, according to the terms of the law, three million dollars gold, suddenly found that its gold reserve had disappeared.

We were discounting all our bills when this happened, but soon found ourselves unable to realize upon properties in which as Deacon Sloan could inform you, Zion was interested to the extent of hundreds of thousands, and even millions, of dollars.

Then the vile newspapers, the Literary Pirates and Social Outlaws in Chicago, flung their Black Flag with its Death's Head and Cross Bones to the breeze, and thought that it would be a good time to fight the Commercial and Financial Institutions of Zion.

Day after day and week after week they spewed out upon us a continuous cannonade of specious misrepresentations, and we were hammered with every lie that every paper could put together. Lies countless!

But not one in Zion was troubled; and day by day our daily work in Zion City went forward quietly, without fears or agitation, and without interruption.

Thanks be to God, not one Zion depositor withdrew money.

Not only that, but, thanks be to God, at my call, tens and tens of thousands of dollars poured into Zion on short loan, and, later, a Million dollars of new capital were subscribed for Zion Stocks, the details of which I gave from week to week in my Editorial Notes in LEAVES OF HEALING. This was a matter of profound astonishment to Zion's enemies everywhere.

In the midst of our severest trials, a man of the world came up and offered us a loan of half a million dollars at four and one-half per cent.

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That was an awful temptation to me for a few moments!

The apple that Eve saw was nothing compared to that.

Before, when searching for light, I came to certain wonderful words again and again in Deuteronomy 28:1-14 which God spoke to Israel thirty-four centuries ago—

"Thou Shalt not Borrow. And Jehovah Shall Make Thee the Head and not the Tail."

I wanted Zion to be "the head, and not the tail," and I obeyed God, and waited upon Him for deliverance.

We did not borrow then, and have not borrowed yet.

They did foolish and nasty things, and we made them smart for it. But not a single judgment was given in any Court of Law against Zion.

We put these foolish merchants upon a black list, and it has been interesting to see what they have been doing to get off that black list, and to do business with us again.

Finally, after months of fighting the newspapers were compelled to record the fact that they, and all Zion's foes, had been defeated, and they came out with big head-lines:

ZION'S FINANCIAL FOUNDATIONS SOLID.

God saw us through and now we have gone on, and the population, and the building industry has grown so much, and the interests become so large, that we are again embarrassed by our prosperity and need assistance to extend our business on all lines.

I desire to talk to you briefly about the Zion Lace Industries.

No Large Investments in Zion Lace Industries Accepted Until Proved a Success.

I was determined not to call for any large capital for Zion Lace Industries until I saw beyond all question that the lace was a success commercially; that we could make it in such a manner that in design and in workmanship it would be at least equal to the best Nottingham lace of its class; and that we could produce it in such a manner, in the United States, that we would be able to make a good profit on it, and undersell the Englishman.

I think one of the best things that ever happened to us in this connection was that the wholesale houses of the city of Chicago desired to buy our lace at their price.

Now their price was an insult to us.

It would have left us no considerable margin of profit, but the wholesale houses would have eaten up all the big profits.

They thought that we could not place the lace on the market without putting it through their hands.

We soon showed them how wrong they were.

We have already put our lace in hundreds of the largest houses and cities of the United States.

We Are Able to Undersell the Englishmen by Thirty Per Cent. and Make a Good Profit.

Thank God for that.

Our lace is not only equal to, but better than the Nottingham lace. At least this is the testimony of over eight hundred first-class houses in all parts of the United States who are our customers.

We have made improvements in connection with our machinery that enable us to work our plant in a manner that is far ahead of Nottingham.

Our men are the equal of any men in Nottingham both in designing patterns and running the machines, and, thanks be to God, our young men, whom they have educated, are standing behind these machines and doing splendidly.

They tell me that they learn in a few months what it takes some Englishmen several years to learn. (Applause.)

We imported about thirty lace experts and have since educated about three hundred fifty of our own people.

In addition to the three hundred fifty that we employ in the factory, we employ two hundred outside of the factory.

I am in a position to make you this important statement, namely, that Zion Lace Industries are in the front of the race with the lace industries of their kind in the world.

Zion Lace Industries to Supply Money for Spreading the Everlasting Gospel.

I say this to show you that out of this great industry, when we have developed it and added to our facilities thousands of people and new machinery, Zion can, within a very few years, get a clean five million dollars' profit a year after paying all dividends.

Think what this vast sum would mean in the Extension of the Kingdom of God throughout the world!

I ask you if you should not endeavor to add to our capital so that we can quickly extend this industry?

We ought to have this year about a hundred new machines.

We ought to be able this year to build another factory.

I am ambitious to get money for God.

I want to build colleges and schools, and train boys and girls, youths and maidens, so that they will be skilled workers, good husbands and wives, and good fathers and mothers, and that we shall send a large number of them to preach the Everlasting Gospel, and establish Zion all over the world.

I Believe in Zion Candy.

My orders to Deacon Rodda are, that he is to be perfectly sure that no poison ever enters into his colors, and to use the best and purest.

Deacon Rodda—"We pay twenty dollars for flavor we could buy in Chicago for four dollars."

General Overseer—We use the best material; that is why Zion Candy will hold up the Banner for Purity, Originality and Workmanship.

Words to Zion Investors.

The Zion Stocks are now selling at an advance of ten per cent., or One Hundred Ten Dollars for the One Hundred Dollar shares.

I will take off that advance to Zion investors in Zion Securities for three months, from the first day of August to the first day of November.

I ask you to advise your friends, and I ask my Special Messengers to remember what I say now.

I offer you that which will be a blessing to your children's children.

Zion's prosperity is the prosperity of all in Zion, and therefore I am glad to share the profits with you, and yet have much left for the work of God in every land.

All Outside Investments of Members of Zion Should Be Disposed Of.

Some of you have outside investments—bring them in.

If you have outside lands, sell them.

The lands have reached their highest price outside, and it is about time for the change of things.

You would better be quick in realizing.

Realize on your land even if you have to lose a little.

I say to you in Zion, who have houses and lands outside: Sell them, and bring your money into Zion, so that we shall be able to use it all in the profitable extension of Zion's Industries.

The financial strength of Zion is that one man has the power.

When one institution is attacked, I can bring up all the power of the other institutions.

I have a good staff of men in all these institutions, which I do not need to tell you stands high; it is composed of men whom God has blessed.

I shall address you again at various points of this Conference, and also tomorrow afternoon.

Meanwhile I would like General Financial Manager Barnard to say a few words to you.

Deacon Charles J. Barnard, General Financial Manager of all Zion Institutions and Industries.

Deacon Barnard said: "General Overseer, Christian friends:—In the world the only object in life is the accumulation of wealth, and the gratification of selfish motives.

"Only a few years ago you could count the millionaires on the fingers of one hand. Today, if all the millionaires would list their property with the assessors, I think you would find scores of them.

"How has this wealth been accumulated?

"You will find the answer by going to the Stock Exchanges and Boards of Trade. There you will find the human wrecks from whom these men have accumulated their great wealth—men who went on the Stock Exchanges with happy wives and children, and today are broken down in health, and have weeping wives, and unfed and unkept children

"Is it any wonder that men and women everywhere are looking for some one to lead them?

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"During this, as in all times of need, God has raised up a man for the hour to lead His people out, and teach them not only the way to live but the way to invest their money.

"One of the saddest things to me before I came into Zion was to hear of men who had invested on the Stock Exchange and lost every dollar.

"Thank God that every investment made in Zion, signed by the General Overseer, is backed up by millions of dollars' worth of property.

"You cannot go anywhere else in the world and find safer and better paying investments.

"May God blesss you, and enable you to do all that you can." (Applause.)

Andrew Taylor Speaks of the Wonderful Success of Zion Lace.

We shall be glad to hear a few words from Andrew Taylor, one of Zion's lace salesmen.

Andrew Taylor said: "It is with the greatest joy that I find myself back in Zion City, after a prosperous and remarkable journey.

"Denver was the first town I struck, in my last journey, and I struck it hard. Two of the largest houses there bought our laces.

"One of them has put a large picture of Zion City in his lace curtain window, on which he will put: 'Zion City, Illinois. All these laces are made in America; support home manufactures.' (Applause.)

"I tell the merchants what some of them do not know: that they are sixty per cent. out on the goods they buy from Nottingham; and that we can undersell by thirty and forty per cent. and give them a better article.

"Some, who have only bought the cheaper grades of laces heretofore, are now able to buy from Zion a better article at a less price.

"They buy, because they cannot help themselves.

"At one hotel I was asked to hold a meeting.

"They wanted to hear of that wonderful place, Zion City.

"One dear old man in Salt Lake City, who is very near the Zion above, sat down near me where I could talk to him, and he listened to the truths of Zion with the tears coursing down his cheeks.

"Today he is paying for LEAVES OF HEALING to be sent to him, to learn more of these wonderful truths."

General Overseer—Let us now hear from Deacon Judd.

Deacon H. Worthington Judd, Secretary and Manager of Zion Land and Investment Association.

Deacon Judd said: "My Christian friends and investors, I was wondering, as I sat here listening to Brother Taylor, if it would not be advisable to have some salesman like him to go out and sell lots in Zion City and preach the Gospel.

"Most of our business, as you know, is done by correspondence, and we do our best to get in the Gospel with business.

"I am very thankful to God that I have been associated with our beloved leader all these years, and for the example that he has been to us from day to day.

"I thank God that we have seen His handiwork all the way through.

"We bought sixty-six hundred acres of land, and of that nearly one-third has been subdivided into lots and blocks, and for the most part disposed of.

"This fact shows the remarkable confidence which this people have in their leader.

"I do not believe that there is a lot in this city that will ever be valueless.

"There have already been fully two millions of dollars expended in improvements upon this land.

"I said in the beginning that this land would increase in value at least fifty per cent. inside of the first three years. It did so inside of twelve months."

General Overseer—I thank God, not only for splendid men, but for a first-class business wife. I want you to hear her words.

May God bless her.

Overseer Jane Dowie, Principal Overseer of Women's Work in Zion Throughout All the World.

Overseer Jane Dowie said: "I thank the General Overseer for the compliment he has paid me.

"If I undertake to do anything, I like to do it properly.

"I like to have things in good order in every department of work that I go into.

"When the good brother was telling about the lace sales and LEAVES OF HEALING, I thought of a little incident connected with LEAVES OF HEALING.

"One of my sisters whose home is in Adeliade, South Australia, is now visiting the British Isles, and in writing to me recently, from Edinburgh, she said: 'It seems so strange, Jeanie, to find LEAVES OF HEALING on the desk in a reading-room in a little town up in the Highlands of Scotland.'

"Then she told me about the news of Zion which she got every week from LEAVES OF HEALING.

"When we first came to this country, fifteen years ago, I looked at the dresses of the people, and wondered why it was that the children and women wore such ugly colored prints.

"In Australia we had such beautiful prints sent out from France.

"I asked some ladies why it was, and they told me that it was because they supported home industries instead of buying the things imported from Europe.

"In that you see the patriotism for the Nation and for the Government.

"I believe there are now more manufactories of that kind in this country, and they now make many very pretty things.

"I recommend all Zion ladies to wear the Zion lace, as there is nothing cooler for the hot weather.

"I say to the men who are here at the 'Feast,' do not go away from Zion City without buying a nice lace dress for your wife. (Applause.)

"These dresses wash beautifully.

"I desire to interest you in these laces.

"The money for sending out the Gospel will come from these industries.

"Then we will be able to furnish pleasant employment to many women who are not able to do heavy work, who will thus be enabled to earn their living."

General Overseer—Deacon Barnard whispered to me that that speech was worth many thousands of dollars for Zion Lace Industries.

Zion Industries Opening Up the Way for the Gospel.

We have a market in Mexico, and a great market in the South American Republics, whenever we can make Lace enough to fully supply the American market.

It may be God's means of introducing the Gospel into Mexico and the South American Republics.

It is wonderful how these industries are opening up the way for the Gospel.

As the General Overseer I am responsible to God, and to you, and I can say that I have done the best I could in all the business affairs of Zion.

My responsible managers have done the best they could, and, by the grace of God, we have learned continually how to do still better.

Give me increased capital.

Let me fill the present factory building, which covers about eight acres of floor space, with lace machinery, then these machines will turn out lace which sells readily for gold, so that Zion shall extend the Kingdom of God.

Give me more money for all these Institutions, and I will bring in a population from all parts of the world that will be a blessing to you and to me, to America and to all the world.

Astounding Possibilities for Zion.

I believe that this City of Zion, with all the capital we could put in, would very soon employ tens of thousands in these great industries.

Now, what would that mean?

That would mean many things which, although I speak them here to you, I do not think it wise to publish, on the principle that it is not wise to let your enemies, or competitors, know your plans and intentions.

There is no visible end to the possibilities of this City of Zion.

When once we get this great City still more fully established, it will be an easy thing for our industries and our educational institutions to support in this city a population of one hundred thousand persons.

Then I begin to think of a City of Zion on the shores of the Atlantic Ocean, and another on the shores of the Pacific Ocean.

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Then I will begin to think of a city down on the Gulf of Mexico.

Then the cry will arise for Zion Cities all over the world—indeed it is already heard.

I believe that within twenty years it is perfectly possible to plant ten great Zion Cities on the five great continents of the earth.

This City has been built in two years, and we will know how to do better the next time.

Then there is another thing coming up; we must get big Zion Agricultural Areas.

It takes about two thousand cows to give us milk every morning in this City.

It would pay us to have Zion Dairy Farms.

I will push Zion along in Agricultural and Mining as well as on mercantile lines.

One day I will push Zion along Shipping lines and send our messengers from Zion with our goods to the end of the earth.

Let the Zion flag float everywhere in peaceful harmony with the Flags of all Nations! (Applause.)

Hallelujah!

Let us stand and praise God.

PRAYER OF CONSECRATION.

Our God and Father, bless the financial and the commercial institutions of Zion, and all connected with its business. Give us prosperity, that we may have money, honestly and cleanly earned, to extend the Gospel to millions throughout the earth, and to bring a good population, so that they may be trained here for Thy service. Forgive us if we have erred Help us to do our work rightly and quickly. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The Conference was closed by the General Overseer's pronouncing the

BENEDICTION.

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

SECOND CONFERENCE ON ZION BUSINESS INSTITUTIONS AT ZION'S THIRD FEAST OF TABERNACLES.

REPORTED BY O. R., S. E. C., O. V. G. AND E. S.

Shiloh Tabernacle, Zion City, Illinois, Tuesday afternoon, July 21, 1903.

The service was opened by the Congregation's singing Hymn No. 2, in the Special Song Sheet.

The General Overseer then read from the Gospel according to St Luke, in the 19th chapter, beginning at the 11th verse, commenting as follows on the 13th verse:

And he called Ten Servants of his, and gave them Ten Pounds, and said unto them, Trade ye herewith till I come.

One of the Christ's Business Parables.

This is essentially one of the Business Parables of the Christ's connected with the building up, and the increase and extension of His Kingdom by legitimate business.

So many of our Lord's parables are taken from daily life: the merchant seeking goodly pearls; the two builders building a house; and here a great nobleman giving to his servants a number of pounds that they might properly invest them while he is away.

These are all Business Parables.

As you know, God is in business of every kind.

Some people have a notion that God has nothing to do with business; but if God were not in the grain business, where would we get our bread; if God were not in the fish business where would we get our fish; and if God were not in the coal business, and had not provided it for thousands of years, where would we get our heat, light and power?

In short, when you come to consider it, it is God who provides everything that we do business with, whether it is land that we till, or minerals that we mine, or any of the great gifts that He gives us.

All business can be done for God, and ought to be done for God.

The Kingdom of God Covers Every Relation of Life,

whether it is in the Church, in the School, in Business, or in Politics.

The Kingdom of God ruleth over all.

A certain nobleman went into a far country, to receive for himself a Kingdom and to return.

This is a beautiful illustration of the Christ going away into Heaven to receive for Himself a Kingdom and to return as King.

He came as Prophet, He pleads in Heaven as High Priest, and He is coming back, having received the Kingdom from God the Father, to reign as King.

The Business of His people is to do their duty and to Prepare for His Coming.

And he called Ten Servants.

The word servants, in the original, reads bond-servants; they were slaves.

If We Are Out and Out Servants of God, We Are His Bond-servants.

Many of these bond-servants of great noblemen were willing bond-servants.

They became the bond-servants by an act which in the Hebrew mode was very significant.

Their ears were pierced with awls, the earring being the symbol of bond-servitude.

Many times a free man, loving his master, would desire to be his bond-servant forever, and his ears were pierced, at his own desire.

The Apostle Paul uses that idea of the Christ Service—the Christian as a willing bond-servant, under bonds to the Christ, and willing to obey.

The trouble with some people is that they have not a spark of the spirit of obedience in them. They are disobedient, naughty, and wilful, and will not get into line, but want to do as they like and go as they please. Therefore they get into trouble with God and man.

And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom.

If we really are Christians, we should believe Jesus when He said, "I will come again."

Zion's motto for 1903 is, "Till He come"

We should believe what the prophets have said from the beginning, that the Christ would come to establish the Kingdom of God on this Earth.

Zion Is Merely Another Name for the Kingdom of God.

The Christian Catholic Church *in Zion* is the Christian Catholic Church *in the Kingdom of God*, and all who are truly God's children are, in one sense, in Zion.

This thought of having received the Kingdom is a very important one for us.

The Christ is coming back to reign. "having received the Kingdom" from His Father—not from men who have no power to make kings or kingdoms.

Men will not receive Him more readily, when He comes back the next time, than they did before.

Only His people who come back with Him will right heartily receive Him, for the foolish virgins that have been left behind, I expect, will get more foolish while He is away, and I should not wonder, therefore, if He will have to make the people do right, and take possession of every kingdom and every republic by Divine Force.

The Millennium, that period of One Thousand Years, will be a thousand years of conflict and struggle, and the greatest battle of all will be at the end of it.

He commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

That parable, therefore, indicates that when the Christ returns He will call for an account, and you will have to give Him one.

And the first came before him, saying, Lord, thy pound hath made ten pounds more.

Ten hundred per cent. profit is not often made, yet we have already done it

True Business Principles Should be Applied to Religion.

The church that depends upon outside help ought to vanish It has no right to live.

If a man could keep in business in Waukegan or some other town only by going around asking all the people to give him a

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contribution to help him to keep his shop open, you would think that it was most ridiculous.

It is still more ridiculous to think that people will go around, cap in hand, to Rockefeller, or some Standard Oil robber, asking for money to keep God Almighty's work afloat.

It is a perfect insult to God Almighty.

Zion has, at no time, asked one dollar from the world for Church or business. We have never borrowed.

Let us thank God for this, for the prosperity will come if we will do our duty.

We humbly say to our Lord, that the increase is His.

He gives the power, the talent, and the opportunity.

God Always Rewards Honest, Faithful Effort.

And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

And the second came, saying, Thy pound, Lord, hath made five pounds.

Somehow, he did not manage to make as profitable investment as the first.

The man who made ten pounds went into the best market with the best kinds of goods, and made the best profit. The second worked just as hard, perhaps even harder, but he only made five pounds instead of ten pounds; but the Lord commended him because he had done what he could.

Whether you get ten or five or two pounds, if you have done what you could with your ability or your circumstances, do not fear, the Lord will commend you.

He commended this man by saying:

Be thou also over five cities.

It is worth the while to read what that lazy impudent dog, the third one, said:

And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

Was not that impudent?

That man did nothing with his talent. Instead of putting it to the bankers and getting the accustomed interest, even, he hid it in the ground in a corner lot in some unprogressive town, full of saloons, perhaps.

The Reward of Unwise Investments.

The time has come when it does not pay for godly people to mix up with the world in business any more than they can help.

You will find that the time has come when godly people with clear heads, light hearts, healthy bodies, and saved spirits will lead the van in business as in everything else.

In two years we have a population nearly equal to a little city six miles south of us, which has been in existence about sixty years. But we have not been doing what they do.

They support thirty saloons which probably cost them about one hundred fifty thousand dollars a year; and the Devil supports a lot of thieves and ne'er-do-wells who hang around these saloons.

If the thirty saloons cost one hundred fifty thousand dollars in a year, and you take into account the time and health lost, and the cost of crime, and various other drug store accessories, etc , you can add at least fifty thousand dollars more, making two hundred thousand dollars which our neighbors lose in this way each year—*the interest at five per cent. on four million dollars.*

In Zion we do not propose to pay interest on four million dollars to the Devil

We save all that, and more, so we are that much ahead of our neighbors every year in money value, besides the saving, healing, cleansing, keeping, comforting, and joy-imparting power which we continually receive from God.

The Master said to this lazy servant:

Out of thine own mouth will I judge thee, thou wicked servant. Thou knowest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank?

If he had put his money in Zion City Bank, would he not have had more than the pound?

Our Bank Stock, at One Hundred Dollars per share, returns nine per cent. per annum, and is now selling at One Hundred Ten Dollars.

If we went into the world to sell it, we would probably get one hundred thirty, but we do not do that.

It stands, however, at a premium of ten per cent., among ourselves. If he had invested in Zion Lace Stock, by-and-by he would have been paid twelve per cent., sharing our profits to that extent.



VIEW OF PORTION OF ZION CITY, ILLINOIS.

Looking Southeast from Tower of Elijah Hospice, and Showing Zion Lace Industries Factory Building at Upper Left Hand Corner.

Any Christian man in Zion who is not using his talent, but leaving his money in hog farms, or cabbage gardens, where he can only get six or eight per cent.—and the majority do not get more than five—is wicked, when God has established Zion, and is making it so successful and prosperous.

We Do not Need to Boom Zion City. It Booms Itself.

Why is it that in two years all this has been wrought?

Because we did not imitate the last of these three servants; we imitated the first. Zion uses, and does not bury, God's talents.

Wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds

And they said unto him, Lord, he hath ten pounds.

I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him

He says that the man who can use talents and increase them is the man to whom he shall give more of these talents.

I love to see Zion laces.

The man who does not love pretty things is very foolish and is much to be pitied: for God revels in the beautiful, and the pure, and the good

Lace Approved in Scripture as an Ornament.

The High Priest wore it all around his beautiful garments.

All Israelites wore lace, a ribband of blue at the fringe of

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their dress, by the command of God, nearly always, a kind of knitted blue silk lace.

It is a great blessing to have the approval of God on our industry.

The Scripture tells also how the King's daughter "shall be led unto the King in broidered work," that is, a kind of lace.

I should like to see all Zion women and maidens wear some Zion lace

The servant of God that wins most will get more.

The man who shows a capacity for using money wisely will get money: for God and men will entrust him with it.

I Should Have no Difficulty in Getting all the Money I Needed from the World.

Deacon Wilhite here, came to me a while ago and said, "There is a man downstairs wanting you to take half a million dollars."

He offered it at far less per cent. than I give you; but I would not take it, because I want Zion to get a large interest from Zion's earnings.

I am not anxious for people to get four and one-half per cent. interest and then take it away to Europe, and spend it in beer and skittles in Paris or somewhere else.

No! We desire to keep it here, and to have the people who get it live in Zion City.

Unto every one that hath shall be given.

If we have a man in any of our businesses in Zion, who improves his opportunity, and doubles the business, even although he is already getting a large salary, we give him a larger one

He is worth it; and it never paid, and never will, to pay a man less than his value, when a business is paying well.

Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

Howbeit these mine enemies, which would not that I should reign over them, bring hither and slay them before me.

Those are hard measures

He cast out into the outer darkness the slothful, lazy, and impudent servant, and rewarded the servants that had done well.

This is a wonderful parable.

Do not forget where this is found; read it again and think over it.

It is one of the great Business Parables concerning the Kingdom of God.

"The Christ never intended these parables to apply to earthiy business," some may say.

Do You Think That The Christ Was not in Business?

The Christ was in business from boyhood until He was about thirty years old.

How do you think He got His living?

He was a carpenter; and I will maintain that He was a good one, and did good work.

Joseph was a carpenter

Peter was a fisherman, when he was an apostle; and Paul was a tent-maker, and worked with his hands as a tent-maker while he was preaching the Gospel.

One of the blunders that some people make is to believe that to be servants of God you must merely go about doing nothing except wag your tongue.

You would better use your hands and do something.

I am glad to see you all so prosperous.

I desire you to be good, common-sense Christians, and to understand that the Zion of God covers the whole realm of life.

I am so glad that there is one little green spot upon God's earth where we can serve Him earnestly and lovingly and work for others, sending out Zion Messengers to work for others throughout all the world, and at the same time establish good, strong industries, which are productive.

This afternoon I am offering to my own people Two Million Dollars' worth of Zion Stocks at par, taking off the ten per cent. advance at which we have been recently selling them.

I desire you Zion Investors to take enough stock to give us, within three months, One Million Dollars with which to extend Zion Lace Industries.

Zion Lace in the Lead.

We stand at the head of the Lace trade of that kind in America, and, possibly, in the world.

Our principal New York agent is here; but his assistant has just sent in an order for Six Thousand Pairs of Lace Curtains from one house.

Just think of it!

We are carrying all before us on these lines, and only need more capital immediately to secure large returns for Zion.

New Bank Stock, Building and Manufacturing Stock, and Sugar and Confection Stock Will Be Issued to the Extent of One Million Dollars.

We are increasing the Bank Stock by two hundred thousand dollars; and we will increase the Building and Manufacturing Association stock by half a million dollars.

We have over a million dollars in contracts now, in the hands of Zion Building and Manufacturing Association.

Then we will put in two hundred fifty thousand dollars for Deacon Rodda to build the factory where they make the finest kind of candy in the world, in the Zion Sugar and Confection Association.

That is what he says, and that is what the people from all parts of the country say.

He had an order the other day for seventy-five tons of candy from one city, but we could not fill it.

Deacon Rodda—"They wanted us to fill the order but we could not. Several inquiries have come in since that time.

"Our candy is the very best, we are told by bright candy men from all over the world. It will be sold everywhere."

General Overseer—Let us thank God that already it has been proved that whatsoever we do for Him in Zion prospers, so that an enthusiastic Irish friend, outside of Zion, said to me the other day, "Zion City bates the wurruld!" I said: "True; but it does more, my friend." "What more?" he inquired. I replied: "It beats the World; and also the Flesh, and also the Devil!"

Prayer was then offered by Deacon Sloan, after which the Congregation joined in chanting the Disciples' Prayer.

General Overseer—The meeting yesterday was one for investors only; but today we have thrown the meeting open to all members of the Christian Catholic Church in Zion, even if some are not investors. We have also a few outside Christian friends who asked for permission to be present.

I should like to have a few words from Deacon Peckham, Cashier of Zion City Bank, who is a prudent, brave, wise and skilful banker

Deacon W. S. Peckham, Cashier of Zion City Bank.

Deacon Peckham said: "Beloved General Overseer, and brothers and sisters in the Christ:—Many of your faces are familiar to me, but more of your signatures are familiar.

"It has been a great joy to me to serve you as Cashier of Zion City Bank, and to serve Zion and our General Overseer.

"Zion City Bank was founded just about four years ago, and at that time had only one employee, Deacon Barnard, who handled the business for a short time alone.

"Now we have nineteen employees on the pay-roll of Zion City Bank

"We have passed from the One Hundred Thousand Dollar mark to over Two Million Dollars, and God has richly blessed us.

"That is a wonderful growth in four years!

"Zion has been a great blessing, as the General Overseer has shown you, in helping people to save.

"Zion has saved by putting aside the fleshly and worldly things.

"The growth of Zion City Bank seems all the more wonderful when you remember that the growth has been made against the most bitter opposition and persecution.

"We have had conditions to meet that no other bank has ever had; but God gave us the wisdom to meet the conditions as they have come.

"God has founded Zion City Bank, just as much as He has founded Zion.

"It is just as necessary that there should be a bank as that there should be any other department in Zion; I might say more necessary, for all the business of Zion is transacted through Zion City Bank, and it is the great clearing-house of Zion.

"In one way or another you are all interested in Zion City Bank.

"It is a great power and strength to Zion, and the more you back it up, the greater will be its financial strength.

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"May God continue to give us those who are faithful and loyal in all the departments of Zion!

"I cannot but endorse the words spoken by the General Overseer at the beginning of this Conference.

"We shall need large resources, if not in capital then in deposits.

"Remember that there is not a dollar which you invest in Zion City Bank which will not be used by the General Overseer for the work of God and for the Extension of the Kingdom of God.

'No matter where it is used in Zion it will be for the Extension of the Kingdom of God.

"May we all realize the importance of backing up every institution of Zion, and especially Zion's Bank, for I believe I am not selfish when I say that it is the greatest of all the institutions of Zion.

"It is the most vital point, and must be protected above every other institution.

"The establishing of Zion City Bank was necessary in order to care for the great and varied financial interests of Zion.

"But I am quite sure that the General Overseer established Zion City Bank for the protection of his own dear people, many of whom had lost their all in worldly banks.

"The confidence of Zion people in their General Overseer is so great, that a 'run' could not be precipitated by any effort of a malicious press, or a prejudiced State Legislature. Zion City Bank is impregnable.

"We are prepared to do business in every branch of Banking.

"The daily business of Zion City Bank touches many lands, for we not only control the entire banking business of Zion City, but of many—it should be all—Zion people throughout the world.

"Indeed, the depositors in Zion City Bank, who live outside of the City of Zion, are many more in number than the resident customers: thus Zion City Bank is international in the character of its business.

"It is destined to be the greatest Bank in the United States and also the greatest Bank in the World; for, while other Banks have foreign connections in the Banking System, Zion City Bank not only has these large connections, but has depositors and shareholders who work for its interests on every continent.

"Our banking facilities are equal to those of any great bank.

"Our drafts on New York or Chicago are good anywhere in the United States or Canada; and we issue drafts payable in every important city and town throughout the world.

"There is no valid excuse which any Zion member can reasonably offer to God or our General Overseer for failing to do business with and through Zion City Bank.

"We have Safety Boxes for valuable papers, which are rented at the exceedingly low rental of two and three dollars a year. A private booth is also at the disposal of all renters of boxes.

"I have the assurance that God will use the Great Financial Institutions of Zion in a World-wide Work.

"We must catch that vision of Zion, and then we will lose our selfishness and littleness, and be ready to come into the great body.

"I realize that God has a great place for Zion City Bank in this Kingdom which He is establishing, and that you, as members of the Christian Catholic Church in Zion, must have a part in it.

"We have over Six Thousand Depositors in Zion City Bank.

"But there should be at least sixty thousand depositors; and if every member of Zion realizes the importance of being a helper and of supporting the institutions of Zion, we will have sixty thousand depositors within the next five years.

"May God grant it!"

General Overseer—I will say to you that you cannot do better than take at least a portion of your investments in the Two Hundred Fifty Thousand Dollars of Zion City Bank Stock which I now offer at par—One Hundred Dollars per share.

I know the condition of the Bank every Saturday night, and the condition of the forty-two Departments of Zion every Friday night.

I could tell you just how much we have taken in, and how much we have paid out every week, if that were necessary or desirable.

I should like to have Deacon Arthur Stevenson tell you the facts concerning Zion Lace Industries, and whether it will be right and wise to invest your capital to extend that factory down to the Lake Front.

Deacon Arthur Stevenson, General Manager of Zion Lace Industries.

Deacon Arthur Stevenson, said: "I always like to remind myself, dear General Overseer, and Christian friends, of my first motive in coming to Zion City; the dominant thought was to serve God.

"If ever I am tempted to look at the commercial side too much, I always ask God to bring me back to the spiritual, for I think that the real success of Zion begins there.

"We understood the situation when we came here.

"We knew that America was the finest and best market in the world for lace, and there were positively no competitors worth speaking of.

"You know the results as well as I do.

"I do not know any better chance in the world than we have in the Zion Lace Industries as regards trade.

"We have taken over eleven hundred orders, which are spread over eight hundred houses of the best merchants in America; and we have only whetted their appetite.

"They are after us all the time for the lace.

"If we could fill the factory this afternoon with machines, we could make millions of dollars' worth of lace, which could all be sold this fall and in the spring without any difficulty.

"We can make the lace.

"The people like it and want it.

"It is our chance to seize the opportunity.

"We can train the Zion people and fill the factory without engaging any more expert help so that we will add increase to our profits.

"I have compiled eleven pages of commendations, from outside merchants who have seen the goods, and I think that it is only fair that some one else should speak of the results of our work."

Deacon Arthur Stevenson then read the following extracts from letters of commendation on Zion lace:

It gives me much pleasure to say that they compare most favorably with goods that come from both England and France, and I find that it is only a matter of time when you will outstrip them in the manufacture of laces.

Wishing you unbounded success, I am,

Yours truly,

Laces just marked off. Am very much pleased with them.

Received goods yesterday, which were very satisfactory in values and styles.

Our attention has been called to your laces by ——, and would like to have you send us at once a line of them.

Your samples sent us on January 15th at hand, and although we have already bought our entire spring line, we could not turn down such nice work without injury to our business. Will you please give us the exclusive sale of Zion lace in ——, as long as we give it first place in our lace department?

The writer has but recently come from ——, and has been deeply interested in the outcome of your lace industry, and was pleased with your samples, and feel that you have a hard problem nicely solved.

Mr. —— of this city called our attention to your institution and spoke very highly of it. Would like to have you submit samples.

We had Mr. ——, representative of a large lace house here, who formerly sold our laces to us; he said he could not compete with your laces, and packed his grip and left. So much for your laces and prices.

We thank you for your prompt shipment and desire to say the laces are beautiful indeed. We are more than pleased with them, as they run so even and are so well woven. We expect to handle nothing else but your laces.

We are overrun with salesmen showing laces, but will not buy until we see your line. Please keep us informed on the new things you make.

Received your samples, and they are very fine.

We were very much surprised at the fine quality of lace that you are making and have made selections

I am very much pleased with the laces and will send you more orders.

We are interesting the people with your laces and their praise is the highest in favor of the beauty and design, and we pray that you may prosper in your work.

We hope that you will not place your laces in other houses in this city, and we will increase our orders.

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Zion laces are growing in popularity with the women of this city.

Please do not make any move towards placing your laces with other parties n this city until you see me again.

"I am an old merchant of twenty years' experience, and you can say for me hat your laces are the best values by fifty per cent. that I have ever seen.

If you have a representative in this territory we would be very glad to have him call on us, as we understand from —— that you have an elegant ine at the right prices.

Glad to know that the American industry has met with such a big success.

We are well satisfied with the way goods have sold, and would like first consideration on all new goods that you may produce.

I would like exclusive control of your lace in my town.

We are so pleased with your laces; the best we have ever seen.

We will say that your laces are the best values for the money that we have ever bought, and will continue to handle same.

We are much pleased with the goods, and believe they will meet with ready sale. We have been in the business for thirty years, and think that these goods are the best for the money that we have ever seen.

The assortment is very exquisite.

Your laces meet with fine sales with us. Will need more soon. Please send finest patterns you have.

When in —— a few days ago, I saw laces of your manufacture. They seem to be skilfully executed and of importance to the general dry-goods trade.

I am connected with one of the largest imported lace houses in —— and represent their line from —— to ——, calling on all the large merchants. I am inclined to believe that I am in a position to dispose of your entire production right here in ——. The present position I now fill I can hold for life, but believe there is a wider field for your goods.

Laces are moving nicely; every one says they are the best they ever saw for the money.

Deacon Stevenson then continued:

"In the Spring, we had an avalanche of orders that completely swamped us.

"January is the best month of the year for taking orders for Spring, and our travelers had not been on the road two weeks when I had to call them in, for we had orders in, sufficient to keep us going into the summer.

"Later, owing to the difficulties in finishing the lace quickly with our inexperienced help, we got behind.

"We thought it best at that time to tell our customers in order that we might not leave them in the lurch.

"I, therefore, drew up a circular in which I said:

Gentlemen:—There are still a few numbers due on your order for laces. The season is now so far advanced that we would like an expression from you as to whether you desire us to complete your order or cancel what is still due.

We regret exceedingly the necessity for this step this on our first transaction with you, but conditions have obtained which we could not anticipate and which we were entirely unprepared to meet.

Offering our product October 1st last to a trade already supplied by imported goods, our immense stock disappeared with a rapidity beyond our most sanguine expectations. Our machines have been and are running sixteen hours a day, and still our production is inadequate to supply the demand.

We never dreamed of such a reception, and, not having made seasonable provision for same, we have inconvenienced some of our patrons by inability on our part to forward goods promptly on dates specified, for which we are very sorry.

This phenomenal success, however, and the many commendations we have received from our customers are very gratifying to us and prove that our laces are superior to the general lines.

We are bending all our energies in installing new machinery and increasing our facilities, and in the near future we shall be able to increase our output very materially and be in a position to give prompt service to those ordering our product.

An early reply as to balance of order being sent will greatly oblige.

Yours respectfully, ZION LACE INDUSTRIES.

"Many gratifying replies to that circular, in which were some of the commendations read, prove that we had won our trade; and all we have to do is to get the machinery and keep on making more lace."

General Overseer—All must admit that

Zion Lace Industries Is an Actual Business Success of the Most Phenomenal Character.

Forty-six lace machines could be operated successfully now. In a short time we will be able to use a hundred.

One of the best indications we have of the success of our business is the eagerness of the commission men to get in and sell the lace for us.

They are shrewd business men and know it is the best article of its kind in America. That has now been proved beyond a doubt.

Sell your farms and properties outside and put your money into this.

It is better than gold mines.

Deacon Harry Stevenson, our Assistant General Manager, will now speak to you further, concerning this remarkable Industry.

Deacon Harry Stevenson, Assistant Manager of Zion Lace Industries.

Deacon Harry Stevenson said: "Dear General Overseer and Christian Friends:—The conditions that have obtained in the establishing of Zion Lace Industries have been wonderful.

"The success we have had in setting up the machinery; the minimum number of accidents we have had, etc., is altogether wonderful.

"Directly the lace was put upon the market we had an avalanche of orders, as my brother has stated.

"We had been steadily making lace for about eighteen months, and piling it up in stacks, until we had great piles of lace six or seven feet high.

"Then four or five of our travelers went out, and in about eight weeks they had sold the entire stock.

"We need more machines."

General Overseer—Will the foreman please stand? (Mr. Turton, the foreman, rises.)

Are you the foreman?

Mr. Turton—"Yes, sir."

General Overseer—Do you think that if I could give you fifty machines tomorrow, costing at least seventy-five hundred dollars each, that you could use them at once?

Mr. Turton—"We could use two hundred machines right away. What I mean to say is, we could sell the lace right away, as we have the hands to operate the machines."

General Overseer—How do you like our American boys?

Mr. Turton—"Splendidly."

General Overseer—Hallelujah. (Applause.)

Deacon Stevenson—"It seems useless for me to say much more.

"We are now making a finer quality of lace than we have hitherto put on the market.

"God has given us the skill, and I know from experience that we can make the finest lace ever made on Lever Machines.

"If I had a million dollars I would not hesitate a moment to put it in this Lace business.

"I think that it is the finest investment in the world.

"I would urge you as Zion people and as Christians, to push this work so that the world may be converted to God."

Rev. Jane Dowie, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World.

Overseer Dowie said: "I spoke yesterday about your encouraging home industries. You ought to encourage our home industries.

"I should like to see more of our ladies wearing these lace dresses, lace pieces about their necks, and all kinds of lace goods.

"They have been crying out that they cannot supply the demand; but they say that demand creates the supply, and if we have a great demand, we will be able, I have no doubt, to carry out the orders in the course of time.

"Use your own style and skill, and select the colors becoming to you, and out of the same piece of lace we could have a large number of different dresses, every one arranging it according to her taste.

"Zion lace washes well if you are careful in washing it; and, indeed, it looks just as well after it has been laundried as before.

"Many of the laces which we buy, if put in the washtub, would be spoiled. That would mean only one wearing of a dress, and that would be too expensive.

"Zion lace curtains are also very beautiful. We all admire them.

"They are stronger and more durable than most of the curtains made for the same price.

"When you see them hanging in the windows of the houses as you pass by, your eyes are irresistibly attracted to them.

"They look solid and firm, not flimsy.

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"I recommend the Zion Lace Curtains as well as the Zion Lace Dresses and the lace trimmings.

"What is nicer or better than these little trimmings for underwear?

"I remember that during the World's Fair there was a noble lady who came over from England and lived in the Irish quarters at the World' Fair.

'What did she do that for?

"Because she was introducing Irish point lace to the people She wore a beautiful dress flounced with beautiful frills, made of the Irish point lace.

'That lady was very much beloved in Ireland—Lady Aberdeen.

"She was the wife of the Viceroy of Ireland.

"For a time the Irish point lace had gone out of use, and the Irish women who had made their living for many generations at this work had lost their employment.

"She had made it her business to keep agitating its use.

"She had parties at her home and invited the ladies there from all parts. but told them that they must come to these assemblies wearing the Irish point lace.

"In this way she encouraged the industry, and was able to keep many hundreds and thousands of families from starvation.

"We thought it an honorable thing for her to do.

"It was a part of women's work, was it not?

Audience—"Yes."

Overseer Dowie—"In introducing Zion Lace, we feel that you are doing a womanly work for our women as well as our men, who are engaged in manufacturing, because we employ so many women in various departments of the work.

"Thus men and women combine together to do God's work and help one another.

"In all Zion's undertakings we want to work in unity, and in love toward one another.

"May God bless you."

General Overseer—I have applied to Zion investors for a quarter of a million dollars for Zion City Bank; a million for Zion Lace Industries; and now I shall apply for a quarter of a million for Zion Sugar and Confection Association.

I shall ask Deacon Rodda to speak to you briefly.

Deacon Roscoe E. Rodda, Manager Zion Sugar and Confection Association.

Deacon Rodda said: "It seems that I, even I, am the only one left to defend the candy.

"The General Overseer has helped me some.

"I think that Zion Securities and Zion Investments are the best in the world.

"The lace people have almost converted me to the lace business; I feel almost like making application for stock in the Lace Industries.

"But notwithstanding all that has been said for the lace, there is a good deal in candy, too.

"One year ago this month, my dear associate, Deacon Cook, and I pitched our little tent opposite the Hospice, and started with a little kettle, furnace and slab.

"We made some good candy.

"Today we are occupying nineteen thousand square feet, and are employing sixty-five to seventy hands.

"Yesterday I applied to Deacon Patterson for ten more bright girls.

"Orders are coming, as with lace, faster than we can take care of.

"We could employ two hundred seventy people, if we had the machinery and room to put them in.

"God is blessing the candy business.

"Notwithstanding all that has been said about the lace, you may be surprised to hear that there is more profit in candy than in lace, and more money, compared to the amount of capital invested, than in the lace.

"It is no trick to sell lace when you can go out and offer a man thirty dollars on every hundred you sell.

"You people are entitled to no credit for selling lace, for you have the best thing in the world.

"We have two hundred competitors in our industry, and yet we are in the lead on quality.

"People are waiting for the goods everywhere.

"I had charge of a factory before I came into Zion that had a capital of one hundred thousand dollars; and when I hear these people talking millions it almost makes my hair curl.

'When the General Overseer says he is going to get two hundred and fifty thousand dollars for us I feel up in the sky.

"We will show the world something in Zion, with the Lord's help, if they will let us have that two hundred fifty and thousand dollars."

General Overseer—Tell them that they are to give us the money.

Deacon Rodda—"Certainly! It is to come from them.

"We want to sweeten the world with something pure, sweet and good.

"I want a surplus in Zion City Bank, so that we can go to Deacon Barnard, and say, 'Now is the time to buy sugar and I want to buy three thousand or four thousand barrels.'

"With that one hundred thousand dollars capital stock and seventy-five thousand dollars surplus in the factory I had charge of, we had a business of considerable over six hundred thousand dollars, and we paid our officers salaries amounting to twenty-nine thousand five hundred dollars.

"We declared a dividend of twenty-five per cent. and added fifteen per cent. to the surplus fund, making sixty-nine thousand five hundred dollars on a capital stock of one hundred thousand dollars.

"We had engines and boilers in that plant; and we paid the engineer a high salary.

"We had to buy six or seven tons of coal a day, all of which we save in Zion City.

"We get our power, light and heat from the Central Power Station at ten per cent. above cost.

"We had four or five large teams to haul sugar and manufactured articles all over the large city; we do not have that here.

"We shall have a side-track, which will bring our raw material from the refinery in New York to our very door We shall save all cartage both ways.

"We do not have these high-salaried officers to pay.

"We can declare a far bigger dividend than they can. We can make better candy with purer ingredients.

"We have something good, and I want you to invest your money in Zion Sugar and Confection Association.

"If you will give me the two hundred fifty thousand dollars, we can build the finest factory west of New York City, equipping it with the most modern machinery in the world today, and do a business of a million dollars a year, with a very large profit.

"We need factories here, built for God, to give employment.

"If you could only hear the tales of the women who come down there, pleading, 'Can you not give me work? I want to come to Zion City. I want to send my son, or I want to send my daughter here.'

"We are paying better wages here than are paid in the world.

"I could tell you something, if I had the time, about the difference between what we are paying and what the world is paying.

"We have no labor unions and nothing of that kind Our help are happy and contented.

"We have the best workmen in the world. One of our men, before coming into Zion went to New York City, into the largest, finest and most popular house in the United States, and they paid him five hundred dollars for two weeks' service, just to teach their men how to make one line of candy.

"The next largest house in New York paid six hundred dollars in the same time to that man, just to teach them how to make one line of candy."

General Overseer—This is the man standing here. (Indicating Deacon Rodda.)

Deacon Rodda—"If it is worth that to New York it is worth it to Zion.

"I was looking for the largest salary, and I was out for the money, and I got it.

"I reached the highest notch, through my mother's prayers, and my own.

"My health was gone, and my money was gone, when a man in New York wrote to me saying: 'We have heard that you are sick, and have given up the candy business. We want you to come to New York and teach us how to make candy. We will give you six hundred dollars for two weeks' service.'

"I went, and made another five hundred dollars while I was there.

"When I came back I got my position in Cincinnati through the General Overseer's prayers.

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"They offered me stock in that concern, which was worth two hundred fifty dollars a share, to keep me there, but I had to go to the President and say, 'No, I promised the General Overseer of the Christian Catholic Church in Zion that when he called me I would go.'

"I came, and I have learned more about business in Zion City in one year than I ever knew before.

"I was a good factory superintendent, and my services were in demand, but I have learned more about business in this one year through the General Overseer than I ever knew before.

"I am so happy, too, that I am here in Zion City, and that I am at the head of the candy business, with my worthy assistant, Deacon Cook. God bless that man!

"I should like to read some of the letters I have received, but I have not come with a quantity of ammunition, as my brother, Deacon Stevenson.

"However, we have received very complimentary letters from some of the finest and best salesmen in the United States.

"One said, 'You are destined to have the largest candy factory in the world. I will resign my position; give me the East, that is all I want'

"We are receiving them from the West in the same way.

"If we had the money and the machinery we could put out a number of salesmen.

"Will you not give us the money now?

"If you are in Zion your money should be in Zion.

"I brought my family here and said to the General Overseer, 'Here I am with my family; all I ask is a living and that my children are supported and educated.'

"Have you the same spirit?

"Do you enjoy living on your farms, or at some little business, pegging away at it, trying to make a living?

"You will find employment in Zion if you come in the right spirit.

"Bring your money and your children here, educate them here, and make money on the money you have out there on the farm.

"We want more money, and you must give it to us.

"Your money must be in Zion, or else you are not in Zion.

"You must be in Zion with your money; then we will have the finest, most complete candy factory in the world." (Applause.)

General Overseer—I have a request from a man whom I love in the Lord, who says that he desires to tell you what his experience has been as an investor in Zion—Elder Peter Ropp.

Superiority of Zion Stocks Over Illinois Land as Investments.

Elder Peter Ropp said: "I thank God for Zion and that my wife and I and most of my family are in Zion Let us have our hearts in Zion.

"I could hardly keep quiet when they were talking about these industries.

"I owned a great many acres of land, and I sold every foot of it through faith and prayer.

"I did it for God and to help Zion.

"I say to every farmer here: You will not make over six per cent., at the very highest, on any land in the entire state of Illinois.

"Land in the center of Illinois will not average over one hundred dollars an acre, and farmers do not make over four to six per cent.

"If you sell and put it into lace or candy you will realize more, and there is nothing purer than Zion lace or candy.

"I have been a lover of candy all my life. When a boy, whenever I had a nickel, it went for candy.

"I think that it is one of the best things we can eat, if we do not eat too much.

"I eat candy every day of my life.

"Zion candy is all right. It beats the World's candy all to smash.

"The greater part of the candy we had in Pekin was poisonous.

"Six months ago in Pekin, I bought some candy. I do not know what was in it, but I became fearfully sick for a whole day.

"I asked God to forgive me, and told Him that I would not buy any more of that miserable stuff.

"I thank God for Deacon Rodda.

"I advise every one of you farmers to sell your farms and stock, and help to raise money for these Zion Industries.

"There is nothing in the world that can beat Zion Lace.

"The wearing of lace was forbidden in the Mennonite Church to which I used to belong, but they wore it just the same; our grandmothers and great-grandmothers wore it, and it is something that will be worn till Jesus Comes. Thank God for such an industry!"

General Overseer—Doctor Aiston, who has charge of Zion City Dental Parlors, has a few words to say to you.

Candy Does not Cause Decay of the Teeth.

Doctor Robert Aiston said: "The general impression among people is that the decay of teeth is caused by eating candy.

"I want to say that this is not true. Candy is no way responsible for the decay of the teeth.

"Teeth decay where people have not eaten any candy. Bakers have worse teeth than any other class of people on the face of the earth.

"Candy is injurious to the stomach if eaten in large quantities, because it is hard to digest, and indigestion injures the general health; but eating a proper amount of candy will injure no one."

General Overseer—Did you ever eat better candy?

Dr. Aiston—"I have never eaten better candy, and I have eaten the best in Chicago."

General Overseer—Let the children and the people in your homes have a little candy every day.

Always keep it on your table. We always keep a little candy on our table.

They will not eat too much if they get a little all the time.

They will not be gluttonous over it then; but eat it as they would fruit.

I should like to have half a million dollars for something else, now that the Candy and the Lace and the Bank have all been set before you.

One of Zion's Best Investments Especially Benefiting the Working Men.

I shall have one of the hardest worked men in Zion talk to you now—one who does the minimum of talking, and the maximum of working.

He is a scholarly gentleman, a graduate and gold-medalist of Montreal University.

I say regarding Mayor Harper, General Manager of Zion Building and Manufacturing Association, that I am convinced that I have put the right man in the right place.

He has to carry out a gigantic task every day.

We have more than a thousand persons on the pay-roll of that Association.

That puts every other department in the shade.

Zion Building and Manufacturing Association has the monopoly of the building in Zion, and we can defy any people anywhere to build better and cheaper than we can.

If you want a cheap house, you can get it; but you will get better building from us even in that than from any one else.

It is the workmen's association especially; for an investment it is a clear ten per cent.—a percentage that begins with eight per cent., then nine, and goes up to ten.

We give shareholders twenty per cent. of the surplus profit, in addition to the ten per cent. on the stock.

We shall not make large profits at first, but eventually, this will in some respects be one of the best investments in Zion.

Now is the time to come in and get your stock; because soon that stock will not be in the market at all.

At present we ask for half a million in $20 shares, because we need it.

We have a million dollars' worth of contracts now in hand, and the present capital is insufficient.

I may say that when this Association was started I, myself, had the joy of putting quite a little into it. My wife and my son have also invested in it.

Very soon we shall be able to get all the great Construction Departments of the Association on their feet, and be able to show you a large profit in addition to the guaranteed interest.

Next year twenty per cent. of the surplus profits will be a large addition to your dividends.

Mayor R. H. Harper, General Manager of Building and Manufacturing Association.

Mayor R. H. Harper, said: "I think the General Overseer scarcely needs any help from me, except in the way he has indicated—work, and not talk.

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"I am glad, however, to represent the youngest industrial baby in Zion, but not the least.

"This baby was born on the 1st of April, 1903.

"That is no indication, however, that there is anything foolish about it. It was a very vigorous baby from the start.

"It began by devouring some of its forefathers. I believe there were eight or ten of them.

"It absorbed the Zion Bakery, one of the best bred (bread) of its ancestors, and renowned for its piety, and then was not half satisfied.

"Shortly after taking possession of that institution we had to order a one thousand dollar continuous oven to satisfy the baby's wants. He craved for still more, however, so we took the Power, Plumbing, Lighting and Heating Association.

"By the way, if this baby and the Power part of the Association did not exist, we should have no Zion Lace or Zion Candy.

"The baby has absorbed about ten of the Zion Departments and Associations, including the Lumber Yard, the Planing Mill, the Street Department, and the Architectural and Engineering Departments.

"A word as to what we have been doing. We have employed, as was stated a short time ago, an increasing number, until now we have about one thousand.

"There is a peculiarity about it, too. We employ nearly altogether the heads of families, so that the amount that we pay in wages from the Building and Manufacturing Association represents the support of nearly one thousand families.

"Deacon Barnard has to provide something like fifteen thousand dollars ($15,000) a week to pay the wages of the men employed by the Building and Manufacturing Association at the present time.

"This Association has been in existence only about four months, and during that four months, as near as I can tell, we have done about three hundred thousand dollars' worth of work. That is, we have either completed the contracts or had them advanced until it means about that much.

"We have built, and have contracted to build, *in four months, more than One Thousand Buildings*—mostly private residences—in Zion City.

"We have contracts made and in hand, as the General Overseer has told you, amounting to fully one million dollars. That does not take into account the persons who have inquired respecting building homes, whose contracts we are confidently expecting in the near future.

"The one million dollars includes, of course, Shiloah Tabernacle, but it does not include Zion Sugar and Confection Association factory, and other projected concerns, likely to be built in the near future.

"There is another peculiar thing about this Building and Manufacturing Association at the present time: we are working for Zion people.

"It is not our intention to make an exorbitant profit at the expense of Zion people and Zion institutions.

"We hope to make a fair profit, and we expect to do this by careful management, and, if you will furnish the means, by careful buying.

"If we can buy at car-load rates; if we can have the money in hand, so that we can take advantage of bargains, we can make the material we put into your dwellings cost less, and thus share the advantage with you, at the same time insuring a good surplus for the shareholders of this Association.

"However, this Association has power to embark in anything in the manufacturing line.

"I do not know of almost anything under the sun that is not included in the Articles of Agreement.

"Thus, as capital is supplied, and opportunities offer themselves, we may be able to embark in other lines of manufacturing articles which we can sell to the outside world, and so could bring money into Zion, for Zion Candy Factory and for Zion Lace Industries.

"The General Overseer has been pleased, in introducing me, to refer to the educational advantages which I have had.

"I wish to pay a tribute to Zion, and with that I will close. It is this: the training I have received in Zion during the last few years I consider of far more educational value than anything I have received before in my life."

Deacon W. Hurd Clendinen, General Manager of Zion City General Stores.

Deacon W. Hurd Clendinen said: "General Overseer, brothers and sisters:—First of all, I thank God that I am in Zion; for the love of the General Overseer; and for the privilege of being associated with you all in the position I occupy.

"The history of Zion City General Stores is similar in many ways, to all the Zion institutions. It has been a marvel.

"A little more than two years ago they were established by the General Overseer, and two years ago in July I came to them.

"He sent me out to Zion City to take charge of the Hardware Department.

"I was thankful to come, and I am still thankful that I have the privilege of serving God in the Stores.

"I found that there was not very much store there, especially in the Hardware Department; probably three or four wheelbarrow-loads in that Department, and a dozen good, big wagon-loads in the entire store.

"I am so thankful that my heart was just as much in the work then as it is now; and I never had a doubt but that Zion City General Stores would have a marvelous growth. But I am frank to confess that in two years they have gone far beyond anything I expected.

"There were five employees at that time, including Zion City Fresh Food Supply.

"Up to this time the growth has been wonderful. The stores speak for themselves.

"They command the respect and admiration of all people coming from Chicago. The large jobbing houses there are simply amazed at the tremendous growth; the systematic arrangement; the pleasant way in which things are conducted, and the lack of many things seen in the ordinary Chicago Stores. "From that time to now we have grown from five employees to one hundred fifty, to say nothing of Zion City Fresh Food Supply.

"From a business of a few thousand dollars it has grown into a business that will be in the hundreds of thousands this year, and, with Zion City Fresh Food Supply, it will come to about a million and a quarter of dollars' business this year.

"At the present rate, in three or four years more, at the outside, our business will be several millions annually.

"We have a Mail Order Department that we propose to make one of the largest Departments in the Store.

"We want you to understand that any business you who live outside Zion City may entrust to us, should be directed to that Department.

"If we can do you any good, we are willing to place ourselves at your service.

"We must understand throughout Zion that coöperation is our strength; we must understand that every influence we can throw into Zion, only strengthens Zion more.

"Our business this month will be upwards of sixty thousand dollars, which will be at the rate of seven hundred thousand dollars a year.

"That is marvelous!

"Add to that, Zion City Fresh Food Supply, and see what can be accomplished in two years.

"We propose, under God, by your Christian coöperation, and the wise counsel of the General Overseer, to make it one of the largest, cleanest and best mercantile establishments in the world; and I believe that day is quickly coming." (Amen!)

Deacon Jairus W. Crane, General Manager of Zion City Fresh Food Supply.

Deacon Jairus W. Crane: "General Overseer, Christian Sisters and Brothers:—You have had so many thrilling speeches this afternoon as to the great value of investing money, that there is very little left for me to say.

"Zion City Fresh Food Supply came into existence about twenty months ago, and did a business, the first month, of one thousand eight hundred dollars.

"This month I believe that we will do thirty-five thousand dollars' worth of business.

"That means that we are doing business, in those two Departments, which really is one institution, all under the direction of Zion City General Stores, at the rate of nearly one million two hundred thousand dollars per annum.

"That is a wonderful trade!"

General Overseer—In two years it is almost certain that we will do in Zion City Fresh Food Supply and General Stores a combined business amounting to fully three million dollars per annum. Think of that!

Deacon Crane—"It takes two thousand five hundred cows a day to supply Zion City with milk, butter and cheese, and I forget how many chickens to supply the eggs.

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"Some of you are not aware that we have a very fine plant for manufacturing Zion shortening.

"The Mail Order Department will be glad to send you the Zion shortening. It is free from hog. You cannot find better.

"It is better than Cottolene or Cottosuet, and all that sort of stuff manufactured by the packers.

"We will send it to you at a low rate; if you are a butcher or wholesale dealer we will ship it to you direct.

"We must have a Cold Storage Warehouse this year that will cost about twenty thousand dollars.

"I have now a plan of a slaughter-house that will cost six thousand dollars.

"It is almost impossible to handle the business without our morning prayers. We receive such blessing, and we all feel so much better.

"I want to speak also regarding the prices at which we have been able to sell.

"Those who come in from the city say that our prices are the lowest, and the quality the best.

"I have no doubt that some of you here would tell me that you are paying twenty-seven or twenty-eight cents a pound for butter in the city, for which we are only charging twenty-five cents.

"I am thankful to God, to the General Overseer for his prayers, and to all my associates who help me and pray for me.

"May God bless you."

No Discontent Among Zion Investors.

General Overseer—Do you not think that I ought to be sure of my Two Millions of additional capital from you in Zion?

Is there one of you who has a single shade of discontent with any of your investments? If so, say, "I have." I would like to hear it, because I would buy it back from you. We could afford to buy it back at par.

All who are satisfied with their investments, and who will do the best they can to take up as much stock as possible, say "Aye!"

Audience—"Aye!"

General Overseer—I desire you to get about this matter quickly. I cannot stand waiting for you too long.

I must have this money, because the needs of these industries are growing at such a rate that I will be forced in some way or other to raise it.

If each of you will try, some in Alabama, others in Wisconsin, some in New York, to keep my good brother, Deacon Sloan, who is in charge of the Bureau of all Zion's Stocks, busy, we will soon have the money.

Dishonesty in Zion's Business Operations Unknown.

Dear Deacon Sloan will help you.

He tells the truth. You could not get him to tell a lie.

Have I ever asked any of you men to deceive or do anything that you could not do honorably?

Managers of Departments—"No."

General Overseer—I know that I have not.

I have taught you to do business better, have I not?

Managers—"Yes."

General Overseer—I thank God that He gave me business capacity when I was only a boy.

I used to work half the night, and I do so still.

I heard a man say once, on my platform, in Chicago, that when I left a certain position in Australia, it took five men to fill my place.

Business Is Only One Part of My Work.

In addition to all this business I have the Education, not only here, but elsewhere, of Zion children; I have the Politics of Zion to attend to; and, above all, I have the Church and the Extension of the Kingdom of God, through Zion Restoration Host.

I would not care a snap for this business but despise my part in it, if it were not for the fact that it can be done for God, and, eventually, will yield millions of good, clean money, for the Extension of His Kingdom.

On the 31st of December, I want you all to meet me here, at the All-Night Meeting, and I want then to be able to say that I have raised every dollar of the Two Millions in Zion.

Ladies, can you not help me to get stock among our people? Can you not help your husbands?

A Shrewd Business Man Who Will Probably Double His Capital in Two Years.

There are very few men shrewder in business than Elder Peter Ropp; but he looked at this first from a spiritual standpoint and then from a business standpoint, and I tell you, that the investments of Elder Ropp will probably double his capital inside of two years.

My impression is that he will make at least one hundred thousand dollars out of his investments of land alone.

That pays.

He brought the money into Zion, when there were few to help, when it was hard to get twenty thousand dollars.

But he did not hesitate, and his wife and family did not hesitate; they stood together as one.

There was not a grumble to be heard.

That is the trouble with some people; they grumble, until you feel that all the goodness of their work is destroyed.

I never heard a grumble from Elder Ropp; but when we meet each other he gives me the Mennonite kiss of charity, and I never meet him without a smile.

That man is getting his reward.

There is no question, but that the shrewdness with which he has invested already has nearly doubled his capital.

It is a mistake if you do not push this matter.

I love to see this business for Zion growing into such splendid proportions.

It means some day a great work in China and Japan, in the Islands of the Sea, and in many remote regions of the world. But we must make this Zion City and all its Industries successful beyond all precedent, as indeed it is already.

Present Investors Encourage Others to Dispose of Outside Properties.

Sanford C. James said: "I desire to say a word of encouragement to some of the farmers in Zion.

"Some of them have told me since this Feast began that they would like to sell their farms.

"Last fall I had not thought of selling my farm and turning my money into Zion so soon; but I wrote to the General Overseer to pray that I might sell my farm.

"I sacrificed on it and sold it.

"I was never more glad of anything in my life than to be in Zion today with what little we have.

"You will be happier if you take less than you think you ought to have for your farm and come into Zion.

"You will never regret it. I am happier every day I am in Zion."

Deaconess Hannah Robbins said: "Just a year or so ago I had eighty acres of land and other property outside of Zion; the General Overseer prayed and I prayed about it and then left it with the Lord.

"At last I got a chance and sold my farm and put the money into Zion Lace Industries.

"About a month ago I had another chance to sell on some other property.

"I put the price down, but did not get what I wanted.

"I sacrificed about four or five hundred dollars, but I was so happy I did not sleep any until after midnight the day it was sold.

"It went into Zion today, and I cannot tell you how happy I feel about it."

The General Overseer then invited all those who desired him to pray that God would help them to sell their property, to meet him on the morning of the following day at his office.

[*It may be added here that the following day from 9:30 a. m. to 2 p. m., the General Overseer saw 161 persons representing properties worth over two millions of dollars ($2,000,000) all of whom desire to dispose of these for cash, and bring the money into Zion.*]

The Doxology was then sung, after which the General Overseer pronounced the

BENEDICTION.

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

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CLOSING SERVICE OF THE FEAST.

REPORTED BY O. R., S. E. C., O. V. G., AND A. W. N.

Hallelujah!
For Jehovah God Omnipotent reigneth.
The kingdom of this world
Has become the Kingdom of our Lord,
And of His Christ;
And He shall reign forever and ever.
King of kings and Lord of lords.
Hallelujah!

Hallelujahs rang out in exquisite harmony and mighty volume from the hundreds of consecrated voices of Zion's White-robed Choir.

Rising on the glorious pinions of inspired music, and finding expression in prophetic words of highest praise, hallelujahs went up to the Great White Throne from thousands of joyful hearts.

It was a supreme moment, and no music ever composed on earth could have better given voice to the feelings of the people than the "Hallelujah Chorus" from Handel's sublime oratorio, "The Messiah."

And never could that great masterpiece have been sung with deeper understanding than by Zion's White-robed Choir at the wonderful closing meeting of the last great day of Zion's Third Feast of Tabernacles, Tuesday, July 21, 1903.

"Hallelujah!"

There were Hallelujahs even in heaven, for not one only, but many sinners had repented during this Feast.

"Hallelujah!"

It was the burden of all the silent songs of praise and thanksgiving in the hearts of thousands who had been cleansed and purified in thought, word and deed, and drawn closer to their God and Father, during that memorable ten days.

"Hallelujah!"

It was the shout of joy that filled all the beings of hundreds, whose bodies had been set free from the foul bondage of disease, in answer to prayer, during this Feast—a Feast, truly of good things.

"For the Lord God Omnipotent reigneth!"

That magnificent burst of music filled all the place with its beauty and thrilled every heart.

The Feast had begun with God's Messenger and Prophet proclaiming the Supremacy of God, and that He was first and last in all the Church and through every department of the City.

The words were never more fitting.

"The kingdom of this world has become the Kingdom of our Lord, and of His Christ."

It was a great throng of Zion Restorationists that sang and heard the words—men and women who had gathered around Elijah the Restorer of All Things and surrendered their all, and life itself, to God, to be used in the work of that prophet, in preparation for the universal sway of the Kingdom of our Lord, and of His Christ.

"And He shall reign forever and ever.

"King of kings and Lord of lords."

It was the one great hope, yea the confidence that made all the toil, and all the sacrifice, and all the trials and persecutions a joy.

It was the great end of Zion and had brought all the thousands and tens of thousands together at this Third Feast of Tabernacles.

It was the purpose that filled their spirits as they met for the closing service, before returning to their fields of labor.

The last, great throbbing chord of that chorus died away, leaving the people standing, for a moment, mute, with overflowing hearts and tear-dimmed eyes. Then the service proceeded, still in the spirit of the music.

It was in the quiet of the evening, as the sun was setting in the far West, at the close of one of nature's perfect days, that the multitude of God's people began to gather at Shiloh Tabernacle.

While the people were gathering, the Zion City Band of forty pieces rendered selections with its usual excellence.

The General Overseer came on the platform accompanied by Overseers Jane Dowie, J. G. Speicher, G. L. Mason, J. G. Excell, H. D. Brasefield and Daniel Bryant.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Evening, July 21, 1903.

The service was opened by the Congregation's singing Hymn No. 8, from the Special Song Sheet.

The General Overseer then read from the 26th chapter of the Gospel according to St. Matthew, beginning with the 17th verse, commenting as follows upon the 24th verse:

Good were it for that man if he had not been born.

Better That You Had Never Been Born Than to Betray Your Lord.

Better that a millstone had been hanged about your neck, and that you were cast into the depths of the sea and drowned, than that you should cause to stumble one of the little ones that believe in Jesus.

But still more terrible is it if you betray the Lord Himself.

Better if you had not been born.

It is a terrible word to say, so let us realize how dreadful, how awful, how fatal is the sin of betraying the Master!

Judas made vows to deliberately betray the Master to whom he had vowed obedience.

Wicked Men Often Compelled to Make Themselves Known.

And Judas, which betrayed Him, answered, and said, Is it I, Rabbi?

What would possess him to say that?

He was compelled to make himself known, just as in Zion, when we are hunting to find the troubler, he is compelled to make himself known.

I remember one who was in this Tabernacle some time ago when we had a very important meeting.

It was necessary that I should be in consultation with my people without a stranger present.

But that night a conspiracy had been formed in the office of the Waukegan *Sun*, and a reporter got into the meeting.

I knew there was a reporter in the meeting; not from anything I was told, but I felt certain of it.

I tried all kinds of ways to find that reporter.

At last, in a very peculiar manner, but a manner altogether Divine, the reporter was compelled to stand up and declare himself.

He lied, and declared that he was a member of this Church; but when I asked him where he had joined the Church, he made the blunder of saying "in Rockford" where we have never had a Branch of this Church.

I directed that he should be taken to prison upon the charge of disorderly conduct.

He was investigated that night, and you may remember that he wrote his confession.

I have always noticed that if there is any evil in Zion, I can generally get the man to declare himself, by a pointed question.

A wicked man cannot long conceal himself in the midst of Light.

God a Searcher of Hearts.

The Lord undoubtedly said these words while looking straight into the face of His Apostles; and undoubtedly Judas Iscariot saw that the Master knew all about the thirty pieces of silver, and every arrangement for the betrayal.

A look into the Son of God's eyes was sufficient, so that Judas Iscariot had but to say, "Is it I, Teacher?"

All that the Christ needed to answer was, "Thou hast said."

Oh, what a searcher of hearts our Master is!

Master, search all our hearts and "see if there be any way of wickedness in us, and lead us in the way everlasting," that none here may ever betray Thee.

And Judas, which betrayed Him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is My body.

And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

For this is My blood of the Covenant, which is shed for many unto remission of sins.

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But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom.

That may refer to the fact that He will not take of the fruit of the vine until after the Rapture, when He brings back His Saints to reign—the beginning of the Millennium—the One Thousand Years.

Then He will eat and drink with His people in the Glorious Resurrection Body, and live and move among men on this Earth as its Ruler for One Thousand Years.

May God bless this portion of His Word.

Let us now read in the Gospel according to St. John, in the 7th chapter, beginning at the 37th verse:

Now on the Last Day, the Great Day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.

But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Beloved friends, we have come to the Last Great Day of the "Feast," and we are about to ordain a large number of Deacons and Deaconesses, and a few to higher office.

It is too close to the "Feast" to summarize it.

One must stand back a little, and take time to understand just what Zion's Third Feast of Tabernacles has been; and what its effect will be upon you who have been here, and upon the whole, wide world.

A Most Remarkable Series of Meetings.

I venture to say that seldom, if ever, has there been a continuous series of morning meetings in ten days, like unto the series which has just closed.

I think that it would be within the mark if I said that there had been fifty thousand attendances at these morning meetings alone—an average of about five thousand.

If we were to place it one thousand lower, it would still be a great attendance—forty thousand.

I can remember no record of great public services, no continuous series of such meetings, at which the Eleven Commandments of God were expounded.

There are few cities in the world where about half of the population would assemble at 6:30 o'clock in the morning to attend religious services.

However, the great numbers count for little if there is nothing else to record. But there is.

This people consists of at least seventy nationalities.

Many people have come from great distances in this land, and a few from across the Ocean, just to attend this Feast of Tabernacles.

Good Accomplished Through "Leaves of Healing" Inestimable.

This representative congregation goes for very much; but when you think that through Zion Printing and Publishing House we send the reports of these meetings to hundreds of thousands, and eventually to million upon millions of people, it is simply impossible to enumerate the audience that will listen to these discourses.

Knowing as we do what God has done by LEAVES OF HEALING, we are sure that He will bless these Morning Talks to Earth's Remotest Bounds.

Pray that He may.

Remarkable Work Being Done Among Zion Children.

The series of children's meetings has been wonderful.

An average of at least a thousand Zion children have attended each meeting.

To me it is most wonderful, that in a city not yet two years old, we should have such a large company of sweet and delightful children.

On the whole they are so well mannered and behave so well that it is an exceedingly rare thing to hear any complaint about them.

I should like to ask you all: Do not the children behave nicely?

Audience—"Yes."

General Overseer—How God is blessing them!

I thank God for Overseer Brasefield, and for his work in connection with the children.

He loves them, and so do those who work with him.

Perhaps the most wonderful thing in that series of meetings of children was the Organization of Zion Junior Restoration Host on Lord's Day, July 19th.

Shall we ever forget that sight?

Audience—"No."

General Overseer—It was wonderful!

In the course of my long ministry I have been accustomed to seeing great gatherings of children.

I once gathered together in the city of Edinburgh three thousand children, but I have not before had so delightful an audience, so solemn and earnest, as when these children stood and with uplifted hands, and in the presence of God took that Vow with a solemnity and understanding of it which I am sure will appear more and more clearly as the years go on.

Blessing Which Attended Mid-day Meeting.

That was a wonderful series?

A most wonderful blessing has come from the series of mid-day meetings held about 11 o'clock.

As I refer to the afternoon assemblies, I must pause for a moment to take the Lord's Days by themselves.

Think of these Sabbaths!

Think of the wonderful outpouring of the Spirit of God upon the people from the dawn to the darkness!

Think of the willing feet and the happy, cheerful way in which these people have come to these meetings!

Think of the loving hospitality that Zion City people have given! the poorest entertaining their friends with all that they could give, and the richest doing the same, until we did not find any difficulty to speak of in entertaining the guests, such as we had last year, because, although we had two Hospices full, yet thousands were entertained in private homes.

I thank God for the hospitality of my beloved people in the City of Zion.

May God bless them.

Now I desire to call your attention to those two remarkable days which, year by year, become so extremely significant—the Anniversary of the Consecration of the Temple Site, which this year was added to by the Consecration of Shiloah Tabernacle Site.

Shall Any of Us Ever Forget That Wonderful Procession That Countermarched on the Slope of Shiloah?

I felt that every inch of it was consecrated, and I, myself, accustomed as I am to great assemblies, was amazed as I saw that Great Choir of sweet children and seniors, the long line of officers, and thousands upon thousands of Zion Restorationists.

I remember the thrill that was felt by all around me when I suddenly and unexpectedly ordered the Host to double and countermarch around the Site.

As the Host swung round and began that wonderful march on all sides of me I heard the ejaculation: "There is the Host!"

It was wonderful!

You saw and felt something of what Zion Restoration Host will be, and that is nothing compared with what you shall see.

Then, shall we ever forget, as year passes by year, the Wonderful Manifestation disclosed by the Business Conferences of the Blessing of God upon Zion's Operations in Commercial and Political life?

We have not had this year what we will have next year—a Great Educational Conference.

I will see that Zion's Educational Conference, which was comparatively small this year, shall be one of the great days of the Feast.

We will have a great procession in connection with Zion College, and the Preparatory, Commercial, Stenographic and Junior Schools next year. I promise you that.

A Procession Which Represented the Solution of One of the World's Greatest Problems.

But what a wonderful procession that was that passed by my dear wife and myself at the Administration Building, in such splendid order, from the Guard and the Band to the City of Zion Corporation and every Zion department with its officers!

How I rejoiced when my own staff swept by with these dear Overseers and my immediate clerks, stenographers and others!

Then when there came in the Great Procession the Law, the Financial and the Land Departments, and the great Industries that have been so wonderfully established, with their great multitude of workers,—it was fair as the moon, clear as the sun, and terrible as an army with banners!

I am sure the Devil must have had a very bad stomach just at that time, for he saw that which meant destruction of every-

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thing that is making life miserable in connection with the employment of labor and the toil of the laborer.

Then our sweet Evening Sacrifices, at which I have not been able to be present, except when taking an evening meeting like this.

What a wonderful combination of Gatherings altogether!

One would say, "Impossible in a city scarcely two years old."

The aggregate attendance at all the gatherings was probably between one hundred twenty thousand and one hundred fifty thousand.

Should we not thank God?

Should a shout not arise from our hearts—the Hallelujah to the Messiah who has done all this, for we have simply been His most humble and unworthy instruments? Wonderful!

Yet it is only the beginning, which is as nothing compared with what we shall see, and yet it is a Great Beginning.

It is a solid Beginning.

It is a well organized Beginning.

There is nothing to it that is frothy, or that will pass away.

Friend and foe feel that the Work of Zion is a solid, wonderful, clear-headed work.

Zion's enthusiasm, while it is great, is perfectly orderly, and when the night falls, how quiet is the City!

No excitement mars the night, which brings a calm, peaceful rest.

I am so thankful that in these two years we have been able to get a-foretaste of the Rest that remaineth for the people of God.

Before we go any further, we will listen while that wonderful chorus that we shall sing down in New York is sung.

Will you all stand with them while Zion White-robed Choir sings the Great "Hallelujah Chorus?"

The Choir then sang the "Hallelujah Chorus" from Handel's Oratorio "The Messiah," after which the General Overseer offered prayer.

Then followed the impressive service of Ordination of Officers in the Christian Catholic Church in Zion.

The following were ordained by the General Overseer and heartily accepted by the officers and members of the Christian Catholic Church in Zion:

Elders—Jacob Reuben Keller, Thomas Kosch.

Evangelists—Susan Virginia Keller, Dora Kosch, Anna Helena Hoffman, Annie Ropp

Deaconesses—Mrs. Fannie A. Arrington, Miss Bertha Anderson, Mrs. Emma Mary Armstrong, Mrs. Emma Billings, Mrs. Elsie Jane Britton, Mrs. Annie Campbell, Mrs. Mary Etta Canull, Mrs. Kate Clendinen, Mrs. Margaret Ann Conn, Miss Elizabeth Julia Coyne, Mrs. Emma Bertha Deming, Mrs. Anna Mary Eisengart, Mrs. Virginia Catherine Forman, Mrs. Amelia Green, Mrs. Margarette Mary Gregory, Mrs. Sadie Hampson, Mrs. Almira Sarah Hanson, Mrs. Mary Celinda Hazel, Mrs. Emma Hindman, Mrs. Mary Elizabeth Howard, Mrs. Mary Corlette Howard, Mrs. Margaret Q. Jack, Mrs. Anna Maria Dorathea Koetz, Lizzie Matilda Lee, Miss Lizzie Sternberg, Mrs. Anna Darling Stevens, Mrs. Lydia Leggett, Mrs. Martha Leggett, Miss Augusta Frances McCoy, Mrs. Aletha Elizabeth Miller, Mrs. Mary Jane Miller, Mrs. Mary Ann Meloche, Mrs. Minerva Catherine Mohr, Mrs. Sarah Permilla Mudgett, Mrs. Amelia Helen Nelson, Mrs. Mary Ogden, Miss Jessie Ann Petrie, Mrs. Letitia Doris Pugh, Mrs. Margaret Blanks Putman, Mrs. Mary Ernstina Raiser, Mrs. Anna Zilla Raymond, Mrs. Charlotte Ann Reid, Mrs. Cora Rice, Mrs. Mollie Blanche Robinson, Mrs. Cora Magdalena Rockafellar, Miss Julia Roy, Mrs. Mary Schmitz, Mrs. Annie May Shaw, Mrs. Frances Elizabeth Sloan, Mrs. Edith May Sprague, Miss Anna Ruth Stevens, Mrs. Mary Wilson.

Deacons—Archibald Evans Arrington, William Nelson Baker, Charles Prentiss Beebe, Andrew Olaf Bolund, Frederick Francis Bosworth, Benjamin Franklin Boyd, James John Egglestone, Adolph Ernst, Archibald Fairley, Theodore Forby, Herbert Howard, Sanford C. James, John H. Julian, David Kemman, Austin Erwin Koon, John Alfred Lewis, Robert Wallace MacDonnell, Archie Currie McNeill, James Bough McTier, Charles Ross Mason, Robert Burnett Miller, Charles David Mitchell, Allen Miller Mohr, Henry Cardwell Morgan, Carl August Ohlson, Charles Raiser, Robert Duncan Reid, Walter Deike Rockafellar, George Henry Rogers, Otis Scripter, Jacob Peter Siemens, George Strachan, John David Thomas, Robert Whiteside.

At the close of the Ordination Service prayer was offered, and then the entire audience joined in singing, "Praise God from whom all blessings flow."

COMMUNION OF THE LORD'S SUPPER.

The solemn ordinance of the Lord's Supper was administered by the General Overseer and ordained officers, after which the General Overseer addressed to his people the regular Post-Communion Family Talk.

My brothers and sisters, I have always found a few minutes at the close of the Communion to address to you a few words.

In these Post-communion Talks, I speak to you freely, familiarly, and lovingly, especially concerning the work that lies before us.

I made very little mention in my *résumé* of the meetings of this "Feast" of the remarkable conferences of the afternoons of the last two days in connection with Zion's Business Institutions; but all of you who were present yesterday and today will agree with me in saying that a more remarkable set of facts and figures were never presented as the result of two years' work.

It Is Almost Impossible to Convey to You the Magnitude of Zion's Business Operations.

It is in connection with these business operations that we have been from the beginning impressed that we shall find the Solution of the Evangelistic Difficulties which have so long beset the church, making the Church the humble suppliant of men who have money, but have no religion except it be that of the Seven Principles of the Five Loaves and Two Fishes.

It seems to me that we have found the solution.

From the beginning, although not without difficulty, Zion bore its own burdens, and we will continue to bear our own burdens.

That is why we are able to bear the burdens of others, because we turned not to man, and refused to associate ourselves with the world in the extension of our business.

I have shown you today how easy it would be for me, by simply giving my bond, to raise two million dollars, at four or four and a half per cent., for these Industries.

Two Million Dollars in Stocks Now Offered.

I am asking Zion to take these two million dollars in stock, at eight and nine per cent. mostly, and, in the case of the Lace Industries, reaching twelve in a short time.

You have heard the remarkable statements of all today.

That Lace Industries has already reached such a position, that our General Manager read scores and scores of letters, taken from the unsolicited testimony of eight or nine hundred large houses with whom we are doing business, that we have the best lace at the lowest price in this country.

It is impossible, humanly speaking, to get ahead of us now.

Therefore, in offering you One Million Dollars' worth of Lace Stock, as I did today, not at the increased rate of ten per cent per annum, but, that my people may go in and get the benefit, I offered it to you at par, dollar for dollar, one hundred dollars a share.

We have not offered it to the World even at one hundred ten, which we could easily get, for, by the way, nine per cent. stock is quoted in the World as high as one hundred forty.

But I have shown you today why we so offer. Because we are determined, if possible, to keep all this prosperity within Zion, so that we may do greater good.

Therefore we have gone on from day to day, patiently unfolding to you the facts.

I was glad to see the splendid response this afternoon in the comparatively small meeting, and the large number who desired to invest at once.

Applications are pouring in for the millions of dollars that I offer to you at par in Zion Lace Industries; the half million dollars in the Building and Manufacturing Association; the quarter million dollars in increased capital to the Bank; and a quarter million dollars for Zion Sugar and Confection Association.

With this capital we shall be able to rapidly extend our industries; earn still more easily all the dividends; and have a large surplus for the Christian Catholic Church in Zion, which we shall use in the development of the City; the building of Schools and Colleges and Tabernacles; the training of people for the work of God, and the support and extension of Zion's work throughout the World.

You heard from the business men today that if we had fifty lace machines at this moment in addition to what we have, we could use them.

Indeed it was sprung upon us by one who is the foreman of the work that we could use two hundred, and there is no doubt about it.

The cry for Zion Lace is such that, practically, we could sell Twenty Million Dollars' worth of lace in a year if we had it to sell; and if we continue to make the same profit, we would have

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millions upon millions of dollars every year, after paying all expenses, dividends and all the interest on machinery and buildings, for the Christian Catholic Church in Zion.

Is it not worth while?

The Hard-working Farmer Should Be Interested.

A good Elder of this Church, Elder Peter Ropp, asked permission this afternoon to speak as an old farmer and as a descendant of many generations of farmers.

He said that they cannot make more than four to six per cent. out of the best land in the state of Illinois, and here, the skill, capital, and power of Zion show you what we are able to do and do easily.

You ask, "How can this thing be done?"

You must remember that we have found an Industry which is protected by sixty per cent. duty, and also by the costs of purchase in the old land and the costs of bringing the product to America, etc.

We have been able to do a most unprecedented thing: we have pushed aside large jobbers and wholesale houses, and, instead of dealing through them, we go to the large retail houses, thus saving the wholesale and jobbers' profit, so that we are able to reckon one hundred thirty or one hundred forty per cent. better in starting to manufacture, than the Englishman is in bringing in his manufacture.

Is it small wonder then, that, though at present we have to import machinery and some yarn, we can undersell by thirty per cent., and make a better fabric?

We have learned a few things that Calais and Nottingham never knew in connection with lace making.

We are in the very front of this great trade.

I ask you to help.

I ask you for your own sakes to get into the ark with every thing you have.

It is a good sound ark; it is worth trusting.

God has proved it, and the World itself says so.

A paper said the other day that if Dr. Dowie would come down with his preferred lace stock into the stock markets, he could get millions of money.

I do not want to go, and I shall not go unless I am compelled to by Zion's failure to respond to my appeals.

I want you to get these profits to use for training your children, bettering your position, and helping in extending the work of God "Till He comes" whose Right it is to Reign.

CONSECRATION PRAYER.

My God and Father, accept my thanks for the blessing of this Third Feast of Tabernacles. Give me grace to live, love, and serve Thee, and so pray that my powers may continue in Zion with myself; that I may go forward doing my work. Bless Zion Restoration Host. Help them to keep their vows, and that all who possibly can shall go down to New York. O God, bless the New York Mission. Help us all to prepare for that mission, meanwhile doing our daily duty, humbly and lovingly building up Zion, and earning our bread honestly. Bless Zion everywhere, in all the lands. Bless all who truly love Thee, and if we do not all again meet on earth, let us meet above at that Feast where there will be no Tabernacles, because it will be the Eternal Home which the Christ has prepared. Help us to be made more and more worthy, by Thy Grace, for the Zion on earth and for the Zion above. For Jesus' sake.

The entire audience then joined in singing "They that be wise shall shine," after which Zion's parting song, "God be with you till we meet again," was sung by the General Overseer and the people, followed by the

BENEDICTION.

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

LEAVES OF HEALING.

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.

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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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY E. W. AND E. S.

PRAISE.

LITERALLY a host arose in the early dawn of Lord's Day, May 10, 1903, to praise the God of their Salvation. Thousands gathered in Shiloh Tabernacle and there sang for joy and breathed in fervent prayer rejoicings.

Praise waiteth for Thee, O God, in Zion:
And unto Thee shall the Vow be performed.
O Thou that hearest prayer,
Unto Thee shall All Flesh come.
Iniquities prevail against me:
As for our transgressions, Thou shalt purge them away.
Blessed is the man whom Thou choosest, and causest to approach unto Thee,
That he may dwell in Thy courts:
We shall be satisfied with the goodness of Thy House,
The holy place of Thy Temple.
By terrible things Thou wilt answer us in righteousness,
O God of our Salvation;
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Which by His strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas, the roaring of their waves,
And the tumult of the peoples.

How beautiful the words of the musician, David!

As the Voice of the Prophet of the Latter Days, Elijah, the Restorer, rang with the old, old song, the hearts of his people rejoiced, and with the hills, the pastures and the valleys, they, too, "Shout for joy, they also sing."

The service was one of Praise, yet tempered with a discrimination characteristic of all the utterances of the Prophet of God.

The very essence of Praise was shown to be in the second line of the Psalm, "And unto Thee shall the Vow be performed."

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, May 10, 1903.

The service was opened by the congregation's singing Hymn No. 291.

The General Overseer read the 65th Psalm.

Prayer was offered by the General Overseer, at the close of which the Disciples' Prayer was chanted by all present.

After Hymn No. 20 had been sung, the General Overseer delivered the following address:

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 have been thinking very much of these beautiful words in that Psalm which we read:

TEXT.

Praise waiteth for Thee, O God, in Zion:
And unto Thee shall the Vow be performed.
O Thou that hearest prayer,
Unto Thee shall All Flesh come.

I am so glad for that word; that All Flesh shall come to God, the Hearer and Answerer of Prayer.

What a glorious thought it is!

No matter what may seem to be, all shall, at last, come to God.

They shall never be happy until they come to God, until they shall cry from the depths of their heart, "Father! Father!" and God shall hear them.

Oh, What a Weary, Roundabout Way Men Take!

What a foolish way they take; as if drinking of the napthalene river of accursed passion could ever bring them blessing!

*Owing to pressure of other work, the General Overseer has not revised this report.

As well might men expect to quench their thirst by drinking the waters of the salt ocean.

You cannot quench your thirst there.

As the Ancient Mariner said: "Water, water, everywhere, but not a drop to drink!" so men find that it is pleasure, pleasure, everywhere, but not a pleasure that ever satisfies, except the pleasure of doing the Will of God.

I thank God for the Infinite Patience that He has with us all; for the Infinite Patience that He has with all mankind.

I thank God for Zion, into which He has gathered so many tens and hundreds of thousands all over the earth.

I thank God that of Zion, we may say, with the Psalmist:

Praise waiteth for Thee, O God, in Zion.

Praise, Not Prayer, Is the First Thing.

Prayer is very beautiful; is very good; but Praise is the first thing.

Do you know one reason why you do not get answers to prayer?

It is because you do not praise God.

It is because you come asking God and crying always for something. Give! Give!! Give!!!

Why do you not give to God?

"What can I give to God?" you may ask.

Love, the Sweetest Gift from Son or Daughter to Parents.

You can give Him what He loves most of all; what every one on earth, after all, loves most of all from his or her children.

It is not money; it is not rich gifts; but one of the sweetest things on earth to a father is that the child shall run to him and put its little arms about his neck and say, "Father, I love you," and, with its childish innocence, tell the love of a happy little heart.

Still sweeter is it, to hear from the lad or young man, or the sweet girl whom you have trained, the quiet words, "Father, mother, I love you; you are so good to me."

Can money ever take the place of that?

Would you give that love in exchange for gold?

Is there anything that would take the place of that gratitude and sweet love that comes from those whom you have benefited?

Think of that regarding God, your Father.

He loves to hear His children cry, "Father, before I ask You for anything, let me tell you how I love You, how I adore You, how I praise You. You are so good; You are good to all.

"You are kind unto the unthankful and to the evil.

"When I did not think of You, You thought of me, and before I loved You, You loved me."

It is good to hear Praise, the Praise that comes from loving hearts.

"Oh," you say, "we are so little, we are nothing at all. We are only babes."

Yes, but did you ever see a father when a babe that could not talk at all saw him, when he came back from toil, and wanted to leap to him?

Did you ever think what was in his heart?

It is a baby that cannot walk; it is a baby that can do nothing for him, but does that make him love the little baby less?

Our Heavenly Father Hears His Children Cry.

Do you think that our Father does not care for some of us who can neither walk nor talk, but only cry?

And what am I!
An infant crying in the night!
An infant crying for the light!
And with no language but a cry?

I do not know how to talk. I can only cry.

I cannot tell what I need sometimes.

So with you; you cannot tell, but you can cry.

You can say, "O God, I do need something I have not. I need the better Way; I need the Holy Light. Wilt Thou not help me?"

He helps you.

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He helps you in ways that you do not know.
He has been waiting to help you.

"Leaves of Healing," a Messenger that Brought Help.

"Oh," cried one, "I would I knew where I could get help."
The pain was very great; the agony was continual.
Some one brought in a paper and laid it before the sufferer.
"That thing!" said the sick one, "I do not want it; take it away."
Week after week that paper had been sent by a loving friend, and had been rejected.
The one to whom the sufferer said, "Take it away," said, "Do you know what you are sending away?"
"No; it is only a paper from that fellow, Dowie."
"Oh, no," said the person, "it is a Message from God."
"Oh, what I want is healing," cried the sufferer.
"Look at it," said the friend. "Did you ever look at the head of it—LEAVES OF HEALING?"
"'Leaves of Healing from the Tree of Life,'" quoted the sufferer, "I wonder if I have been throwing it away all the time."
The sick one read, believed, cried to God, and is here this morning, happy and healthy.
All who have received blessing and help through that little Messenger say, "I have."
Voices—"I have."
General Overseer—A man, therefore, has a thousand Messengers to wait upon him, and he does not know it. He puts them aside.
He is not looking for help to come in an ordinary way.
He expects it in some extraordinary way; in some way of his own.
God helps, however, in His own Way.

He sendeth His Word, and healeth them,
And delivereth them from their destructions.
Oh, that men would praise Jehovah for His goodness,
And for His Wonderful Works to the children of men!

The first thing in Zion this morning is Praise.

Praise for an Uttermost Salvation.

Oh, this Uttermost Salvation!
That is the kind of Salvation we want; not a Salvation in part, but Salvation that extends to the uttermost parts of our being, to the uttermost parts of our life, to the uttermost parts of the earth; a Salvation that extends to a Universe.
That is the kind of Salvation we want.
That is the kind of Salvation God has provided.
How good it is to know it!
Praise waiteth for God in Zion.
It was waiting all through last night.
It was waiting in our hearts.
Some of us were singing it almost while we slept.
The first thing this morning was Praise. It was the Sabbath morning.

Welcome sweet Day of Rest,
That saw the Lord arise!
Welcome to this reviving breast,
And these rejoicing eyes!

Then we thought of the Tabernacle of God.

One day amidst the place where my dear Lord has been
Is better than ten thousand days of pleasurable sin.

So we come here to praise Him.
There are thousands of us here this morning. Did you come to praise Him?
Audience—"Yes."
General Overseer—Did you come to tell Him that you are grateful for all His Love?
Audience—"Yes."
General Overseer—I know He loves to hear; for He is our Father.
I know that "Praise waiteth for Thee, O God, in Zion: and unto Thee shall the Vow be performed."

We Have a Vow to Perform Today.

Did we not Vow that we would serve Him, tell me?
Audience—"Yes."
General Overseer—Did we not Vow that we would do all we could to bless others?
Audience—"Yes."
General Overseer—You prayed, "Oh, if I could only be raised from this bed of pain and dying, my Father, how I would serve Thee!"
He Raised you.
Have you performed that Vow?
Have you done all you could?
I believe that hundreds have; but "unto Thee shall the Vow be performed."
Beloved, if you desire your praise to be acceptable, fulfil your Vows. Do what you promised God.
You promised that you would carry that Message of Peace to others.
You promised that you would tell the Story of His Love, who raised you from the bed of sickness and of death.

Sad Results of Broken Vows.

The people who fulfil their Vows get along.
When you find a man kicking and criticising, you may be sure that he has broken his Vow.
Perhaps he is not paying his tithes.
Perhaps he is not working for God.
Perhaps he is not attending to his own spiritual life.
When a man makes a Vow and keeps it, God blesses him.
If we fulfil our Vows, no mattter what position we occupy, what a blessing it will be to the world!

Praise waiteth for Thee, O God, in Zion.

The Praise of Those who Keep Their Vows is God's in Zion.

It is not the praise of people that do not fulfil their Vows.
It is not the praise of people who cry "Holy! Holy! is the Lord," and then say, "Now I shall go home to lie on my back."
What kind of Christianity is that?
I thank God that the Praise that waits for God in Zion is Praise of people who got up early enough to get their breakfasts before they came; who sing "Holy, Holy, is the Lord," and will march off to the trains and go into Chicago and fulfil their Vows.
What will be the result? Who can tell?
Oh, if it should be only one poor, wandering soul in the city of Chicago today, who had gone far away from God and virtue into paths of sin, and you brought him the Message, or you won her to God, would that not be worth the whole toil of the Host?
"Praise waiteth for Thee, O God, in Zion. Unto Thee shall the Vow be performed."
It shall be, O God.
In Zion we shall perform our Vows, shall we not?
Audience—"Yes."
General Overseer—Then, O Thou that hearest prayer, Thou seest that there is the Praise. There is the keeping of the Vow.
You may say, "God, I do not know how to do this work; I do not know how to talk."
Then, let God talk.
Let His Spirit take you.
Use His words.

The Power of God's Word in a Weak Vessel.

One said, "I cannot preach; I cannot talk; but there is just one verse I have learned, and I can say that."
It was the only verse that that person ever knew perfectly.
The person was very weak, and indeed was a little feeble-minded—had suffered from an injury, and never recovered from it; but he was very pure-hearted, and wanted to serve God.
I knew the man. He was an old man with gray hairs when I knew him. He was as simple as a child.
They would say to him: "Willie, what do you know?"
"Oh," he would say, "I know God loves me; I am one of His little ones."
It was very touching to see a man over sixty years of age talking like a child.
"Willie, are you sure?"
"Oh, I know it."
"But, Willie, perhaps you might be wrong?"
"Oh, do not tell me that," he would say, "because I know it in my heart."
"How can you be sure, Willie?"
"I will tell you," he said, "I know one verse of Scripture. Let me tell it to you."

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Then, in the most touching way, he would say: "'For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life,' and that means Willie. That 'whosoever' means Willie."

Then he would stand, and say: "O God, I thank You for the 'whosoever,' and that You love the world, and sent Your Son to die for Willie!" Then he would go away.

I tell you, that sermon stayed with people. That sermon lived with them. It was the sermon of the poor man who had just enough wits to be able to remember one verse of Scripture.

You Can Make One Verse of Scripture a Message of Power.

If you could take that one verse of Scripture today, and give it to some poor, discouraged one, and tell him that the 'whosoever' means him; that it does not matter how he has sinned; it does not matter how far he has gone away; that God is his Father, and that whosoever believeth on the Son whom He sent will get Eternal Life, your work will be a power.

That is a volume of theology.

There was another feeble-minded man in Scotland, called "Daft Willie," who lived not far from the one I have just mentioned.

He was a good deal shrewder.

Sharp Repartee of "Daft Willie."

He went into the church one day in Dunfermline.

There was the dear old Doctor droning away in the pulpit, reading the Psalms.

At last he came to the sermon.

All the farmers put their red bandanas over their eyes, leaned back in their seats, and went to sleep. It was a warm, summer day.

The Doctor finally looked around, and woke up to the condition of his congregation. He was indignant. He had been told during the week that the congregation slept.

He stopped, and the stopping woke them all up. (Laughter.)

"Ah," he said, "you are waking; you have all been asleep except 'Daft Willie."

Willie was up in the gallery, and he had been nodding, too. He did not like to be called "Daft Willie."

He looked at the Doctor, and his face got red, as he said, "If I had na been daft I would have been asleep, too."

I am somewhat inclined to think that Willie was right; because there was nothing to keep them awake. The Doctor had given his firstly, secondly, thirdly, fourthly, fifthly, sixthly and their various subdivisions, and the people were asleep.

What do people care for that kind of preaching?

They want Life. They want to have something to do for God.

I thank God that the people who can keep wide-awake are the people who work well.

I am rejoiced to know that you have reason to praise Him; to perform your Vows.

And unto Thee shall All Flesh come.

Do Not Despair of Any One.

Do not despair of any one; because it is unto God that All Flesh shall come.

Jesus said, "I, if I be lifted up from the earth, will draw All Men unto Myself."

"God hath shut up All unto disobedience, that He might have mercy upon All."

"For as in Adam All die, so also in the Christ shall All be made alive."

"He is the Savior of All Men, specially of them that believe."

The Christ did not come to save a few. He came to save All.

"But," you may say, "they do not get saved. They reject Him."

That is no reason for not seeking them, is it?

Surely He does not cease after one rejection.

He will keep on following you.

You who have accepted Him, did you accept Him the first time He offered Himself?

Audience—"No."

General Overseer—Did you accept Him the second time?

Audience—"No."

General Overseer—I never knew any man yet, worth anything, who, if he wanted a woman for a wife, stopped after one rejection.

That is the way with God.

When you say "No," He says, "You do not need to say 'No;' I will make you say 'Yes,' one day."

Salvation for Those in Hell.

"But suppose a man has gone to hell?" some one asks.

The Christ went down there after them.

"How do you know?"

Because it is written that He descended into hell and preached to the spirits in prison, to them who were disobedient in the days of Noah, thousands of years before.

Perhaps, after we have been in heaven a little while, He may say, "I want to send you to hell. A great many people went to hell while you were living in Chicago. Would you not like to help them out?"

Shall we say "No," or shall we say "Yes?"

Audience—"Yes."

General Overseer—I would like very much to lead you on that mission.

I would like to go down to hell to people who rejected this Gospel in Chicago.

I would like to say to them, "We tried to get you in Chicago. You would not listen. Now, God sends after you."

I think they would say, "Then God must be good. Oh, how good God must be, who, if we make our beds in hell, finds us there!"

The Bible says:

If I make my bed in hell,
Behold, Thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the Sea;
Even there shall Thy hand lead me.

That is what the Christ meant when He said:

Father, the hour is come; glorify Thy Son, that the Son may glorify Thee: Even as Thou gavest Him Authority over All Flesh, that whatsoever Thou hast given Him, to them He should give Eternal Life.

The rain has come, the clouds have gone, and the sun is shining.

The rain will not last always.

Weeping will not last always. It may "endure for ght," but "joy cometh in the morning."

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 love Thee, trust Thee, serve Thee, do right to all men, and in Thy sight. For the sake of Jesus, the Lamb of God, who taketh away the sin of the world, take away all my sin, my sickness, my impurity. Help me to live for Thee, and to perform my Vow this day; not to be afraid, and not to doubt that Thou wilt bless all men, in Jesus' Name. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

Audience—"Yes."

The service was closed by the General Overseer's pronouncing the

BENEDICTION.

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

ZION IN NEBRASKA.

Rev. Charles A. Hoy, Elder-in-charge Christian Catholic Church in Zion, in Nebraska, with headquarters at Falls City, Nebraska, will hold meetings as follows: Pawnee City, August 27th; Reynolds, August 28th; Hebron, August 29th and 30th; Tobias, August 31st; Tecumseh, September 1st.

The members and friends of Zion in the various places should faithfully announce and arouse interest in these meetings.

All are welcome. CHRIST IS ALL AND IN ALL.

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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Four Hundred Seventy-seven Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Four Hundred Seventy-seven Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders Evangelists and Deacons.....		5993	
Total Baptized outside of Headquarters.....			6634
Total Baptized in six years and three months.....			15,533
Baptized since June 14, 1903:			
Baptized in Zion City by the General Overseer.....	14		
Baptized in Zion City by Elder Clibborn.....	54		
Baptized in Zion City by Overseer Excell	242		
Baptized in Zion City by Elder Lee.....	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Zion City by Overseer Mason.....	83		
Baptized in Zion City by Overseer Bryant.....	94		
Baptized in Zion City by Overseer Speicher.....	114		
Baptized in Zion City by Elder Fockler.....	1		
Baptized in Zion City by Elder Dinius.....	40		
Baptized in Zion City by Elder Royall.....	30		
Baptized in Chicago by Elder Hall.....	8		
Baptized in Chicago by Elder Farr.....	9		
Baptized in Chicago by Deacon Christie.....	4		
Baptized in Chicago by Overseer Mason.....	13		
Baptized in Chicago by Elder Richert.....	18	778	
Baptized in California by Elder Taylor.....		1	
Baptized in Michigan by the General Overseer.....		3	
Baptized in Canada by Elder Eugene Brooks.....		2	
Baptized in England by Evangelist Cantel.....		67	
Baptized in Scotland by Evangelist Cantel		13	
Baptized in Illinois by Elder Royall.....		6	
Baptized in Ireland by Evangelist Corkey.....		2	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Kansas by Elder Reed.....		3	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Michigan by Deacon Sprecher.....		7	
Baptized in Minnesota by Elder Graves.....		2	
Baptized in Missouri by Elder Brock.....		4	
Baptized in Oregon by Elder Ernst.....		3	
Baptized in Ohio by Elder R. N. Bouck.....		2	
Baptized in Ohio by Elder Bryant.		[illegible]	
Baptized in Ohio by Elder Mercer.....		[illegible]	
Baptized in Pennsylvania by Elder Hammond.....		[illegible]	
Baptized in Washington by Elder Ernst.....		[illegible]	
Baptized in Wisconsin by Elder McClurkin.....		8	
Baptized in Wisconsin by Elder Percy Clibborn.....		1	
Baptized in Wisconsin by Deacon S. P Fogwill.....		2 166	944
Total Baptized since March 14, 1897			16 477

The following-named twelve believers were baptized in Lake Michigan, Zion Ctty, Illinois, Saturday, August 15, 1903, by Elder W. O. Dinius:

Beeman, Verna.....2902 Enoch avenue, Zion City, Illinois
Betz, John Bernhart.....2700 Elizabeth avenue, Zion City, Illinois
Bower, Miss Edith.....Meridian, Mississippi
Ester, Ruhamah.....2811 Emmaus avenue, Zion City, Illinois
Fairbanks, Mrs. Clara.....Shellrock, Iowa
Hodgdon, Mrs. Margaret.....2008 Elizabeth avenue, Zion City, Illinois
Hodgdon, Theron Augustus .....2802 Elizabeth avenue, Zion City, Illinois
Matson, Charles A.....3000 Elisha avenue, Zion City, Illinois
Neinhussfrom, Melle.....Orange City, Iowa
Ostroske, Lucela Elvina.....Zion City, Illinois
Rudd, Mrs. Jean M.....Glendale, Arizona
Rudd, Olney M .....Glendale, Arizona

The following-named two believers were baptized in Lake Michigan, Kenosha, Wisconsin, Lord's Day, August 16, 1903, by Deacon S. P. Fogwill:

Miller, Mrs. Alice Ann .....302 Park street, Kenosha, Wisconsin
Miller, Clara Elizabeth Grace.....302 Park street, Kenosha, Wisconsin

The following-named believer was baptized in Lake Michigan, Milwaukee, Wisconsin, Lord's Day, August 16, 1903, by Elder Percy Clibborn:

Sims, Miss Pearl .....176 Eighth street, Milwaukee, Wisconsin

The following-named forty-five believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 19, 1903, by Overseer J. G. Excell:

Arnold, R. T.....Columbus, Indiana
Boblett, Miss Mary C.....2002 Horeb avenue, Zion City, Illinois
Bond, Mrs. Fannie.....204 Low avenue, Waukegan, Illinois
DePew, Mary.....3018 Enoch avenue, Zion City, Illinois
Detiene, Mrs. Matilda.....Zion City, Illinois
Douglas, Robert J.....Wesson, Mississippi
Douglas, Mrs. Sadlie R.....Wesson, Mississippi
Duclo, Arthur.....Zion City, Illinois
Duclo, Myrtle.....Zion City, Illinois
Dunn, Edna Ethel.....Zion City, Illinois
Edwards, Charles P.....3010 Enoch avenue, Zion City, Illinois
Ellis, George.....1907 Hebron avenue, Zion City, Illinois
Falch, Mary .....2208 Ezra avenue, Zion City, Illinois
Graham, Roseanna..... Zion City, Illinois
Hall, Miss Etta.....1702 Horeb avenue, Zion City, Illinois
Hopton, Harold.....2921 Emmaus avenue, Zion City, Illinois
Hopton, Joseph William.....2921 Emmaus avenue, Zion City, Illinois
McEwen, Ivy A. .....3008 Gabriel avenue, Zion City, Illinois
McEwen, Mrs. Thomas .....3008 Gabriel avenue, Zion City, Illinois
McHaffey, Edward A. .....3004 Enoch avenue, Zion City, Illinois
Mann, Fred C.....3010 Enoch avenue, Zion City, Illinois
Mann, Verne H.....3010 Gabriel avenue, Zion City, Illinois
Mischler, Miss Lillian .....2513 Gideon avenue, Zion City, Illinois
Mischler, Mrs. Rose.....2513 Gideon avenue, Zion City, Illinois
Mudgett, Biran .....Zion City, Illinois
Mudgett, Irvine .....Zion City, Illinois
Nesmith, Margaret .....Rosecrans, Illinois
Nesmith, William.....Rosecrans, Illinois
Nowlan, Phoebe R. D.....3205 Enoch avenue, Zion City, Illinois
Peters, Emma .....665 Carmel boulevard, Zion City, Illinois
Phillipy, Paul .....Three Oaks, Michigan
Pitt, Mrs. Ada.....Eau Claire, Wisconsin
Pitt, Richard.....Zion City, Illinois
Pulnam, Margaret .....2013 Hermon avenue, Zion City, Illinois
Rodeck, Miss Bertha.....5740 Dearborn street, Chicago, Illinois
Rose, Mrs. Amelia.....Winona, Minnesota
Smith, H. A.....3002 Emmaus avenue, Zion City, Illinois
Smith, Loran.....3009 Gilboa avenue, Zion City, Illinois
Turner, William .....Brookfield, Wisconsin
Turner, Mrs. Ellen.....Brookfield, Wisconsin
Twist, Joseph Hopton .....2921 Emmaus avenue, Zion City, Illinois
Vetsch, Henry .....Zion City, Illinois
Vorhies, Albert R.....Zion City, Illinois
Vorhies, Mrs. Eva .....Edina Hospice, Zion City, Illinois
Walters, George Franklin.....Edina Hospice, Zion City, Illinois

The following-named eleven believers were baptized at Portobello, near Edinburgh, Scotland, Thursday, July 30, 1903, by Evangelist H. E. Cantel:

Barnett, Pierre D.....Panhouse, Flotta, Orkney, Scotland
Donaldson, Mrs. Elizabeth.....11 Argyle terrace, Edinburgh, Scotland
Leask, Miss Elizabeth S.....50 Bangor road, Leith, Edinburgh, Scotland
McDonald, Miss Lily.....4 Millar place, Edinburgh, Scotland
McDonald, Miss Amelia.....4 Millar place, Edinburgh, Scotland
Mackay, Miss May.....11 Argyle terrace, Edinburgh, Scotland
Malcom, Miss Janet.....4 Thornhill, Richmond, Yorkshire, England
Murray, Mrs. Isabel.....5 Leith street terrace, Edinburgh, Scotland
Paton, Mrs. Margaret.....8 East Crawford street, Greenock, Scotland
Sutherland, Mrs. Mary.....15 Cathcart place, Edinburgh, Scotland
Sutherland, Miss Mary.....15 Cathcart place, Edinburgh, Scotland

The following-named six believers were baptized at Low Fell, Gateshead-on-Tyne, England, Saturday, August 1, 1903, by Evangelist H. E. Cantel:

Clark, Robert.....1 Alum Well road, Low Fell, Gateshead, England
Clinton, Mrs. Sarah.....23 Jubilee terrace, Low Fell, Gateshead, England
Gardiner, Mrs Margaret.....Albert House, Low Fell, Gateshead, England
Hindson, Mrs. Martha Mattie..203 Eastbourne avenue, Gateshead, England
Hunter, Miss Hannah J.....21 Albert drive, Low Fell, Gateshead, England
Proud, Joseph.....19 Maughan street, Newcastle-on-Tyne, England

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, August 16, 1903, by Elder R. N. Bouck:

Brunswick, Mrs. Josephine.....58 McArthur street, Cleveland, Ohio
McCabe, Mrs. Laura Pearl
Corner Seedle and Redell streets, Cleveland, Ohio

The following-named two believers were baptized in Toronto, Ontario, Canada, Lord's Day, August 16, 1903, by Elder Eugene Brooks:

Medland, Mrs. Mary A.....96 Wellington place, Toronto, Ontario, Canada
Morries, Mrs. Matilda H.....Wingham, Ontario, Canada

The following-named two believers were baptized at Portobello, near Edinburgh, Scotland, Wednesday, July 29, 1903, by Evangelist H. E. Cantel:

Gardner, James .....15 Helen street, Govan, Glasgow, Scotland
Gardner, Mrs. Ellen Wright....15 Helen street, Govan, Glasgow, Scotland

CONSECRATION OF CHILDREN.

The following are the names of one hundred sixty-two young children consecrated at Shiloh Tabernacle on August 16, 1903, by Rev. John Alex. Dowie.

Allen, William John Huston.....Gilboa avenue, Zion City, Illinois
Allen, Charles Theodore.....Gilboa avenue, Zion City, Illinois
Allen, Lydia Jane.....Gilboa avenue, Zion City, Illinois
Anderson, Samuel Walter Emanuel..12253 Wallace street, Chicago, Illinois
Anderson, Clarence Marion.....12253 Wallace street, Chicago, Illinois

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Ayers, Stephen Edward.....St. Johns, Kansas
Ayers, Beulah Etta.....St. Johns, Kansas
Ayers, Solon Gonder.....St. Johns, Kansas
Bandli, Wilmer Waldo.....3021 Ezekiel avenue, Zion City, Illinois
Barnard, Ruth Julia.....2600 Gilead avenue, Zion City, Illinois
Bartholomee, Daniel Gladstone.....313 Cornell street, Chicago, Illinois
Bihler, Grace Lydia.....3007 Emmaus avenue, Zion City, Illinois
Blanchard, Prentice Paul.....Frankfort, Michigan
Bohlken, John Henry.....3106 Elisha avenue, Zion City, Illinois
Bouck, Mildred Grace.....Cleveland, Ohio
Brewster, Bessie Myrtle.....2105 Ezra avenue, Zion City, Illinois
Boetcher, Pearl Ruth Catherine....662 Carmel boulevard, Zion City, Illinois
Brockway, Esther Beatrice.....2701 Ezekiel avenue, Zion City, Illinois
Bowley, Hazel Byel.....Foss, Illinois
Bowley, Ethel May.....Foss, Illinois
Buckwalter, Arthur W.....Elijah Hospice, Zion City, Illinois
Buckwalter, Mark L.....2813 Ezra avenue, Zion City, Illinois
Bull, Ralph William.....2117 Ezekiel avenue, Zion City, Illinois
Burke, Keith Hall.....3011 Enoch avenue, Zion City, Illinois
Burke, Esther Gertrude.....3011 Enoch avenue, Zion City, Illinois
Burke, Paul Kruger.....3011 Enoch avenue, Zion City, Illinois
Birsch, Leandon.....3012 Gideon avenue, Zion City, Illinois
Birsch, Mary Agnes.....3012 Gideon avenue, Zion City, Illinois
Birsch, Gladstone McKinley.....3012 Gideon avenue, Zion City, Illinois
Colwell, Paul Henry.....2803 Enoch avenue, Zion City, Illinois
Colwell, Cephas Erwin.....2803 Enoch avenue, Zion City, Illinois
Colwell, Flora Ruth.....2803 Enoch avenue, Zion City, Illinois
Covington, Melzar Ellis.....2315 Gilead avenue, Zion City, Illinois
Crofts, Minnie Bell.....3205 Gilgal avenue, Zion City, Illinois
Crofts, Maggie May.....3205 Gilgal avenue, Zion City, Illinois
Craig, Erwin Murrel.....3107 Gabriel avenue, Zion City, Illinois
Crowder, Mary Naomi.....962 Twentieth street, Zion City, Illinois
Crowder, Arie Fannie.....962 Twentieth street, Zion City, Illinois
Crowder, Susie May.....962 Twentieth street, Zion City, Illinois
Crowder, Carl Piper.....962 Twentieth street, Zion City, Illinois
Detienne, Cora Hazel.....Waukegan, Illinois
Detienne, Lillian May.....3101 Enoch avenue, Zion City, Illinois
Eaglestone, Gordon William Kitchener.....Box 365, Zion City, Illinois
Felio, Elmer Leroy.....1813 Hermon avenue, Zion City, Illinois
Fox, Warner A.....2610 Gilboa avenue, Zion City, Illinois
Fryett, George Elmer.....3012 Gideon avenue, Zion City, Illinois
Fryett, Ruth Samaria.....3012 Gideon avenue, Zion City, Illinois
Griesheimer, Arthur Carl.....3010 Emmaus avenue, Zion City, Illinois
Griswold, Jennie Ruth.....2906 Ezekiel avenue, Zion City, Illinois
Hall, Myrtle Florence.....1702 Horeb avenue, Zion City, Illinois
Hall, Hazel Irene.....1702 Horeb avenue, Zion City, Illinois
Hall, Willis Hamner.....2719 Elizabeth avenue, Zion City, Illinois
Hall, Evelyn Dowie.....2719 Elizabeth avenue, Zion City, Illinois
Hall, Obed Chester.....2719 Elizabeth avenue, Zion City, Illinois
Hanon, Daniel Miller.....2312 Gilboa avenue, Zion City, Illinois
Hanson, Faith Olivet.....2601 Gilboa avenue, Zion City, Illinois
Hanson, Marion Almedia.....2413 Gilgal avenue, Zion City, Illinois
Hartman, Edna Pearl.....3116 Gabriel avenue, Zion City, Illinois
Harkness, William Alex.....3119 Elim avenue, Zion City, Illinois
Heiser, John Alex.....3010 Elim avenue, Zion City, Illinois
Hill, Lincoln Daniel.....2612 Gilboa avenue, Zion City, Illinois
Hollingshead, Thomas J.....2116 Ezra avenue, Zion City, Illinois
Hollingshead, Martha Elizabeth.....2116 Ezra avenue, Zion City, Illinois
Hollingshead, Ruth Joy.....2116 Ezra avenue, Zion City, Illinois
Hollingshead, Marian Rebecca.....2116 Ezra avenue, Zion City, Illinois
Hullinger, H. Walker.....561 Shiloh boulevard, Zion City, Illinois
Hullinger, Glenna Rowena.....561 Shiloh boulevard, Zion City, Illinois
Hullinger, Ruth Etta.....561 Shiloh boulevard, Zion City, Illinois
Ide, Robert Alex.....2805 Ezekiel avenue, Zion City, Illinois
Ide, Lorene Madonna.....2805 Ezekiel avenue, Zion City, Illinois
Irish, Glenden Clair.....3008 Ezekiel avenue, Zion City, Illinois
Jacobson, Martha Ardelow.....3006 Edina boulevard, Zion City, Illinois
Jacobson, Mildred Beatrice.....3006 Edina boulevard, Zion City, Illinois
Jacobson, Jane Alexandra.....3006 Edina boulevard, Zion City, Illinois
James, Avaline Catherine.....2710 Emmaus avenue, Zion City, Illinois
James, Clarence Edgar.....2710 Emmaus avenue, Zion City, Illinois
Jones, Estella.....2807 Ezra avenue, Zion City, Illinois
Jones, Naomi.....2807 Ezra avenue, Zion City, Illinois
Jones, John Herbert.....2807 Ezra avenue, Zion City, Illinois
Jones, Franklin Paul.....2807 Ezra avenue, Zion City, Illinois
Jones, Samuel.....2807 Ezra avenue, Zion City, Illinois
Johnson, Forrest Gould.....3000 Edina boulevard, Zion City, Illinois
Johnson, Marvin Lockwood.....3000 Edina boulevard, Zion City, Illinois
Johnson, Marie Wilhemena.....2715 Elizabeth avenue, Zion City, Illinois
Johnson, Martha Oliva.....2715 Elizabeth avenue, Zion City, Illinois
Johnson, Homer Andrew.....2500 Edina boulevard, Zion City, Illinois
Johnson, Naomi.....2500 Edina boulevard, Zion City, Illinois
Kile, Esther Ruth.....3013 Gabriel avenue, Zion City, Illinois
Klienert, Herman.....3201 Ezra avenue, Zion City, Illinois
LaRose, Eugene M.....Zion City, Illinois
Madson, Arthur James.....Berryville, Wisconsin
Madson, Alfred Chester.....Berryville, Wisconsin
Magnusson, Sidney L.....2105 Ezra avenue, Zion City, Illinois
Magnusson, Daisy A.....2105 Ezra avenue, Zion City, Illinois
Magnusson, Beda E.....2105 Ezra avenue, Zion City, Illinois
Magnusson, Goldie C.....2105 Ezra avenue, Zion City, Illinois
Magnusson, Irene Lillian.....2105 Ezra avenue, Zion City, Illinois
Maplethorp, Hilda Pearl.....3114 Gabriel avenue, Zion City, Illinois
Martin, Marion Elizabeth.....1807 Horeb avenue, Zion City, Illinois
McHaffey, Elizabeth Alta.....3004 Enoch avenue, Zion City, Illinois
Merryman, Isa Pauline.....2318 Gideon avenue, Zion City, Illinois
Merryman, Guy Cecil.....2318 Gideon avenue, Zion City, Illinois
Miller, Frank.....2914 Elim avenue, Zion City, Illinois
Miller, Gustaf.....2914 Elim avenue, Zion City, Illinois
Miller, John Alexander.....2914 Elim avenue, Zion City, Illinois
Miller, Ziona May.....2108 Ezekiel avenue, Zion City, Illinois
Minnick, Martha.....2813 Ezra avenue, Zion City, Illinois
Moot, Gladstone Alexander.....2608 Edina boulevard, Zion City, Illinois
Moughmer, Hazel Louise.....1904 Horeb avenue, Zion City, Illinois
Meyers, Lois Almeria.....2615 Elizabeth avenue, Zion City, Illinois
Otterbacher, Esther Anna.....2014 Horeb avenue, Zion City, Illinois
Otterbacher, Charlotte Estina.....2014 Horeb avenue, Zion City, Illinois
Pate, Naomie.....2708 Elim avenue, Zion City, Illinois
Pate, Ruth Williard.....2708 Elim avenue, Zion City, Illinois
Pate, Esther Dowie.....2708 Elim avenue, Zion City, Illinois
Pate, Junior Micah.....2708 Elim avenue, Zion City, Illinois
Peter, Lawrence R.....665 Carmel boulevard, Zion City, Illinois
Petersen, Enoch.....1904 Hermon avenue, Zion City, Illinois
Petersen, Emmanuel.....1904 Hermon avenue, Zion City, Illinois
Petersen, Francis.....1904 Hermon avenue, Zion City, Illinois
Petersen, Dagmar.....1904 Hermon avenue, Zion City, Illinois
Petersen, Maren.....1904 Hermon avenue, Zion City, Illinois
Reng, Walter Emile.....2610 Gilboa avenue, Zion City, Illinois
Reng, Lyman Nathaniel Livingston..2610 Gilboa avenue, Zion City, Illinois
Rockafellar, Paul Lott.....2807 Emmaus avenue, Zion City, Illinois
Rose, Franklin Alexander.....Winona, Minnesota
Rose, Verner Arthur.....Winona, Minnesota
Ruby, Verna Lizzie.....2910 Gideon avenue, Zion City, Illinois
Ruby, Priscilla Barbara.....2919 Gideon avenue, Zion City, Illinois
Ruby, Edward Milo.....2910 Gideon avenue, Zion City, Illinois
Rudd, Olney L.....Glendale, Arizona
Rudd, Meil Woods.....Glendale, Arizona
Shaw, Ruth Elizabeth.....Zion City, Illinois
Schmidt, Daniel Hermon.....3007 Gilboa avenue, Zion City, Illinois
Schultz, Lois Ruth.....2319 Gideon avenue, Zion City, Illinois
Scobie, Mary.....2613 Gilboa avenue, Zion City, Illinois
Scobie, Elizabeth.....2613 Gilboa avenue, Zion City, Illinois
Scobie, Annie.....2613 Gilboa avenue, Zion City, Illinois
Shafer, Beulah Ruth.....3012 Ezekiel avenue, Zion City, Illinois
Smith, Fred Warner.....3006 Ezekiel avenue, Zion City, Illinois
Speicher, Dorothea Esther.....2512 Elisha avenue, Zion City, Illinois
Stahlman, Sterling Alanson.....2712 Edina boulevard, Zion City, Illinois
Stewart, Joel Ebenezer.....2008 Hermon avenue, Zion City, Illinois
Stewart, Sydney Gladstone.....3001 Ezekiel avenue, Zion City, Illinois
Thompson George Samuel.....641 Carmel boulevard, Zion City Illinois
Thurston, Ella Grace.....3103 Ezekiel avenue, Zion City, Illinois
Van Breeman, Paul Victor.....2606 Gilboa avenue, Zion City, Illinois
Van Breeman, Evangeline.....2606 Gilboa avenue, Zion City, Illinois
Wartzenluft, Joseph Samuel.....1909 Gilboa avenue, Zion City, Illinois
Wictum, Addie Hazel.....Alva, Iowa
Wilkins, Kennett Miller.....1819 Gilboa avenue, Zion City, Illinois
Williams, Ruth Jane.....2821 Elisha avenue, Zion City, Illinois
Williamson, Douglas Caroline.....2822 Gabriel aveune, Zion City, Illinois
Williamson, James Wells.....2822 Gabriel avenue, Zion City, Illinois
Williamson, Eugene Brooks.....2822 Gabriel avenue, Zion City, Illinois
Wilson, Harry Edward.....1811 Horeb avenue, Zion City, Illinois
Wilson, Floyd Allen.....1811 Horeb avenue, Zion City, Illinois
Williams, Nellie Rebecca
Twenty-ninth and Elizabeth avenue, Zion City, Illinois
Wiiliams, Daniel Ambrose
Twenty-ninth and Elizabeth avenue, Zion City, Illinois
Williams, Joseph Benjamin
Twenty-ninth and Elizabeth avenue, Zion City, Illinois
Williams, Esther Alexandra
Twenty-ninth and Elizabeth avenue, Zion City, Illinois
Woodman, Lillian Elizabeth.....2109 Emmaus avenue, Zion City, Illinois

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.
Effective August 1, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
*2.00 p. m.	3.20 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m.	4.16 p. m.	*11.49 a. m.	1.15 p. m.		
4.15 p. m.	5.39 p. m.	* 1.18 p. m.	2.50 p. m.	ZION CITY TO CHICAGO.	
*5.20 p. m.	6.55 p. m.	*†2.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	5.05 p. m.	6.20 p. m.	*8.24 a. m.	9.45 a. m.
		*6.10 p. m.	7.45 p. m.	5.05 p. m.	6.40 p. m.
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‖ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

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SERVICES OF THE

Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

....Every Lord's Day Afternoon at 2:30 o'clock....

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

THE TIME EXTENDED

In order that no one may lose the opportunity to select a lot in the beautiful **New Zion City Subdivision,** opened during the Third Annual Feast of Tabernacles, the privilege of **Shareholders' Special Discount of Ten per cent.** from the regular renta.s, has been extended until

SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, "In whose hearts are the Highways to Zion." All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places: Shiloh Park, near the site of Shiloah Tabernacle, which will cost One-half Million Dollars. Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence. Kedron Park, an interesting and Picturesque spot.

Its Elevation Above Lake Michigan averages over 100 feet, which is nearly double that of the land first subdivided.

The Rentals of Inside Lots range from $400 to $800, less the ten per cent. discount, and may be paid, one-third in cash and balance in one and two years, at six per cent. interest.

The Present Market Value of the best lots in the settled districts is about double the amount asked for similar lots in the New Subdivision, which clearly bespeaks the certain increase in the value of the latter

Our fine, new Plats, showing all the subdivided land, with many valuable details, together with copies of 1100-year Lease, and other descriptive matter, will be mailed upon application. And we shall have pleasure in acting for those who may desire us to make selections of lots for them, using every care to choose the best locations.

H. WORTHINGTON JUDD,
Secretary and Manager

FIELDING H. WILHITE,
Assistant Secretary

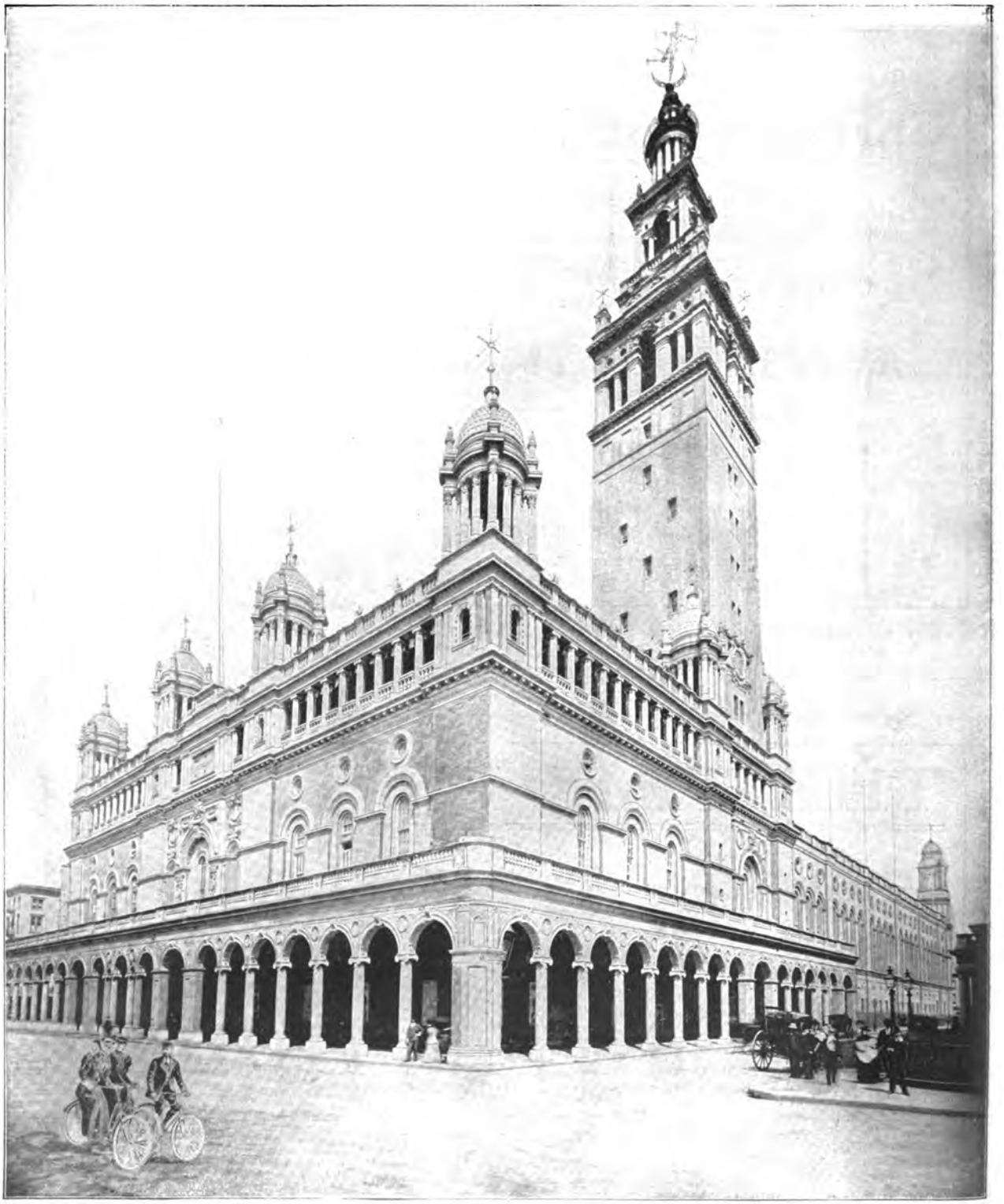
ADDRESS ALL COMMUNICATIONS

ZION LAND AND INVESTMENT ASSOCIATION

ZION CITY, ILLINOIS

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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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SEP 7 03

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XIII. No. 19. *ZION CITY, SATURDAY, AUGUST 29, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY AND PERFECTLY HEALED WHEN NEAR TO DEATH WITH BRIGHT'S DISEASE, DYSPEPSIA AND HEART TROUBLE.

AND THE RANSOMED OF JEHOVAH SHALL RETURN, AND COME WITH SINGING UNTO ZION.

The time has come for the fulfilment of this glorious prophecy. "The ransomed of Jehovah" in tens of thousands are coming unto Zion with singing, from all the ends of the earth.

They sing the Sweet Redemption Song; their hearts overflow in songs of Joy, Praise and Thanksgiving for blessings too many and too great to be named.

But there are many more whom Jehovah has ransomed, who must also come.

God has sent His prophet, Elijah the Restorer, to call His people out of the world and all other associations, unto Zion.

They cannot remain in "the world that lieth in the wicked one."

They cannot remain in the apostate churches, which deny the Covenants of God, falsely charge Him with being the author of sin and sickness, and fight against God's prophet, allying themselves with the idolatrous and unclean priests of Baal in the Secret Lodges.

They cannot continue to be divided into a great number of warring sects; for the time is come when the prayer of the Christ is to be answered: "that they may be one, even as We are . . . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me."

Hence, the call of the Prophet must be obeyed.

When God sends a prophet with His Message, it is not for His people to question or to hesitate.



MISS MARY MORGAN SNELL.

Obedience must be prompt: eternal issues are at stake.

These are the Times of the End.

The Great and Terrible Day of Jehovah draws near.

God has said, concerning the Prophet of these Times, "Every soul, which shall not harken to that Prophet, shall be utterly destroyed from among the people."

God is vindicating that Prophet according to His Word.

The remarkable testimony of this young girl is deeply significant in the light of this truth.

She was dying in pain and despair.

Bright's disease of the kidneys, that terrible scourge from which, humanly speaking, there is no escape, had followed upon the introduction into her pure, clean, healthy young blood of the filthy, blighting virus, vaccine.

She thus became one of the multitude of victims of the obstinate adherence of the medical world to an obsolete theory, absurdly illogical and absolutely disproved by the facts of actual experience.

Carefully compiled statistics show that not only is vaccination a fruitful cause of many loathsome diseases, but also, instead of being a protection against smallpox, increases liability to that disease.

How much more blessed and certain,

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and how pure and clean is God's protection against smallpox and every other epidemic and contagion. "Thou shalt not be afraid . . . for the Pestilence that walketh in darkness, nor for the Destruction that wasteth at noonday. . . . There shall no evil befall thee, neither shall any Plague come nigh thy tent!"

She also suffered nameless agonies from dyspepsia and heart trouble.

For all these diseases she sought "not to Jehovah, but to the physicians."

The physicians attempted to cure her diseases by putting poisonous drugs into her stomach.

They did this, not because there was anything in true science or reason to warrant it, but because the ancient sorcerers, whose craft they inherited, attempted to heal in the same way.

God pronounced curses upon the sorcerers, and warned His people against them.

Jesus, although He healed multitudes, never used a drug or a knife.

He has not changed.

God could not heal her through physicians, and she grew worse until death was very near.

Her heart was very sad as she felt the icy chill of death; for she was a young girl with bright prospects of happiness and usefulness before her, and life seemed very sweet.

But there seemed to be no hope.

And then, from the lips of her mother, she learned that God was her Healer, not by poisonous drugs of physicians, or the mutilating knives of surgeons, but by His own Omnipotent Word.

In answer to the earnest prayers of her mother, God gave her the strength for the journey from her Southern home to Zion City.

God's Messenger laid hands upon her, and prayed for her healing, in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, her Heavenly Father.

God heard and answered that prayer.

She was instantly healed.

But she had heard the call of the Prophet of the End of the Dispensation.

She hesitated to obey.

All her diseases returned.

God cannot bestow His blessings upon those who obstinately refuse to do His Will.

Those whom He has wonderfully blessed, in His infinite love and mercy, lose the blessing, unless they follow where He leads, by His Spirit, and through His Messenger, no matter what the cost.

And so, while this young woman refused obedience, resisting the entreaties of her mother, and the pleadings of God's Spirit, she suffered intense agony, as the terrible diseases, from which God had so graciously delivered her, came surging back upon her like an overwhelming flood.

At last, the struggle ended.

Having fully counted the cost, she made a complete surrender

Then, indeed, did she "come with singing unto Zion."

God had instantly and perfectly healed her of all her diseases.

She became, as she says in her wonderful testimony, "a brand new girl in spirit, soul and body."

The experience of this young girl is a lesson and a warning to God's people everywhere.

The time grows short.

The King is coming; is thundering at the very doors.

There is no time for delay.

God has promised Salvation, Healing, Cleansing, Keeping, and Power in His Service to those who are obedient.

For those who do not harken to the Voice of His prophet, Elijah the Restorer, His only word is that they "shall be utterly destroyed from among the people."

A. W. N.

WRITTEN TESTIMONY OF MISS MARY MORGAN SNELL.

ZION CITY, ILLINOIS, August 19, 1903.

MY DEAR GENERAL OVERSEER:—Peace to Thee!

I am the youngest daughter of Evangelist Mary McGee-Hall.

I have lived all my life in the beautiful old Southern home of my grandmother in Columbus, Mississippi.

I had fine health until four years ago, when, a case of smallpox having broken out in the college, every student was commanded to be vaccinated.

We were in ignorance of the terrible results frequently following the inoculation of the filthy vaccine matter.

My arm was very sore and from that time my good health left me, although none of us suspected the cause.

As a family we were really slaves to doctors and drugs.

I had the constant attention of Dr. John Davis, and frequently of his partner, Dr. William McKinley, both physicians of Columbus.

Later in my illness, Dr. Davis thought my symptoms indicated Bright's disease and advised my immediate departure for Stafford Springs, Mississippi, a place advertised far and wide for having mineral waters, which are said to be a certain cure for all kinds of kidney trouble.

I overheard members of my family talking.

They were saying: "Dr. Davis says there is immediate necessity of her going at once to Stafford, as he discovers signs of Bright's disease."

It seemed horrible to me.

I walked in to where they were talking, and I said: "I have heard you. If I have Bright's disease it means I must die, and I am so young!"

The visit to the Springs did not cure me.

I steadily grew weaker, especially in the springtime.

A most persistent attack of dyspepsia came, which grew chronic.

The doctors then declared that I had intestinal dyspepsia in its most painful form.

My heart was involved and I had attacks of heart failure.

Being determined to continue my college work, I stretched every physical force and my will power to keep on.

I did not let my family know how much I suffered; how, after climbing even one flight of steps at school, I would have to sit down on the steps and rest a long time. My mother had not at that time come into Zion.

Returning home from an evangelistic meeting once, she found me critically ill. She had begun then to accept Divine Healing.

I held out my arms and cried to her: "O, mamma, come and get me healed; nobody here knows how to find God for me."

I was able the next day to start with her for Port Arthur, Texas, where she held a meeting in the Congregational church.

I became very ill at this place.

Terrible hiccoughs assailed me, and one morning when I awoke, my mouth was full of blood.

We left the place that day and returned to Columbus.

I rallied somewhat, but in a short time the disease seemed to reassert its old violence.

My mother joined the Christian Catholic Church in Zion and became very radical for all its doctrines.

I remained with my two sisters and grandmother.

It seemed when mother went into Zion that an impassable gulf had come between us all and her.

We thought that she was too religious, that her judgment was not to be taken about either you or Zion.

We read the lies of the newspaper press.

We were devoted to mother, but we were sorry for her in what we thought was a delusion. It made us all unhappy.

In March last, my mother came to us again and found me nearly in my grave.

I had no red blood, seemingly, in my whole body and had unconscious spells from heart failure.

I could not eat anything but twice cooked bread. Even a little butter would cramp me terribly.

My mother was powerless to keep my family from having the doctors.

One day, after an exceedingly close call, my grandmother realizing that my death would come unless something beyond medical aid was done, yielded all control of me to my mother.

The doctors were given up, medicine was stopped, and for two days I was almost alone with my mother, who fought the battle for me. I was able to start with her for Chicago.

She quoted almost constantly, all the way, the Word of God, particularly these words: "I will give you power over all the power of the enemy."

We reached Zion Home in Chicago, I believe now, only through the help of God.

I came with mother to Zion City to have you pray for me.

I dreaded it.

My desperate need alone made me willing.

I turned coward even after coming and would not go into the prayer-room.

I came again. This time God's Spirit reached my heart.

Your Message brought me to know that I was not saved. I repented of my sins and was truly converted.

When you came to me and prayed for me I knew you to be the spirit of all love and gentleness, and later I knew you to be the Elijah of God.

I was healed in spirit, soul and body, but would not come into Zion.

I thought it would mean my giving up my grandmother, my sisters and my lovely Southern home.

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When mother would urge my coming, I would feel the old weakness coming and would say: "I will get sick, I know, if you press me about Zion."

I lost my healing, and in a few days the cramps and the horrors of dyspepsia were upon me.

Mother said to me after supper one night, when I was suffering: "Mary Morgan, do you really believe that Dr. Dowie is Elijah the Restorer?"

I said: "I do."

She said: "Do you believe that Jesus is still the Healer of His people?"

I replied: "I do believe that."

She said: "Do you believe in Zion?"

I said: "Yes."

Then she said: "I command you to come into fellowship with us."

I replied: "Let me first go home; let me see grandmother, and have a talk with her."

Mother said: "I will neither eat nor sleep until you come."

I felt my body getting more and more full of pain. I said: "The old spells are coming on. My heart is weak."

Mother said: "Well, you can die; it is better to die than live a coward."

She turned from me and held to her word, repeating it: "I will neither sleep nor eat until you come."

At 1:30 o'clock that night the fight ended.

I said: "It is Zion or death."

An application blank was filled, and I was healed instantly.

I have never been sick since then.

I joined Zion in May.

I was baptized, joined Zion Restoration Host and began the beautiful study of LEAVES OF HEALING.

I am a brand new girl in all my being.

My health is splendid; my flesh is firm and solid.

I am thoroughly prepared now for work as a student in Zion College.

I am thoroughly given to Zion's work.

With a heart full of gratitude and love, I am,
Faithfully yours in Zion,
(MISS) MARY MORGAN SNELL.

CONFIRMATION OF MISS SNELL'S TESTIMONY BY HER MOTHER.

107 SOUTH PAULINA STEEET,
CHICAGO, ILLINOIS, August 19, 1903.

MY DEAR GENERAL OVERSEER:—I endorse my daughter's (Mary Morgan Snell) testimony.

At one time I thought that as my mother was so kind and so true to me and to my children, I could, without hurt, leave them at home with her when I went out to do evangelistic work.

She always observed my wishes, and my children were raised absolutely free from worldly society.

I rejoiced in the fact that they never went to worldly places, and that they had no mixed associates; but when Zion came to me, and I awoke to the truth of God as you teach it, I realized that my children were in the apostasy, and in bondage to medicine.

Mary Morgan is just nineteen years old.

Gratefully yours, MARY MCGEE HALL.
Evangelist in Christian Catholic Church in Zion.

Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

Healed of Cancer of the Mouth.

And Moses cried unto Jehovah, saying, Heal her, O God, I beseech Thee.—*Numbers 12:13.*

REDMOND, WASHINGTON, April 15, 1903.

DEAR GENERAL OVERSEER:—Peace to thee and thine!

I have felt for some time that I ought to honor God by giving my testimony to His love and willingness to answer the cry of His children for help.

He is, indeed, not only our Savior, but our Healer and Keeper.

In September, 1899, I had a cancer on the large gland under my tongue.

I had not heard of Doctor Dowie, or known of an organization that believed in Divine Healing, except one in Boston, Massachusetts.

I knew that the doctors could do nothing, but to either cut or burn it out.

Such treatment would injure my articulation.

I began to study my Bible, and determined to trust God for healing and claim His promises, as I knew that God's Covenants with His people were sure if the conditions were met.

I prayed, and received the healing I sought.

I then knew I could be healed of every illness.

I asked to be delivered of a disease of over thirty years' standing, for which I had used medicine and had been treated by doctors all that time to no purpose.

The Lord answered my prayer again.

An account of the number of healings which I have had from God would make this letter too long—pneumonia, sore throat, rheumatism, scalded hand, thumb reset that was out of joint, torpid liver.

I was a Presbyterian and thought that I was a faithful member, doing all that was required of me in the church.

How differently I feel about serving my Heavenly Father now!

How much I thank God for the teaching of the Full Gospel, and that I live in the age of Elijah the Restorer, who gives us the true Bible teaching for spirit, soul and body!

It took almost a year to clear away the debris of Presbyterian doctrine before the beautiful structure of faith and love that casts out fear, could be built on the foundation of the Christ, who is All and in All to me.

It is a pleasure to give this teaching to those who do not understand what the full Atonement means.

I thank my dear Heavenly Father for every victory over the Devil, and know that if I fail, the fault is my own.

I thank God for the Christian Catholic Church in Zion and pray God to bless and uphold all the workers in the field throughout the world.

I thank God for our dear General Overseer and Overseer Jane Dowie, and ask God daily to bless and protect them and all Zion.

Your sister in the Christ,
EMMA STARR LIVENGOOD.

Blessing Comes Through Obedience.

Behold, to obey is better than sacrifice, and to harken than the fat of rams.—*1 Samuel 15:22.*

WOOD END LIFE-SAVING STATION,
PROVINCETOWN, MASSACHUSETTS,
February 20, 1903.

DEAR GENERAL OVERSEER:—I wish to give my testimony to what God has done for my family and me.

Since becoming a member of the Christian Catholic Church in Zion, we do not use swine's flesh or drugs.

We have all been kept from disease thus far.

I was in a very bad condition mentally and physically before.

I feel so much better now, because I have obeyed God under your direction.

I pray God that He will continue to bless you and your loved ones.

"Peace to thee be multiplied."

Faithfully yours for Jesus,
ALBERT WILLIAM MABBETT.

Injured Spine Instantly Healed.

And He laid His hands upon her; and immediately she was made straight and glorified God.—*Luke 13:13.*

BINGHAMTON, NEW YORK.

DEAR GENERAL OVERSEER.—I am glad to add my testimony to the many thousands who have been healed through your teaching.

Fifteen years ago I fell and hurt my spine.

The doctor said that I would always have a pain in my back.

He gave me a plaster and some medicine; but nothing would help me.

I suffered terrible pain at times.

Four months ago, when my back was very painful, Deacon C. J. Cook, who is now in Zion City, prayed for me, and I was instantly healed.

My back feels stronger than ever. Praise God.

Your sister in Jesus, (MRS.) M. E. REED.

Healed of the Grip and Lumbago.

And Peter opened his mouth, and said, 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.—*Acts 10:34, 35.*

CHICAGO, ILLINOIS.

DEAR GENERAL OVERSEER:—I thank God for what He has done for me.

The Devil attacked me with the grip, lumbago, severe headaches and pneumonia.

I trusted in God, and would not send for a doctor.

We sent for Deacon Chambers, who came and prayed for me.

God heard and answered and delivered me from my sickness.

We thank God that the General Overseer has led us to God and has taught us how to live.

I am trusting in God till Jesus come.

Your sister in the Christ,
(MRS.) ANNA KLEIN.

Blessed in Obedience.

But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you.—*Matthew 6:33.*

715 FRONT STREET, PORTLAND, OREGON.

DEAR ELDER:—There is a grocer here who, through reading Zion Literature has put lard, bacon, cigars, tobacco, oysters, etc., out of his store.

He recently told me that he was making more money without them, even though, since January 1st, he has had to pay ten dollars per month more rent.

Humbly your servant, C. H. MERRYMAN.

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He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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ZION CITY, ILLINOIS, SATURDAY, AUGUST 29, 1903.

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MONTAGUE, MICHIGAN, U.S.A., August 28, 1903.

"AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION;
Put on Thy beautiful Garments,
O Jerusalem, the Holy City;
For henceforth there shall no more come into Thee
The Uncircumcised and the Unclean."

OVER AND OVER again, in the Fifty-first and Fifty-second chapters of the Book of the Prophet Isaiah, this cry, "Awake! Awake!" rings forth.

TIME DOES NOT permit us to write as fully as we wish in calling upon Zion to be more and more awake to the Great Opportunities of Blessing to All the World which God has put within our power in these Times of the Restoration of All Things.

There can be no excuse for Failure.
There is no excuse for Idleness.
There is no reason for Fear.
There is every reason for Confidence in God.

AWAKE, AWAKE, put on Strength,
O Arm of Jehovah;
Awake, as in the Days of Old,
The Generations of Ancient Times.
Art Thou not it that cut Rahab in pieces,
That pierced the Dragon?
Art Thou not it which dried up the Sea,
The waters of the Great Deep;
That made the Depths of the Sea a Way for the Redeemed to pass over?

TRULY, IT IS only possible for Zion to put on her Strength when she has called upon Jehovah to make bare His arm, and open up a Way for the Redeemed to pass over.

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AS WE LOOK forward, amidst all the toils of our present daily work to the Great Mission in New York, for which Zion Restoration Host is especially preparing, we feel that these glorious Prophetic Words are just as applicable to Zion in these days as in any past time.

We have no confidence whatever in any power that we and those who accompany us possess, except that Power be from God alone.

ON EVERY SIDE Zion is going forward.

But there is a concentration of remarkable interest, amidst the steady, cheerful work of each day and week in the building up of Zion City, in the great Mission of the first Legion of Zion Restoration Host in that great City which sits in queenly majesty at the principal Gate of this Great Nation.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, 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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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And on this side of the river and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the tree were for the healing of the nations. . . Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City. (Revelation 22:2 and 14.) . . . Those who have not Zion's spirit, and attempt to play with Zion's tools are like the sons of Sceva. I tell you and the world everywhere that you cannot enter within the Gates of the City, and pluck these Leaves from the Tree of Life, from the Christ Himself, unless your robes are clean. Those who lay on hands must be clean—body, soul and spirit. Every unclean man or woman calling himself or herself a Christian, who attempts to exercise the gifts of healing and to dispossess evil spirits, will run the terrible risk of getting a disease and a Devil into them. . . If any of you, in any rank of the ministry, have the presumption to attempt to exercise the Gifts of Healing when you know well that you have diseased blood and a diseased body, then I give you caution: Take care: God may honor the Word and heal the sick, but the Devil will see that you get the sickness. I say this to warn every officer, and every member of Zion Restoration Host that all have not the Gifts of Healing, remembering the words of Paul the Apostle in 1 Corinthians 12:29,30. I ask you, as he asked, Are all apostles? Are all prophets? Are all teachers? Have all the Gifts of Healing? Audience—"No."

—The Voice of Elijah the Restorer, in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, August 2, 1903.

TRAINING OF THE THREE THOUSAND—A WARNING AGAINST PRESUMPTUOUSNESS

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Leonidas at Thermopylæ!

Miltiades at Marathon!

Alexander at Issus!

The luster of their names and achievements shines undimmed hrough all the mists of more than a Score of Centuries.

Their exploits were on the field of carnage.

Their deeds were deeds of blood.

But the secret of the wonderful power of their small forces gainst the myriads of their enemies, has been found effectual n every field of human endeavor.

The three hundred Spartans who fought and died with Leonidas; the few thousand Athenians who swept down the hill and cross the plain of Marathon with shouts of victory whose echoes have not yet died away; the thirty thousand Greeks vith Alexander, who tore to pieces the vast army of Darius, he Persian, at Issus, were mighty because every individual oldier was trained to the highest point of efficiency, and the rmy was drilled to a perfect unity in obedience.

Training and United Obedience!

Each depends upon the other; neither can exist in perfection vithout the other; no organization is strong without them.

Elijah the Restorer, about to lead forth an army of three housand against nearly four million—on a mission of Salvaion, not Slaughter—wins the battle, before it is begun, by raining his Host to Individual Excellence and United Obedience.

He begins a series of great gatherings two and one-half nonths before the Visitation, with the inspiring title to them ll: "The Training of the Three Thousand."

The keynote to that training is struck on the day of its nception.

It is to be nothing theoretical, no vague generalization, but ntensely practical and minutely specific.

Reaching deep down into the very depths of spiritual things, nd rising to the sublime heights of Divine Truth, it will still eave no detail of working efficiency untouched.

The Training of the Three Thousand began at the early norning meeting of Lord's Day, August 2, 1903, with a Mesage dealing with the very beginning of individual preparation or any great work of God, namely, the cleansing and purifcation of spirit, soul and body.

Profoundly moved by the mighty truths of that Message, he people were in the Spirit when they came together, in housands, at the Afternoon Assembly.

The Prelude to the Message of the afternoon dealt with trains, rates, schedules and other matters connected with the movement of the Host.

But it was not dry and uninteresting as those words sound. The General Overseer made it very lively.

The great Message of the day, however, the most important, and most far-reaching in its application, was a solemn warning from the Prophet of God, to all those who sought to do work for Him.

It was an Inspired interpretation of God's Word, naming those who had the right to come to the Tree of Life.

The members of Zion Restoration Host, of whom there were thousands present, heard the words of their leader with intense earnestness, and at the close of the Message, joined with him in fervent prayer that through grace they might indeed "wash their robes" and thus have that right.

After the Benediction and a short intermission, a very large company of believers gathered in the holy calm of the Sabbath evening about the Lord's Table.

It was indeed Communion—a Communion with Him in remembrance of whom these thousands were met together, and for whose coming they were watching and praying—a Communion with one another, as the General Overseer read from the Word of God, and led in the singing of fitting hymns, while the Overseers, Elders, Evangelists, Deacons and Deaconesses distributed the emblems.

The Post-communion "Family Talk" of the General Overseer touched upon many points of vital importance to Zion, and to the work of the Restoration of All Things.

It was after five hours of rich spiritual feasting together that the man of God and his people sang Zion's parting song, "God be with you till we meet again;" and this first great day in the Training of the Three Thousand closed.

Shiloh Tabernacle, Lord's Day, Afternoon, August 2, 1903.

Services were opened by the Processional of Zion's White-robed Choir and Zion's Robed Officers.

PROCESSIONAL.

Oh, 'twas a joyful sound to hear
Our tribes devoutly say,
Up, Israel! to the temple haste,
And keep your festal day.

At Salem's courts we must appear
With our assembled powers,
In strong and beauteous order ranged,
Like her united towers.

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Oh, ever pray for Salem's peace;
For they shall prosperous be,
Thou holy city of our God,
To bear true love to thee.

May peace within thy sacred walls
A constant guest be found;
With plenty and prosperity
Thy palaces be crowned.

For thy dear brethren's sake, and friends
No less than brethren dear;
I'll pray, May peace in Salem's towers
A constant guest appear.

But most of all I'll seek thy good,
And ever wish thee well,
For Zion and the Temple's sake,
Where God vouchsafes to dwell. Amen.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 307, from Gospel Hymns.

In the heav'nly pastures fair,
'Neath the tender Shepherd's care,
Let us rest beside the Living Stream today;
Calmly there in peace recline,
Drinking in the Truth Divine,
As His loving call we now with joy obey.

CHORUS—Glorious stream of life eternal,
Beauteous fields of living green
Though revealed within the Word
Of our Shepherd and our Lord,
By the pure in heart alone can they be seen.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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 great Choir then sang the glorious

TE DEUM LAUDAMUS

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting
To Thee all Angels cry aloud, the Heavens and all the powers therein
To Thee Cherubim and Seraphim continually do cry.
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an Infinite Majesty;
Thine Adorable, True and Only Son·
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble 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 46th Psalm, the 1st to the 12th verses of the 47th chapter of the book of the Prophet Ezekiel and also from the 22d chapter of the Revelation of Jesus, the Christ, beginning with the 1st verse upon which he commented as follows:

And he showed me a River of Water of Life.

Remember that both in the case of Ezekiel and in the case of John, the revelator was a prophetic spirit

God often has revealed Himself in this way.

He reveals Himself in many ways, but He has especially revealed Himself through "the spirits of the prophets."

John was so astonished at the wonderful things that the messenger showed him that he fell at his feet to worship him: and that mighty messenger said: "See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God."

God Speaks to His Prophets Through Spirits of Prophets.

Remember that the revelator, except in the opening chapters of the Revelation, is that wonderful spiritual messenger whose name is not given.

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Thus, throughout the entire Bible, the spirits of the prophets speak to the prophets by direction of God, as Gabriel did to Daniel, and Zacharias, and to the Virgin Mary.

The revelator only speaks of himself as a "fellow servant" and a "brother prophet."

And he shewed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof.

And on this side of the River and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the healing of the nations.

And there shall be no curse any more: and the Throne of God and of the Lamb shall be therein: and His servants shall do Him service;

And they shall see His face; and His Name shall be on their foreheads.

And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent His angel to show unto His servants the things which must shortly come to pass.

And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this Book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which showed me these things.

And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this Book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this Book; for the time is at hand.

He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.

Behold, I come quickly; and My reward is with Me, to render to each man according as his work is.

Not Judged According to Words, But Works.

God makes no mistake. Man is not rewarded according to his talk, but according to his work.

I apply to you the same standard that I apply to myself.

It is not what you say, it is what you do.

I am tired of talk.

I am tired of having people tell me how much they love me and then not doing what God says, and what I say as His messenger.

I am tired of having people talk when they should be working.

Zion loses thousands of dollars by those who steal her money by their talk.

Some persist in talking when they should work.

There is a time to speak and there is a time to be silent.

The time for work must have in it the minimum of talk and maximum of work. God judges by that standard.

He will give you even according as your "work" is.

Sometimes I think that it would be a good thing to put Zion upon piece work, and say to a man: "Here is a job. We will not pay you by time; we will pay you by what you do."

It seems to me that that is one great danger in Zion.

Some of you are very eloquent, and you talk, and talk, and talk, and talk, and talk, and talk! (Laughter.)

I can do a good deal of talking myself, but I know when to keep silent; and I keep silent, and silence is to me a refreshment and a luxury.

Work can only be wrought in silence.

The best work is done in silence; and the worst work is done when you talk at the wrong time, in the wrong place, or in the wrong way.

Weigh Your Words.

For in the Judgment Day you will be justified or condemned as you have used words and done work.

I say this, it has got into the minds of some people that religion is a matter of singing hymns, repeating creeds, assenting to commandments, talking and praying, and that is all.

That is all good at the right time; but it is only the beginning, not the end of a truly godly life.

"Is it all over?" asked a man, as he saw a great congregation beginning to go away from a place where a noted preacher had spoken.

"No!" said a good man to whom he spoke.

"Then I want to go in," he said.

"Oh," said the other, "I did not say that the talking was not over."

"Well, what did you mean?" the first man asked.

"I mean this," said the other; "It has all been said, but now it must all be done."

When you leave this place it has been said, and then you must do it.

We must carry our Christianity into our daily lives and interpret it, and all its beautiful forms, into action.

Knowledge is a good thing only when it is embodied in action.

Action Must Be Instinct With Knowledge.

If you separate knowledge from action, you transform the one into a lifeless shadow, and the other into a mere pretense. You must combine them.

The great power of words that are worth anything is that they accomplish something.

They never die; they are words of power.

Christians should use the words and thoughts of the Christ who said: "The words that I speak unto you, they are spirit, and they are life."

But even among the best of people there are talkers who say things that would better be left unsaid.

Get down to work.

Jesus said: "My Father worketh . . . . and I work."

It would be better for some women, instead of talking, to make a nice cup of beef tea for the sick person they were talking to; or take them some of the best food or fruit from their table.

It would be better for you to use your time and strength in wheeling some invalid to this meeting, rather than sitting down and talking for half an hour; or to take the place of a tired mother, and let her come here.

It is work that tells. It is the busy feet, busy hands, and loving words that come with power and do a wonderful work.

Every man will get from God according as his work is.

In the margin it reads:

Behold, I come quickly; and My wages are with Me, to render to each man according as his work is.

It will not be according to the quantity always; but according to the quality.

Quality is more important than quantity always.

Sorcerers (Pharmacists) the Curse of the World.

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are 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. Without are the dogs, and the sorcerers.

The word used there is *pharmakoi* (Φαρμακοί), meaning pharmacists, the makers and vendors of deadly poisons.

They are outside.

The curse of the world today is the making and vending of poisons—poisonous liquor, poison in the form of tobacco, in medicinal forms and poisonous foods.

The maker and vendor of poison who traffics in it to the degradation and damnation of his fellow men, goes to hell; he cannot get into heaven.

That statement is repeated in this Book, which is the last Gospel in the Bible.

It is our Gospel for these Last Days, and tells us that man cannot make, sell, or take deadly poison without damnation.

They who do these things are under the condemnation of God.

The poisonous drugs that destroy the brain, eat away the liver, and fill you with the deadly consequences of these deadly things, are of the Devil.

They never came from God; but are among the "many devices" of devils and evil men.

Punishment to Fall Upon Buyer as Well as Maker and Seller.

The man that makes them, and the man that sells them, and the man that takes them, are equally guilty.

The poor saloon-keeper will not go to hell without the rich distiller.

The rich brewer, and the person who lets the property for such use and gets high rents from it, will head the procession.

The poor seller will come next.

But what about the men and women, who, if they were not the buyers, would find no makers and no sellers? No one would distil whisky or make beer if he was not sure of a purchaser.

He would shut up shop quickly.

Those of you who buy those accursed drugs, are the worst of all; but for you there would be no makers or sellers.

You turn up your nose at the saloon-keeper, think of him as a sinner of deepest dye, and then drink his liquor.

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Do you think that you will escape? I say to you, "No! You will share their doom in the life beyond."

Without are the dogs, and the sorcerers (pharmacists), and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

Where Will the Press Appear?

I get all the daily papers wherever I am, because I believe it to be my duty to be well-informed as to what the World and the friends of the Devil are doing; and there is no better way of learning what they are doing than by reading the daily papers; because the papers are written by wicked men for a foolish world and at the bidding of the Devil.

I was very much surprised by what I found in the daily papers when they came to Ben MacDhui last Friday morning.

Turning to a friend, who was my guest, I said, "Judge, were you of the belief that I was here at Ben MacDhui the day before yesterday?"

"Why, certainly," he said.

"Were you of the belief that you took breakfast, dinner, and supper with me?"

"I was of that belief," he answered.

"Were you of the belief that you went out with me in the launch and had a good time?"

"Certainly," he replied.

"It is not like you, Judge, to make such blunders," I said. "The *Record-Herald* says that I was in Zion City and led my 'followers' in a vigorous protest against the Chicago & North-Western Railway Company, because they shunted a car-load of pigs upon a side-track in Zion City."

That was fabricated by the dirty dogs of the press just to give a laugh, and they do such things daily.

The press have started, just as they do every year about this time. These are "the dog days" of these ferocious literary brutes, who suffer from intellectual rabies.

About this time, after they have been drinking all through the hot summer, they get mad, and do not know what they are doing.

Then the Devil gets hot, and says: "Go for Dowie," and they do.

I have had long experience with these wretches, and I see the signs of an outburst of many lies.

This is only one of a series of lies that appeared in the press concerning me during the week that I was away.

They feel so dull when I am away that they do not know what to do.

They even come up all the way from New York, as they did last week, begging for fifteen hundred or two thousand words, or anything that I will give them.

I have no time to be bothered with them.

God Almighty has put it into the hearts of hundreds of thousands of the people of New York to look for us; and we will get our congregations in that city despite all the devils of the press everywhere.

They say that they specially want to know how I shall attack the Devil.

If I were to tell them all my plan of operation, I would be telling the Devil all about it; and I do not propose to do that.

The Lover of Lies to Be Cast Out With the Maker of Lies.

Let us have a clear understanding, beloved, that the people who love lies and make lies go to perdition. They are outside of the City of God, and cannot enter in.

The man who loves to read the lies of fiction writers, and spends his time in doing that, is just as bad as the man who writes them.

If you were called of God to defend Zion against the liars, it might be tolerated if you spent a little time in knowing what the Devil is about; but otherwise you have no business in such bad company as that which you keep when you spend your time with those who make lies and then print them in books.

If you venture into the Devil's menagerie, and a serpent bites you, or a lion strikes you and kills you and eats you you have no right to complain.

You had no right to ask the Devil to show you his teeth.

When people say that they are going to "see life," and then go down to the vilest places, into the haunts of sin, it is not to see life, it is to see death.

If there is any one in Zion Restoration Host who wants to go to New York for the purpose of seeing the wickedness of New York, he would better stay at home.

We shall go to New York, we trust, to be a blessing to the vilest; but if you go merely to see the sights of deviltry there, you would better stay home; in fact, if I can find you out, I will see that you do.

Let this, which is one of the last words of the Bible, sink into your hearts; "the lover and maker of lies" is shut out of heaven, no matter who they are or how much esteemed amongst men they may be.

You must speak the truth and you must love the truth.

I Jesus have sent My Messenger to testify unto you these things for the churches. I am the Root and the Offspring of David, the Bright, the Morning Star.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the Water of Life freely.

I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto them, God shall add unto him the plagues which are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the Tree of Life, and out of the Holy City, which are written in this book.

He which testifieth these things saith, Yea: I come quickly. Amen. come, Lord Jesus

The grace of the Lord Jesus be with the saints. Amen.

Overseer Speicher offered the general supplication, after which the General Overseer prayed for the sick and suffering.

The General Overseer then said:

Before I deliver my Message I desire to say a few words to you concerning the New York Mission.

Deacon Peters met me yesterday morning and told me, in answer to my questions, the present situation as regards the enrolment and arrangement for the trains to take Zion Restoration Host to New York.

He tells me that the enrolment has reached twenty-one hundred, or thereabouts.

Persons Leaving Foreign Lands for Zion City Instructed to First Communicate With Zion Transportation Agent.

Deacon Peters is Zion's Transportation Agent, and I desire all persons living in foreign countries, and about to come to Zion City, to communicate with Deacon Peters before sailing.

We can get them better rates than they can themselves.

We will see that they get properly on board in whatever country they may live, and secure them proper consideration by land or by sea.

We would take care of them from the moment they landed at whatever port on the Atlantic or Pacific, until we landed them safely in Zion City.

I wish these words might be heard throughout the world, that the people would take time before they sail from distant countries, whether it is from Australia, Europe, Asia, or Africa, to communicate with Deacon Peters, either by cable or by letter, either direct or through any of our Elders.

We can make far better arrangements for those who are coming here, than they can make for themselves, and save them trouble of various annoyances on their arrival.

Let the friends in distant lands heed what I say.

It is a long journey from Africa, Asia, or Australasia, and many parts of Europe; and I should be glad to facilitate matters for our friends, and to lessen the cost of the journey.

We can provide transportation from any place that is reached by telegraph or mail.

Moreover, we like you to know, that Zion City Bank does business with every country in Europe, and that it is easy for you to get drafts for your friends in any important city in the world.

We can reach most of the little cities also.

Low Rates Obtained for All Desiring to Attend New York Mission.

I say this for the people living far away who are coming to the New York Mission. We should like to help them to get their transportation cheaply.

There are a number of persons who are coming from Europe to Zion City, who are putting off their coming until fall, that they may be able to take in the New York Mission on the way.

These persons should communicate with Evangelist Cantel in London, Overseer Voliva in Melbourne, Australia, Elder Hodler in Zürich, our agent for the Zion Publishing House in Paris, or whatever Elder may live nearest to them.

To the people living in this country, I may say that we have been endeavoring to get a low rate of transportation for members of Zion Restoration Host living outside of Zion City.

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We have arranged for half fare to be granted to every member of Zion Restoration Host who is enrolled for the expediton to New York, in the states of Pennsylvania, Ohio, Michigan, Indiana, Kentucky, Missouri, Iowa, the two Dakotas, and Nebraska, from their homes to Zion City and back.

We have arranged for members of the Host living in western Pennsylvania, Ohio, Indiana, Michigan, and the northern part of Kentucky to go for half fare to Cleveland, and join us there; but they must tell us in time that they are going, for the cars will have to be prepared for them, and their number must be exactly ascertained or they will be disappointed.

The people who do not belong to Zion Restoration Host, will have to pay one and one-third fare for the luxury of staying out of the Host.

All persons desiring to go to New York, whether they belong to Zion or not, may go by any road they please for one and one-third fare there and back; but there is nothing like going as a member of Zion Restoration Host, for we can go from Zion City to New York and back for three-fourths of a cent a mile.

Just think of that! Fifteen dollars—that is fifteen hundred cents for two thousand miles.

Tax Levied Upon Zion Bachelors to Aid in Paying Carfare of Zion Junior Choir.

I desire to know how many of you parents can afford to pay half fare, which is seven dollars and fifty cents, for each of these dear little singers under twelve years of age.

I believe that if you will only consider what you have saved in Zion, you will find that you can easily afford to pay their fares.

Think of what it would have cost you for medicine for them outside of Zion.

Would seven dollars and fifty cents pay for one year's medicine for the average child?

Audience—"No."

General Overseer—Then you sinners, if you cannot find seven dollars and fifty cents for a sweet little singer in your family to go down to New York and back, may the Lord have mercy upon you!

But peradventure some may have so many of these little blessings, that it is an expense beyond their means.

Do you not think we might levy a tax upon all bachelors, making every man over twenty-five years of age pay for one member of Zion Junior Choir?

I shall not feel right if we do not have several hundred of the little folk of Zion Junior Choir with us.

Their sweet voices will be a great help to us.

We can easily take care of them; for they behave so nicely that I know they will not give us any trouble.

Fathers and mothers, register for them.

During these few weeks remaining before the New York Mission, we must attend to our daily work, but take all the time possible for special preparation and thorough understanding of the map of New York, which is very essential.

I take this time because it may save much anxiety, or even a valuable life.

It is a great undertaking to be responsible for three thousand people on their way from here to New York, for two weeks spent in New York, and then to bring them back here again safely.

You must show that you sympathize with us by doing as we say.

About the Trains That Will Carry Host to New York City.

The first trains will leave here the morning of Wednesday, October the 14th, and will go by the way of Washington.

Any one desirous of going that way especially, who will let us know in time, we will endeavor to accommodate.

Six hundred can go that way.

There will be eight trains.

Six trains will go by the way of Niagara, and I shall probably be on the last of the six.

I expect to come along after you all; and then, if anything happens on the road, I shall know it; because arrangements have been made by the authorities of all these lines to keep me informed every hour of the position of every train on both the Niagara and the Washington Lines.

So I shall know by telegram exactly where you are, and how you are, every hour.

Thus I shall keep track of you.

Then we in these six trains will stay in Niagara until 6:30 o'clock in the evening; the others will remain in Washington until about 11 o'clock in the evening.

Some of those who go one way can come back another, and, in this way, another six hundred can return by way of the Capital City—Washington.

The time has come when we must know all who are going.

Even for these big railway companies this is such a great undertaking that eight lines had to club together in order to arrange to do it in one day upon schedule time and in a proper manner.

I am believing that God, who put this good thought in my heart of a Time of Visitation for the City of New York, will give me grace and power to carry it out.

I believe that you are all praying for me and for all my Staff of Officers of Zion Restoration Host.

Do Not Hesitate Because of Trifles.

It is a service you are giving to God, which will be most acceptable to Him.

It is reasonable that you and I, who have been so richly blessed, shall be the means of blessing to others.

I speak to you thus at length today, because during the two and a half months that lie before us, both in my preaching on the Lord's Days and in the Teaching at other times, I shall give my attention to the Training of the Three Thousand.

May God grant that we shall be fully prepared.

It is the training of a Host such as the Church has not yet produced at any time in the same way.

By this time next year I hope to be able to talk about the training of the Six Thousand.

I may say that if I can manage it next year, Six Thousand shall start from here immediately after the Feast of Tabernacles, go over the mountains to Salt Lake City and make a Visitation for the Christ of the entire State of Utah.

We will watch to see what kind of soldiers you have been in New York, and judge you by results.

Zion Restoration Host to Employ Diligently Time in Preparation.

I intend to be here every Lord's Day until the New York Mission except one.

Of course, I cannot tell what may come; for I may find myself absolutely compelled to be absent from unavoidable causes; but my present intention is to be right here every day and every night, except on the last Lord's Day of the month of August, when I shall speak in the large tent at Ben MacDhui overlooking White Lake.

That is the only Lord's Day I shall spend with my wife and son, and as they intend to leave for Europe and Australia shortly after our arrival at New York, I need a little time with them.

Pray for yourselves, with large and generous hearts, and say: "By the grace of God I shall go to New York, with all that I can take with me."

Of course there are some who cannot go; and I am so thankful that there are so many willing to take care of the children.

How the Children Will Be Cared For.

I may say to you that I have determined to put a wing of Elijah Hospice at the disposal of Deaconess Irish, that she may take care of all the babies belonging to the mothers who go down to New York.

There will be others to help her, and the babies will have a royal good time.

They will be well cared for; so I want the mothers who desire to accompany their husbands, to leave their babies, if they can.

Deaconess Irish has not only thus far undertaken the charge of about ten, but she has given fifteen dollars for the fare of some mother whose baby is old enough, and strong enough, to enable her to go to New York.

I should like some one who can spare it to hand me one thousand dollars to help a number who cannot go without assistance.

However, I think that the spirit of our people is that they do not want to go, unless they can go at their own cost, and I think that is a right spirit.

But there are some who have large families whom it will be well to help.

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One thing that will help us out immensely will be the willingness of the bachelors to be taxed seven dollars and fifty cents each for the children in the Choir, whose parents might find difficulty in paying their way.

The General Recorder can easily ascertain who are bachelors.

I do not intend to approve of your marrying between this and then; we shall ask you to postpone it and then let you marry after you come back.

Perhaps during that time the lady may see something about you that may not make her very willing to have you.

This will be a great testing time.

We shall have a testing before we go as to whether you can behave in a manner which will bring glory to God, blessing to New York, and honor to Zion.

(At this point a young man in the audience stepped forward and handed the General Overseer fifteen dollars.)

A young man, a native of British India, who has recently come to Zion City from Ceylon hands me fifteen dollars.

He says that he is a bachelor and taxes himself twice seven dollars and fifty cents, to pay the fare for two little ones of Zion Junior Choir.

Let every other bachelor do likewise.

In the days of Caligula, Emperor of Rome, all bachelors were heavily taxed.

I am glad to be able to get at them in Zion in this loving way by a Voluntary Tax.

I shall have more to say concerning the details of the New York Mission on Wednesday night.

The General Overseer then sang, "Jesus the Water of Life hath given," the congregation earnestly singing the response

THE RIGHT TO COME TO THE TREE OF LIFE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, my Strength and my Redeemer.

TEXT.

And he showed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb,

In the midst of the street thereof. And on this side of the River and on that was the Tree of Life bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the healing of the nations.

Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City.

. . . . . .

I Jesus have sent Mine angel to testify unto you these things for the churches. I am the Root and the Offspring of David, the Bright, the Morning Star.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the Water of Life freely.

Beloved, my heart has been very full today with thoughts concerning the River of Life and the Tree of Life.

The River of Life, Not the River of Death, Flows from God.

It seems to me that in these beautiful words we have a wonderfully inspiring theme for beginning the Training of the Three Thousand.

One of the powers of Zion is the presentation of the truth that there is no River of Death, blacker than night and fouler than hell, that flows from the Throne of God, bearing upon it disease and crime and miseries and murders.

That river never flowed from God.

That river flows from hell.

The River that flows from God the Father and the Lamb, the Son, is the River of Life—the Holy Spirit.

God tells us in Ezekiel that God's River has risen, and risen, and risen until it is now a River to swim in and it is to flow from the Tabernacle that looks eastward.

Shiloah Tabernacle will look eastward; Zion Temple will look eastward.

I do not care to sleep in a room where I cannot see the sun rise. I see it almost every morning I love to face the Dawning, even when I sleep

In that wonderful vision of Ezekiel, he saw the River flow down through the Arabah, into the Sea. It passes through the Sea and wherever it comes everything lives; the waters of the Sea are healed, and a great multitude of fish are found.

The Significance of the River in Ezekiel's Vision.

There is very little parable about that.

You can see very clearly what that River is when you take it in connection with the words of our Lord Himself, who said in the last great day of the Feast: "If any man thirst, let him come unto Me, and drink He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified."

But Jesus is glorified now, and the Holy Spirit is given; and the day has come when the Waters are to flow from Shiloah, throughout the whole earth, and wherever the River comes everything will live.

We are thankful that the message which God has given to us in Zion is the Word of Life.

We believe that it is Spiritual Life; and it is a River that flows full of a beautiful, fruitful and orderly Life.

I thank God for the wonderful revelation of the Tree of Life

What God Has Accomplished in Nine Years Through Zion Printing and Publishing House.

Surely it is fitting that I should tell you that nine years ago on the last Saturday of this month Zion Printing and Publishing House was established, and the first issue of LEAVES OF HEALING was printed.

I venture to say that it is beyond contradiction that God has used that little paper more in that time than He has ever used any other paper in all the world that has been published since the Lord Jesus, the Christ, was upon earth. (Amen.)

I venture to say more: that there is no religious paper in America that has had such direct and immediate results, in the salvation of sinners and in the healing, quickening and blessing of God's people.

I also venture to say that there never has been a paper with the vast circulation of LEAVES OF HEALING published without a single line of advertisement from the world or even from its own people, in any form.

Although LEAVES OF HEALING has no advertisements it has won its way until it stands today well nigh at the top of the list of religious papers in the United States.

I shall ask Deacon Newcomb, my General Associate Editor, to tell us what our position is according to the American Newspaper Directory's List of Religious papers.

Deacon Arthur W. Newcomb—"Among denominational newspapers, we are within three of the top of the list."

General Overseer—When you think that some of these have been published for the greater part of two centuries, and that we have been in existence for only seven short years and have had to fight against unnumbered foes, without any help from the outside, it is a wonderful thing that the paper should be where it stands today.

But its position today is nothing to what it shall be

The name that God gave to me for that paper has been vindicated; it has been a Message from God—Leaves of Healing from the Tree of Life.

What Are the Leaves?

It is all very easy to see who is the Tree of Life.

There is only one Tree of Life—the Christ Himself; and the River that reveals the Tree, is the Holy Spirit who reveals the Christ. But what are the Leaves?

The Leaves of the Tree are the Word of God.

He sendeth His Word and healeth them.

The Words that I have spoken unto you are Spirit and are Life

The Leaves are the words of the Living Christ, and are wonderful in their power.

You can use these words in such a way that they will have no power.

It is easy to say what I say.

Let me instance a very wicked man, who has written much falsehood against Zion and me in the miscalled *Gospel Trumpet*.

The Terrible Result of Presumptuously Laying-on Hands.

I knew this man to whom I refer very well, for I had prayed for him.

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He was suffering at that time from the consequences of his own shameful vice.

Those who understand medical terms will understand the horrible nature of his disease when I tell you that it was syphilis in a secondary and almost tertiary form.

He was a filthy man, but called himself a "saint."

I told him that if he dared to lay hands on any one after I had prayed with him, until I gave him permission, he would get their diseases.

That man, as far as I could see, and I believe that I saw rightly, was truly penitent and accepted salvation.

He was truly humble and received healing; but after he was healed he began to be lifted up with pride, and said: "I can do what Dr. Dowie does; I can talk as Dr. Dowie does; I can pray as Dr. Dowie does; and God will answer me as well as Dr. Dowie."

Some one came to him who not only had this horrible disease, syphilis, but other diseases.

This poor wretched creature came to this man of whom I am telling you and said, "I do not like Dr. Dowie, but you are a saint and I want you to talk with me." And lifted up with pride, this poor, miserable man who is now a false Gospel Trumpeter, who had been healed through my agency, laid hands on this man and used the identical words that I have so often used: "In the Name of the Lord Jesus, the Christ, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father."

God honored the invocation; but the horrible result was the same as in the case of Gehazi, when the leprosy clave to him.

Every disease that the man had came on him, and he went down, down, down to the borders of death, and it almost seemed, to hell with that disease.

Confirmation From the Word of God.

I have no doubt whatever that there are many who imagine that because they can say the words that we say they can get the same results; but they will get the terrible results which that hypocrite got if they are not faithful and obedient.

That man promised to obey God, and the voice of His servant.

I warned him and told him that if he dared to lay hands upon any one, the susceptibility remained in him, and that he would most certainly absorb the disease; for God had not called him to the Ministry of Divine Healing.

I have seen much of this.

It is in accordance with the Word: as in the case of those seven vagabond sons of Sceva the Jew, who thought that they could cast out spirits as Paul did.

They said to a man who had an evil spirit, "I adjure you by Jesus whom Paul preacheth," and the devil came out of the man in a manner that they never imagined.

The man in whom the evil spirit was, first said to them, "Jesus I know, and Paul I know; but who are ye?" then fell upon them, beating them and tearing their clothes until they fled from the house wounded and naked.

Those who have not Zion's spirit, and attempt to play with Zion's tools are like the sons of Sceva.

There are some who have gone out from us, because they were not of us.

Have you ever heard of God's blessing their ministry in healing?

Audience—"No."

General Overseer—I know of not one case where God has blessed their ministry in any way.

I know of many who have gone lower and lower, and at last it seemed to perdition.

It is very serious for those who have received the Leaves of the Tree which are for the Healing of the Nations, if they do not use them rightly; for if with unhallowed hands and unclean lips they use the holy words, God may heal the person but they receive the damnation.

Horrible Punishment Which Followed the Audacious Use of One of God's Gifts.

I remember an incident that occurred in New Zealand which I have not told in public in this country before.

I tell it now because I think it time the story was told.

In the year 1884 or 1885, a brother minister wrote to me in Melbourne, and told me that there was a very terrible case of demoniacal possession in a certain part of New Zealand, which at present I shall not name.

It was in a very beautiful part in that most beautiful country, on what was generally known as the Middle Island.

It was a peculiar case.

I will not venture to rely upon my memory for the exact number of years, but I shall be nearly correct if I say that the lady of whom he wrote had lain for fourteen years possessed by a devil.

They did not know that it was a "spirit of infirmity;" they thought it was a disease.

The case was submitted to me and at that time I was paying very much and close attention to the teaching of Divine Healing through Faith in Jesus.

Demoniacal Possession Brought About by Wilful Sin.

I found, in examining the case, that there was no reason to suppose that the lady was suffering from any disease, and came to the conclusion that instead of her being a saint, they had whitewashed a very naughty woman, who had been guilty of something very sinful; and, as a consequence, had become possessed of an unclean devil, in whose power she had been all these fourteen years.

That was my conclusion.

I communicated with the minister who had written to me.

He was very much astonished, even very incredulous, and said: "I think that that is a rash judgment and uncharitable."

I sent this firm reply, "What is the use of talking that nonsense? I do not know the lady, and have no occasion for being uncharitable in any way. I am telling you what I know; and the more you write to me about it the more certain I am that the woman is held in cruel bondage by a devil."

Her condition was terrible.

She had been unable to take nourishment, sometimes for weeks and months, taking nothing but water, and a very little milk occasionally; but that gave her such agony that they did not often give it.

She would lie there for weeks, when they would not be quite sure whether she was dead or alive, until she had scarcely any flesh left.

She was living with only a little tissue holding the bones together.

I have a picture of her somewhere, and it is a horrible, ghastly picture.

Often kind friends gathered around her, who thought she was very pious in so "patiently suffering God's good and holy will," and told her so. But she never told them the truth, that her condition was due to her own transgression.

A Zeal Which Became Effrontery to God.

There were two ladies at that time in New Zealand who were very ambitious to be used in the ministry of healing.

One of these was an English lady and the other was a daughter of a very prominent citizen who was a member of the New Zealand House of Legislature, a very cultivated, godly Christian gentleman.

The lady of whom I speak, his daughter, was also a very highly educated and kind Christian girl; but she became infected with this notion that Dr. Dowie was not needed in that case; and that they could pray the prayer of faith also, and command devils to come out, "as Dr. Dowie does."

Although they knew that I was coming down in a short time, they thought that they would "get ahead of Dr. Dowie."

So they went and saw this poor woman, having made their plans that they would say, "as Dr. Dowie does," "In the Name of the Lord Jesus, the Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, come out of her."

The English lady began. She stood over the bed where the poor, miserable living skeleton of a body lay, and said: "In the Name of the Lord Jesus," but she could get no further.

Then the younger woman quickly stepped forward and said: "In the Power of the Holy Spirit and in accordance with the Will of God our Heavenly Father, come out of her."

Then a strange thing happened.

The person who spoke fell back insensible; and from that bed the skeleton slowly rose and stood upon her feet and talked, she who had not talked above a whisper, and only at long intervals, for years.

She besought her clothes to be brought.

But the Devil had come into the girl who spoke the final words, and she became insane.

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She cut off her hair, undressed herself, and plunged into the coldest streams in New Zealand, and did many most outrageous things.

When I came down to New Zealand I found the poor skeleton had flesh on her bones and was getting plump and well, while the once lovely girl was a raving maniac; and I do not know that she has been delivered to this day.

I believe that she was taken to an insane asylum.

I was of no permanent use whatever to her or her companion.

They both became the Devil's own—presumptuous, impudent, insane and foolish, until they wrecked everything they touched in the way of Christian life and work, and did infinite mischief; but the woman who had been in the Devil's possession so long was healed.

A Story of the Most Terrible Results of the Foul Practice of Slobbering.

When I came down to see her she said: "It is you to whom I owe this. You got to the bottom of things."

She asked for a private interview with Mrs. Dowie and me, and then she told us all the terrible story of sin, and shame, and suffering.

Rolling up her sleeve she showed us the marks left, after all these years, where she had been severely bitten in a struggle with a fiend—a man who had slobbered over her and kissed her, and all that kind of thing, just as a boa constrictor slobbers over its victim, around which it has coiled, and which it is about to swallow.

They are monsters of iniquity—these human serpents that slobber.

One of these devils that slobber over every woman who will tolerate them had slobbered over her.

When she saw what his horrible design was she fought; but he bit her in the fight, and took a piece out of her arm.

Then she gave up and said: "O God, You will not help me, let the Devil take me," and the Devil took her.

She became after a time a most willing slave of that horrible brute; and the demoniacal possession continued until he abandoned her and she was flung upon that bed of pain.

Then she sent for a minister, who came and told her that whom the Lord loveth He maketh sick, and that she was glorifying God by being sick; when in reality she was wholly in the possession of a devil.

She told me that story herself, in the city where that minister lived, who was horrified when I told him the facts.

I have told it to you today for a reason.

I tell you and the world everywhere that you cannot enter within the Gates of the City, and pluck these Leaves from the Tree of Life, from the Christ Himself, unless your robes are clean.

Those Who Lay On Hands Must Be Clean—Body, Soul, and Spirit.

Every unclean man or woman calling himself or herself a Christian, who attempts to exercise the gifts of healing and to dispossess evil spirits, will run the terrible risk of getting a disease and a devil into them.

I feel it right to give this warning at this time.

I am not speaking now about the prayer of faith, but about the laying on of hands, and the using that power over evil spirits which is an essential part of the Ministry of Divine Healing.

This can only be exercised by those whose robes are clean, whose bodies and souls—their blood—as well as their spirits, are clean.

If any of you, in any rank of the ministry, have the presumption to attempt to exercise the Gifts of Healing when you know well that you have diseased blood and a diseased body, then I give you caution: Take care; God may honor the Word and heal the sick, but the Devil will see that you get the sickness.

This is a practical exposition of the dangers connected with the declaration that you have "washed your robes," and that you have been able to pass in spirit through the Gates into the City, and take the Leaves of Healing from the Tree of Life.

I praise God for every one of you who has.

A Serious Warning.

A diseased body does not keep you back from being a minister of God and from being able to pray the prayer of faith that saves the sick. But that differs from the exercise of the Gifts of Healing very materially.

I am speaking of Gifts of Healing and the indwelling of you by the Holy Spirit, because your bodies and blood are pure and clean: Temples which He loves to occupy.

If the Holy Spirit has to flow through an unclean body, and through unclean blood, then as any other river would carry its impurity with it, so impurity would go from you to the person with whom you pray, because the susceptibility and openness for any evil to come into you, since you are the slave of the devil of impurity.

I say this to warn every officer, and every member of Zion Restoration Host that all have not the Gifts of Healing, remembering the words of Paul the Apostle in 1 Corinthians 12:29-30. I ask you, as he asked:

Are all apostles?

Audience—"No."

General Overseer—Are all prophets?

Audience—"No."

General Overseer—Are all teachers?

Audience—"No."

General Overseer—Have all the Gifts of Healing?

Audience—"No."

General Overseer—God has called to office and endowed His true ministers of every rank, with gifts according to their several ability.

While it is right for those to realize that they have power to pray the prayer of faith, and to lay hands upon the sick, and know that they are able to reach the Tree of Life, and come back with power from God, yet I say—beware! beware!

One word more: covet, or rather desire earnestly, the Best Gifts.

Gifts of Healing Dependent Upon Three Other Gifts.

You will never receive the Gifts of Healing until you have received the First Three Gifts of the Holy Spirit: the Word of Wisdom, and the Word of Knowledge and Faith.

These three gifts precede the Gift of Healing. You would better go slow.

You would better get the word of wisdom and knowledge and faith, and then with clean blood and a clean body God will impart, if you are fully prepared, the Gifts of Healing.

But you are not the judge.

I venture to say that just as I, if I were a mathematician, and you were a student of mine, would be competent to say whether you had solved the problem or not, so I am competent to say whether you have solved this problem or not.

Until I say that you have, you would better go slow; in fact, you would better not go beyond those things I have now said.

See to it that you have the Word of Wisdom.

That is a glorious gift for it is a wonderful Word of Healing.

See to it that you have the Word of Knowledge.

See to it that you have the Faith which makes both Wisdom and Knowledge a glorious combination of Divine power.

Then wait until God makes it plain that He has cleansed your body, and made it the temple of the Holy Spirit, and until you know that God calls upon you to lay hands on the sick, thus making you a medium for the Holy Spirit, before you dare to touch the sick. When that time comes, may God bless you and make you one through whom the Living Water can flow to the Healing of Humanity.

In training the first Zion Seventies I did my best to make them understand this; and now, in training the Legion of the Three Thousand Restorationists, it is my duty to warn you against the dangers of Presumptuous Sins.

On the other hand, I desire to help you. Go on, go upward; but the higher you go the humbler you will be; the more obedient to commands, and the more willing to sink your own individuality, for the Christ's sake, in the collective Power and Unity of Zion.

It is easy for men to say, "I will go out from Zion upon an Independent Mission upon my own account." But they pass away, and you hear nothing of them.

It is the man or woman who can take his or her place in the Christian Catholic Church in Zion, whom God will endue with Purity and Power in Zion Restoration Host.

May God bless this first address in the Training of the Three Thousand.

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Let the people rise and consecrate themselves to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs, and if I am in a false position may I get out of it. Father, cleanse me, keep me from presumptuous sin. May I take the lowest place, and be blessed by Thee, and take no higher place until called by Thee through Thy servant. Bless Zion Restoration Host. Bring the children of God into unity in this matter, and prepare us for the great mission upon which we shall so soon go if Thou art willing. It is Thy will we want to do whether in earth or in heaven, or in time or eternity. Thy will be done on earth, as it is done in heaven. For Jesus sake. (*All repeat the prayer, clause by clause after the General Overseer.*)

Hymn No. 20 was sung, and the Benediction pronounced by the General Overseer, following which the Ordinance of the Lord's Supper was administered.

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MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 16th or 17th.

The Written Assurances of God's Word.

1. *That we may be full of joy.*—1 John 1:4-5.
His Message is one of joy.
The Angels tell of joy.
The Kingdom of God is joy.
2. *That we may be without sin.*—1 John 2:1-2.
He does not want us to live in sin.
We must get free from even besetting sins.
We must come to Him as our Advocate.
3. *That we may live free from hatred.*—1 John 2:7-10.
The love of God must be shed abroad in our hearts.
There must be no place in it for hatred.
He that hates is of the Devil.
4. *That we may be conscious of sins forgiven.*—1 John 2:12, 13.
We are happy when we know this
We are grateful when this is true.
This is an act of grace on God's part.
5. *That we may have victory over the Devil.*—1 John 2:14.
Resist the Devil with the Truth.
Say unto him, "It is written."
Let the Word be a word of faith.
6. *That hypocrisy may never estrange us.*—1 John 2:19-21.
Hypocrites have the form of religion.
Hypocrites make a show of worship.
Persecution makes them fall away
7. *That the Devil's seductions may never supplant God's promises.*—1 John 2:24-27.
The Devil is a winning seducer
He turns a lie into seeming truth.
He misapplies the Scripture
8. *That we may be certain of Life Eternal, with all its blessings.*—1 John 5:11-13.
Eternal life is victory over the grave.
Eternal life takes the sting out of death.
Eternal life is to know God in the Christ.

The Lord our God is an Inspiration-imparting God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 20th.

What We May Assuredly Know.

1. *We may know Him.*—1 John 2:3-6.
We may know Him as Savior.
We may know Him as Keeper.
We may know Him as Sanctifier.
2. *We may know His future plans.*—1 John 2:18-21.
The Spirit searches the deep things.
The Spirit shows us things to come.
The Spirit reveals an earnest of what awaits us.
3. *We may know of the transformation coming.*—1 John 3:1-3.
We are now changed by His Spirit.
We now follow in His steps.
Soon we shall be like Him in a moment.
4. *We may know a full deliverance from unrighteousness.*—1 John 3:4-9.
The Christ came to save from sin.
He came to cleanse from all sin.
We must be righteous as He is righteous.
5. *We may know the joy of an unselfish life.*—1 John 3:10-19.
He went about doing good.
We must live not for self.
We must lay down our lives for others.
6. *We may know the leadings of an evil spirit from God's Spirit.*—1 John 4:1-8
Acknowledge the Christ in all your ways.
By their fruits ye shall know them.
The Christ must be All and in All.
7. *We may know whether we are in fellowship with God or not.*—1 John 4:11-19.
We must be in Him and He in us.
We must have His love in our hearts.
We must live without fear.
8. *We may know whether or not we love the children of God.*—1 John 5:1-5.
We must love Him with the whole heart.
We must love our neighbor as ourselves.
We must let love prompt a full obedience.

God's Holy People are a Confident People.

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY R. W. AND E. S.

JESUS, THE TEACHER.

IT WILL be noticed that in that wonderful Series of Messages being given Zion, and particularly Zion Restoration Host, by the prophet of God, in the early morning meetings of the Lord's Day in Shiloh Tabernacle, few dwell upon the subject of Death.

Not Death, but Life, has been the great, general theme of the Messages.

Life! Here upon earth, a time for work, for duty and self-sacrifice.

Life! A little space of time in which to do God's Will and make ready for the Coming of the Christ

Life! A gift from God, to be kept pure and sacred and clean.

Finally, Life Eternal, with God, the Father, and His Son, the Lord Jesus, the Christ, with the Holy Spirit, the Comforter, and with all the holy angels, the saints and the redeemed of earth.

The reason, therefore, was made plain on Lord's Day morning, May 17, 1903.

There is no death.

To those who trust in Him, the departure is but the going to be with Him.

Therefore, why dwell on the passing—it is but of little moment.

A part of the story of the raising from the dead of Lazarus, the great faith of Martha, and the application to the hearers of Martha's message to her sister, "the Master is here, and calleth thee," were salient features of the Message.

Shiloh Tabernacle, Lord's Day Morning, May 17, 1903.

The service was opened by singing Hymn No. 264:

Hide me, O my Savior, hide me
In Thy Holy Place;
Resting there beneath Thy glory,
O let me see Thy face.

CHORUS—Hide me, hide me;
O Blessed Savior, hide me;
O Savior, keep me
Safely, O Lord, with Thee.

The General Overseer then read, in the Gospel according to St. John, a part of the 11th chapter, beginning at the 17th verse:

So when Jesus came, He found that he had been in the tomb four days already.

What We Call Death Is but a Sleep.

This was after the message that Lazarus was sick had been brought to Jesus. The messengers themselves did not know that Lazarus was dead.

When they had left with the message he was very sick, and the word that his sisters had sent was, "He whom Thou lovest is sick."

Jesus had told His disciples, however, that Lazurus had fallen asleep, and that He was going to wake him out of his sleep.

They, in their ignorance, not understanding what He meant, had said, "Lord, if he is fallen asleep, he will recover."

But Jesus had spoken of what they called death.

It was the first time that the apostles had ever heard death spoken of as sleep, and they could not understand that He was the Resurrection and the Life; that He had given to Lazarus a deathless life.

They could not understand that Jesus had said to them plainly, "Lazarus is dead. What you call death has happened, and I go to raise him up from death;" that He said that He was glad, for their sakes, that He was not there, so that they might see that great miracle, the resurrection of Lazarus.

This happened, as you know, at about the end of the Christ's ministry.

"Nevertheless," He said, "let us go unto him."

It was then that Thomas spoke those beautiful words: "Let us also go, that we may die with Him;" for at this time the Christ's life had been in peril. He had gone beyond the Jordan for a little while, and Thomas knew that it was death to go back.

So when Jesus came, He found that he had been in the tomb four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off;

And many of the Jews had come to Martha and Mary, to console them concerning their brother.

Martha, therefore, when she heard that Jesus was coming, went and me Him: but Mary still sat in the house.

Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother had not died.

And even now I know that, whatsoever Thou shalt ask of God, God will give Thee

There Is a Sublimity About Martha's Faith.

She is not looked upon, generally, as sublimely faithful, because she made a slip one day, and thought that Mary ought not to sit at Jesus' feet, but ought to get up and help to serve.

It was Martha, nevertheless, and not Mary, who, when the Christ came, manifested that wonderful faith when she said:

Lord, if Thou hadst been here, my brother had not died.

And even now I know that, whatsoever Thou shalt ask of God, God will give Thee.

Jesus, the Christ, Our Great Intercessor.

I wonder if we have that simple faith of Martha.

We have Jesus as our great Intercessor today.

Do we really believe, in our inmost spirits, that whatsoever He will ask of God our Father, God will give it to Him.

Do you believe, my brothers, my sisters?

Voices—"Yes."

General Overseer—Do you really believe that whatever the Christ asks our Father will give?

Voices—"Yes."

General Overseer—Then what a Great Intercessor we have!

What an Almighty Friend we have, if we have a Friend at our Father's Throne who will get whatever He asks!

That Friend has said to us: "Ask, and ye shall receive." It is wonderful!

Still more wonderful is the unbelief of God's children who say that they believe it and do not.

Let us believe it and live up to it.

I know that, whatsoever Thou shalt ask of God—

She did not know whether He would feel it right to ask of God that her brother should rise again; but she did know that if He asked it, God would give it.

Infrequency of the Miracle of Raising the Dead.

It does not follow, from the resurrection of Lazarus, that the Christ will restore to us, now, the thousands that sleep in Him.

He only raised the dead three times in all His ministry.

He raised Jairus' daughter, the widow of Nain's son and Lazarus.

There are only two such miracles recorded of the ministry of the twelve apostles.

One was when Paul raised the young man who had fallen from the window and had been killed while Paul was preaching; and the other was the raising of Dorcas by Peter.

I do not think, if we are wise, that we shall want to raise our dead.

Greatly as we miss my dear daughter, there is not one of us who would say, "Lord, bring her back."

What! Bring her back to suffer and to die again?

Why should we bring her back?

I shall go to her.

*Owing to pressure of other work, the General Overseer has not revised this report.

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I do not want her brought back to me until she comes with the Christ.

There was a reason, however, why the Christ should demonstrate His power to raise the dead.

I Think that I Have Seen the Dead Raised Once.

Mrs. Dowie and the one who was raised know it.

None can doubt my testimony or Mrs. Dowie's or Mrs. Kelley's.

She was dead.

I cried to God, that day in San Francisco, that He would raise her, and He did.

Every now and then I get a letter from her, telling me how well she is; how strong she is.

Very Seldom Right that Dead Should Be Raised Now.

While there may be, and is, a necessity for such a miracle to demonstrate the ministry of some one who is sent with a Special Message to humanity; yet such miracles today are not frequent,

It would be cruel to wish it otherwise.

I should think it hard, if, after I was safe in heaven, you people should all start praying that the rest which I had a right to have, should cease, and I should be brought back here to do the work that I had finished.

I think that, when God has permitted one's work to finish, you have no right to interfere; nor do I believe that God would listen to you.

It is well, when his work is done, that the worker should pass on to rest, to reward, and to future service for those who have not been trained on earth.

If you have learned how to serve God successfully here, you will have given to you greater opportunities of service hereafter.

People in Heaven Being Prepared for the Millennial Reign.

Yet there must be Times for Preparation.

I think that the Preparation Time is going on with vast multitudes of the redeemed, who will come back with the Christ, and reign with Him on earth.

He will need vast numbers of prepared people to come back with Him to take possession of this earth, and to clean the Devil out; to rule it and reign in it.

That preparation can only be perfectly given in heaven.

There was a need for this resurrection of Lazarus, however.

Martha had that Sublime Faith, which enabled her to say: "Lord, if Thou hadst been here, my brother had not died."

And even now I know that whatsoever Thou shalt ask of God, God will give Thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that he shall rise again in the Resurrection at the Last Day.

Death Not a Long Period of Unconscious Sleep.

She did not know that "to be absent from the body" was to be "present with the Lord."

She did not know that sleeping on earth, meant to wake in heaven.

She had the idea, which some even here may have, that Moses' body sleeps until the Resurrection. It is not true.

God buried Moses' body, but Moses in spirit was with Jesus on the Mount of Transfiguration in a glorified body, in a spiritual body.

Do not imagine that his body of dust was raised and reanimated for the purpose of standing for a moment or two, or an hour or two, with Jesus on the Mount of Transfiguration.

It is nonsense to suppose it.

Moses and Elijah were both with Jesus. One had been translated and the other had been buried; but, whether buried or translated, they were very much alive.

Moses was not sleeping with a little bit of dust on Mount Nebo's lonely side.

Moses' spirit had been with God throughout these centuries, and came back for a few short hours to talk with Jesus concerning His departure.

Do not get the idea that "to be absent from the body" is to be sleeping in unconsciousness for a long period.

The one thought that Martha had, was that Lazarus would rise again in the Resurrection at the Last Day. There was no immediate hope of his waking until that day came.

That makes too much of the body.

I have seen many pass away, and the spirit has often spoken through them, saying, "will it be long?" as my daughter said, "Will it be long, papa?"

She had come to the point when she wanted to part with her body.

When she passed away, it was a radiant spirit that had left a body the greater part of which had been dead for some time.

Do not get the thought that the spirit is tied to a dead body for hundreds or thousands of years.

Jesus said unto her, I am the Resurrection, and the Life: he that believeth on Me, though he die, yet shall he live:

And whosoever liveth and believeth on Me shall never die. Believest thou this?

How Many People Believe That the Spirit Never Dies?

The widest-awake thing about me is my spirit.

My body is a sleepy carcass. It wants a great deal of sleep. It does not get it, though.

Some of your bodies are sleepy carcasses, too.

The more you know of God, the more you live with Him, the more wide-awake you will be.

It will be more difficult to get sleep, and you will not want so much sleep.

Perhaps you will get to the place, where I get sometimes—where I am widest-awake when I am asleep.

There is a condition in which a dreamless sleep is very delightful.

There is also a condition in which a perfect sleep is accompanied by a perfectly wakeful condition of spirit.

That is not very often; but my experience is, that I sometimes know that I have been profoundly asleep, and yet have been wide-awake—so wide-awake that I have seen my sleeping body.

The spirit lives apart from the body.

I have preached some sermons, when my body was asleep and my spirit was awake, that I wish I could preach again.

She saith unto Him, Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world.

There is a sublimity about Martha's theology that is perfectly marvelous.

And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee.

The Teacher.

The word translated master in the Greek is *didascalos* (διδάσκαλος), meaning the Teacher. It has that beautiful signification.

The word rabbi is a very beautiful word in the Hebrew. It has the respectful idea of teacher. I have no doubt that she said: "The Rabbi is here."

She would use the Aramaic-Hebrew, not the Greek tongue.

She did not say, "a rabbi." Not Rabbi Jones, or Smith, or Brown, but The Rabbi—The Teacher.

The Teacher is here, and calleth thee.

And she, when she heard it, arose quickly, and went unto Him.

Prayer was then offered by the General Overseer.

JESUS, THE TEACHER.

TEXT.

The Teacher is here, and calleth thee.

Above All Things, the Christ Was The Teacher.

In His earthly mission He did three things; but Teaching was the first thing.

He went about Teaching, Preaching, and Healing.

He was preëminently The Teacher.

Had He not been The Teacher, He never would have been a successful Preacher, and He never would have been the Healer and Savior of humanity.

"Wisdom is the Principal Thing."

"In all your getting, get Wisdom."

"Get understanding."

Money, property, power, fame, friends, all depart; love itself varies with humanity.

Love is replaced by love, and we bury our love, sometimes, as we bury our dead.

The change is more complete; for, when we bury our dead, we do not bury our love.

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I have observed that those who exhibit the greatest grief in burying the dead, replace the dead in about three months.

Whenever I see a man or a woman in terrible grief, wanting to fling themselves into the grave, as if life had no more attraction to them, I am almost sure that there will be a marriage within three months.

That kind of grief is not worth anything.

The Great Fact About Jesus, as The Teacher, Was That He Taught the Truth.

He did not permit people to be under any misapprehension concerning Himself, God, themselves, the world in which they lived, or the Laws of God which were supreme.

His Teaching was so preëminently simple, and so absolutely unequivocal, that no one who was honest could misunderstand it.

It was so plain that, although it was and remains the most profound Teaching of all the Ages, it attracted the common people; it attracted the frivolous people; it attracted those sunk in sin and steeped in vice.

It attracted the greedy people who were oppressive tax-gatherers.

It brought the Roman soldier— cruel, hard, and strong—to bow at the feet of The Great Teacher.

It taught the centurion of Capernaum that the Lord could do anything; that He did not need to come to his house, but that, if He would only speak the word, his servant would be healed.

It taught those who were teachers.

The Unteachable and Dishonest Cannot Be Taught.

There was one thing, however, in which that Teaching failed. It failed to teach those who were not teachable, and not honest.

That Teaching will fail, today, to teach the unteachable and the dishonest.

You cannot teach a dishonest hypocrite. He will learn nothing.

You cannot teach a dishonest church. It will learn nothing.

The Christ taught the common people, who heard Him gladly; but He could not teach the hypocrites.

He could not teach Caiaphas and Annas.

He could not teach Pilate, although He could teach Pilate's wife.

He could not teach the mean, shameful politicians who would send a man to his death; or an unjust judge who ordered Him crucified in order to save his political skin.

Some time ago a prominent Doctor of Divinity said, with a snarl and a sneer: "Dr. Dowie cannot teach me."

I said to one who told me of it, "Go back and tell him that, alas, it is true, that He is like the Pharisees of old."

When the blind man, whom Jesus had healed, said:

Why, herein is the marvel, that ye know not 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.

Since the world began it was never heard that any one opened the eyes of a man born blind.

If this Man were not from God, He could do nothing;

They said, dost thou teach us? And they cast him out.

Sad Plight of the Unteachable.

No, you cannot teach them.

The saddest feeling that I have today is because there are vast multitudes on this earth who have eyes and will not see; who have ears and will not hear; who have hearts and will not understand.

Only the great God can open those ears and eyes and hearts.

May He do it for multitudes today! (Amen.)

Beloved, I believe that the time has come when, more and more, throughout this world, the Word is being fulfilled: "Thine eyes shall see thy teachers."

I pray God that we who have the Message in our hearts and in our hands will carry the Teaching today with Deep Humility, with Pure Faith, with Fervent Love, and with much Wisdom, all over the world.

"The Teacher is here, and calleth."

Some of You Have Been Called, but You Do Not Come.

The Teacher is here.

Today He is putting into your hand a Message. He is saying: "Go, take it to the sinful and to the weary in that great city. Take it from house to house. You may not be very wise. You may not be very strong. You may be old and tottering, but you can knock at the door and say, 'Peace be to this house.'

"You can give the Message, and the memory of your invocation of Peace will lead them to read The Teacher's Message, and most assuredly, blessing will come to multitudes today."

"The Teacher is here, and calleth thee."

What will you do?

Mary rose quickly and came to Jesus.

She went with Jesus to the grave where the dead lay, not knowing what He was going to do, until He told them that He would do what He had told His disciples He would do: wake the sleeper; bring back the spirit; bring back to that body that slept in death, the spirit that was winging its way or had winged its way to heaven.

She went with Jesus. She wept with Jesus. And she heard the Voice of Jesus, "Lazarus, come forth."

You Cannot Tell What Your Message May Do.

If you go with Jesus, and weep with Jesus, you will hear the Voice of Jesus bid the sleeper awake.

When the day comes when you shall face the Judgment Seat, you will wonder at some radiant spirit that comes to you and says, "it was your Message that brought me out of the grave that day; out of the depths of my sin."

"I never saw your face," you will say. "I do not remember bringing you a cup of water."

"Ah, but you left the Message at my door, and I heard you say, 'Peace be to this house.' I read the Message; I believed the Message, that Jesus, the Christ, was the Son of God, and I live because of that Message."

Go with Jesus. He calleth for thee.

Weep with Jesus. He weeps with thee.

You will hear the Voice of Jesus say: "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto Me. I was sick and in prison and ye visited Me. I was hungry and ye brought Me bread. I was naked and you clothed Me."

"O Lord, when saw we Thee?" you will say.

"You came to the door of that dying one now radiant. Come in thou blessed of My Father. Inherit the Kingdom prepared for thee from the foundation of the world; for inasmuch as ye did it unto the least of one of these My little ones ye did it unto Me."

"The Teacher is here, and calleth thee."

Go with Him. Weep with Him. Work with Him, and by-and-by you shall Rejoice with Him.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs; to hear Thy Voice; to obey Thy Call; to go with Thee; to weep with Thee; to speak with Thee to the dying, and the dead in sin. For Jesus' sake. (*All repeat the prayer, clause by clause after the General Overseer.*)

After the singing of the last verse of "They That Be Wise Shall Shine," the General Overseer closed the service 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.

ZION IN NEBRASKA.

Rev. Charles A. Hoy, Elder-in-charge Christian Catholic Church in Zion, in Nebraska, with headquarters at Falls City, Nebraska, will hold meetings as follows: Pawnee City, August 27th; Reynolds, August 28th; Hebron, August 29th and 30th; Tobias, August 31st; Tecumseh, September 1st.

The members and friends of Zion in the various places should faithfully announce and arouse interest in these meetings.

All are welcome. CHRIST IS ALL AND IN ALL.

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By Evangelist Sarah E. Hill.

THOU art My battle-ax and weapons of war: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms.—*Jeremiah 51:20.*

THIS man whom God says he will use as His battle-ax to break in pieces the nations, must not only have great power for destruction, but for building up also.

He must be an iconoclast and not spare the world's idols, though "the nations rage, and the peoples imagine a vain thing." (Psalm 2:1.)

A time of breaking to pieces must precede the "Times of the Restoration of All Things."

God will use him, not only to break in pieces men and things which are evil, but he will also use him to reconstruct them in accordance with His laws.

He must needs have a fearless spirit, great courage and independence, with an intense love for God and humanity to enable him to break in pieces the world's idols and antagonize mankind generally.

When, in previous ages, mankind have reached a certain limit in transgressing the laws of God, they have been swept away, and the world has been reconstructed.

We have an account of such a period at the time of the flood when God found but eight persons whom He could preserve; for God saw that "every imagination of the thoughts of man's heart was only evil continually." (Genesis 6:5.)

We are told that another such period is before us.

God says through the prophet Isaiah, "Behold, I create new heavens and a new earth: and the former things shall not be remembered, nor come into mind." (Isaiah 65:17; Revelation 21:1; 2 Peter 10:14; Malachi 4:5.)

The old heavens and the old earth must be broken in pieces before the new heavens and the new earth can be constructed.

The Prophet Joel tells us of the "Terrible Day of the Lord" and he says, "Who can abide it?" (Joel 2:1-11; Zephaniah 1:14-18.)

God promises to send the Prophet Elijah before that day comes. (Malachi 3:1; 4:5.)

Elijah comes as the Messenger of the Covenant "to make ready for the Lord a people prepared for Him" at His Second Coming. (Matthew 17:11; Acts 3:20-24.)

He comes as the Messenger of the Covenant to do the same work as the battle-ax of the Lord.

The Covenant which the Messenger brings will "break in pieces the nations" and "destroy kingdoms" by establishing the Kingdom of God upon the earth. (Exodus 15:26.)

God is to be the only Potentate and Israel the only nation. (Daniel 2:44.)

All who are of the faith of Abraham will constitute God's Israel. (1 Timothy 6:15; Jeremiah 51:19; Romans 4:16.)

The weapons of war in ancient times were often great stones thrown from machines to break down the fortifications of the enemy.

So today the products of Zion printing presses go out like stones to break in pieces the entrenchments of the enemies of God. (Matthew 21:42,44; Zechariah 4:7.)

Centuries ago the Prophet Zechariah saw in a vision this teaching of the Word of God—the full Gospel teaching of Zion—flying over the earth to break in pieces various evils.

He saw it as a symbolic roll or book, carrying the Covenant over the face of the whole land.

It was to break in pieces the habits of stealing and of swearing falsely by God's Name. (Zechariah 5:1-5; Malachi 3:5; 8-11.)

Nearly all mankind may be included in one or both of these two classes.

God says that He will break in pieces with His Battle-ax "the horse and his rider; . . . the chariot and him that rideth therein." (Jeremiah 51:21.)

Man's physical being is like a horse or a chariot to carry him through the world; but these should not be placed first.

These expressions represent Pharaoh's army. (Exodus 15:1-4.)

The flesh was not made to rule man.

Pharaoh's army is forming today.

It is composed of those who love the rule of the flesh more than the rule of God. (Romans 8:8-18.)

Those who will be ruled by God are also forming into an army to fight with the Sword of the Spirit which is the Word of God.

The war is between the Flesh and the Spirit, the Christ and the Beast as to which shall rule this earth.

God says that He will use this Battle-ax to break in pieces man and woman when they are not united in the right relations according to the laws of God. (Jeremiah 51:22; Malachi 3:5.)

The old man and the youth must be broken in pieces when their habits are not right in God's eyes; also the young man and the maid when their ways do not please the pure eyes of their Heavenly Father. (Malachi 3:5.)

If any refuse to fall upon the Stone of Truth and have their habits broken then the Stone will fall upon them and grind them to powder. (Matthew 21:42, 44.)

God says that He will break in pieces the shepherd and his flock with His battle-ax.

The shepherds are called the sons of Levi. (Malachi 3:3; Jeremiah 51:23.)

When the shepherds are broken in pieces and reformed so that their work for God shall be an offering in right ways, the people will be broken to pieces also.

The shepherds cause them to go astray. (Jeremiah 50:6.)

The husbandman and his yoke of oxen may be taken as a symbol of Baal worship in secret societies. (Jeremiah 51:23.)

The husbandman follows after the oxen, which represent the Flesh.

Egypt worshipped them as gods with this idea.

He gives his time and strength to working in the earth for the things which minister to the Flesh.

He depends upon the sun for the success of his work.

It is his god if he does not serve the Christ of God.

This expression corresponds to "false swearers" (Malachi 3:5.)

Governors and deputies correspond to "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" (Malachi 3:5.)

Zion Literature is going forth as God's "weapons of war" to break in pieces the evils which He hates in order to establish His Kingdom upon the earth.

It is doing a great work, but not equal to the great need.

He depends upon you, dear reader, to help send it forth; will you not help Zion Literature Mission in this work of preparing for the Coming of the King?

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Three Weeks Ending August 22, 1903.

4,340 Rolls to.....Hotels of the United States
1,866 Rolls to.....Hotels of Europe, Asia, ...Africa, and the Islands of the Sea
1,983 Rolls to.....Nobility of Europe
1,724 Rolls to.....Various States in the Union
221 Rolls to.....Various Countries
Number of Rolls for three weeks 10,134
Number of Rolls reported to Aug. 22, 1903, 2,906,531

Report of Free Literature Distributed by Zion Restoration Host from July 23, 1903, to August 27, 1903.

Number of Messages	241,221	
Number of LEAVES OF HEALING	10,607	
Total number of pieces.....		251,918
Grand total of pieces of Literature distributed by the Host to date.....		6,056,213

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.—*Nehemiah 4:6.*

THE above passage of Scripture seems very suggestive at this particular time in the preparations which are being made for the Visitation of Zion Restoration Host to the great City of New York.

The vast amount of correspondence which we are receiving from all parts of the country, and in fact the world, together with the enthusiastic Rallies of Zion Restoration Host which are now being held every Monday night in Zion City, all very clearly indicate that God has put it into the hearts of his people to do all that lies within their power to make this great season of Visitation one of great blessing to the millions of America's Metropolis.

The time, however, is passing most rapidly, and the day will soon come when we must pass from the parade and drill ground into the Great Battle Field.

As far as possible every difficulty is being anticipated and every preparation is being made for the convenience and comfort of the many thousands who are expecting to accompany the General Overseer on this wonderful trip; and above all, great emphasis is being laid upon the spiritual preparation of the Host.

The preparatory discourses of the General Overseer are having a most telling effect upon the hearts and lives of those who have registered for this work, and we believe it can be safely said, that when the time shall come for the moving of the ranks that they will step off at the command of their leader as a perfect unit.

The wonderful strength which lies in the unity of Zion Restoration Host was clearly demonstrated at the Rally held in Shiloh Tabernacle last Monday night when nearly two thousand of the Host were assembled.

After the Vow was carefully read by the recorder, the vast assemblage sitting most compactly row behind row, were put to the test, and every opportunity was given for those who could not subscribe to the Vow as read, to step out from the ranks at once.

Each row was put to the test separately, by being requested to stand, and those who could subscribe to the Vow were then requested to take their seats and the others to remain standing.

After passing in this way from the front row of seats to the last, the officers assisting reported that, to a man, there was not one dissenting voice; but on the contrary each one declared that he or she most heartily accepted the Rev. John Alex. Dowie in his three-fold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer, and that they were ready to the fullest extent of all their powers to obey all rightful orders issued by him.

The second test proved that that great assemblage was not only ready to subscribe to the Vow of Zion Restoration Host, but that they had further met the conditions of Membership in Zion Restoration Host in having been baptized by Triune Immersion, only one person being present who had not obeyed our Lord in His command, and she promised to do this at the first opportunity.

The third test also proved that every member of that great company was obedient to the command of God to "bring ye the Whole Tithe into the Storehouse."

It may be well to state just here for the benefit of those not residing in Zion City, that these are the conditions for membership in Zion Restoration Host: first, that the Vow must be accepted in its entirety; second, that members of the Host must be composed of members in good standing of the Christian Catholic Church in Zion, who have been baptized by Triune Immersion, unless, in cases where it has been absolutely impossible for lack of an officer to obey our Lord in this command, and third, that they obey God in the command to tithe their income.

If there is any in Zion Restoration Host who has not or is not willing to meet these conditions, the General Overseer demands his or her immediate resignation, for, as he has many times declared, this Host, in order to be used of God in his ministry, must be perfectly agreed on all these points.

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery and in caring for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Dea-

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con Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photograpers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and LEAVES OF HEALING while out on district work.

This case will carry two hundred folded Messages and ten copies of LEAVES OF HEALING, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Ample kitchen room is provided and a dining room for 1,500 persons.

Meal tickets for the Host for meals in New York at Madison Square Garden will be ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice on Tuesday, September first.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host $5.00; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering on the first day of September so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

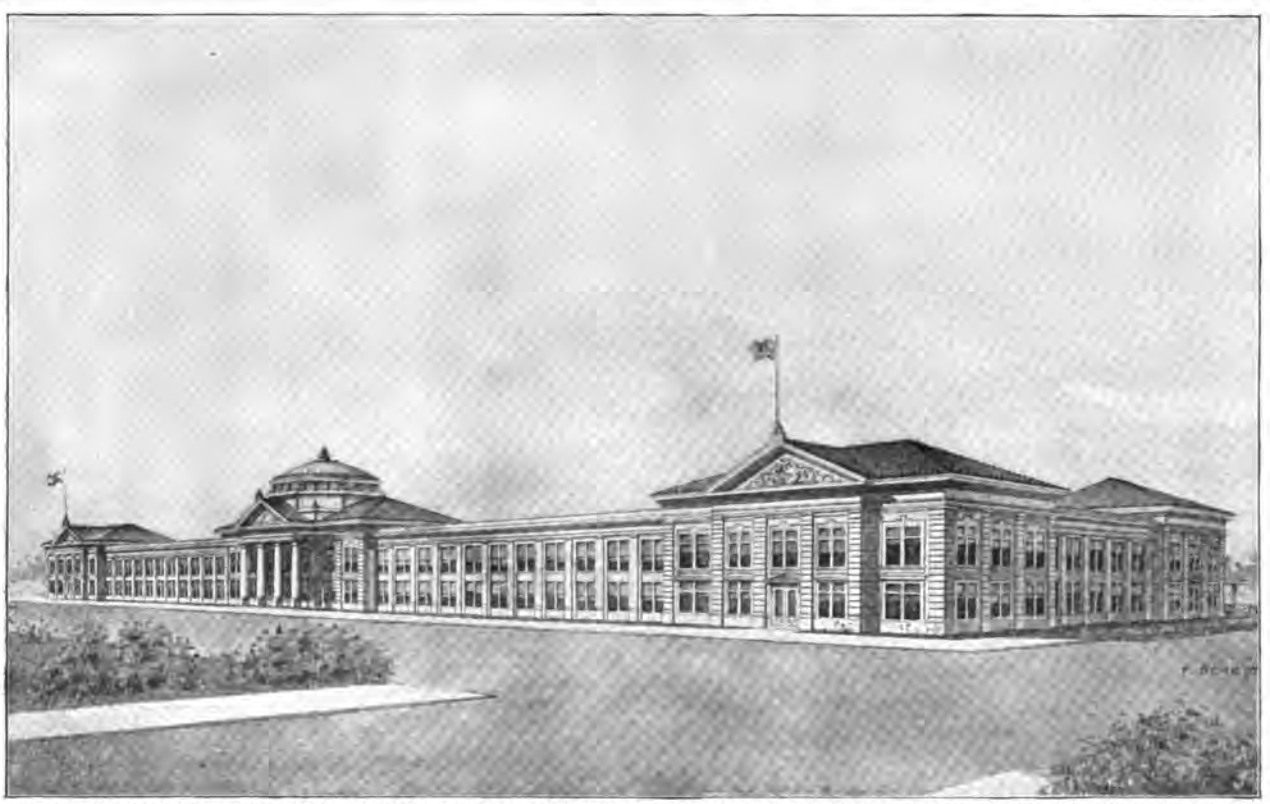
All meal tickets must be paid for when issued.

Members living outside of Zion City must make checks, money orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary of Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

Failure to attend to this matter will cause great inconvenience to all concerned.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that unless names are sent in immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world. A. F. LEE, Recorder.



ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS, NOW IN COURSE OF CONSTRUCTION.

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The New York Visitation

INFORMATION FOR ZION RESTORATIONISTS AND INTENDING VISITORS

The schedules of eight of the trains which will carry the General Overseer and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion transportation and railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14	Zion City—Arrive	9:00 a. m.
	Zion City—Leave	9:30 a. m.
	Chicago—Leave	12:45 p. m.
October 15	Pittsburg—Arrive	1:45 a. m.
	Pittsburg—Leave	3:00 a. m.
	Altoona—Arrive	6:15 a. m.
	Altoona—Leave	6:45 a. m.
	Washington—Arrive	1:15 p. m.
	Washington—Leave	11:00 p. m.
October 16	New York—Arrive	7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14	Zion City—Arrive	9:30 a. m.
	Zion City—Leave	10:00 a. m.
	Chicago—Leave	1:00 p. m.
	Garrett—Arrive	5:00 p. m.
	Garrett—Leave	5:05 p. m.
	Chicago Jct.—Arrive	8:35 p. m.
	Chicago Jct.—Leave	8:40 p. m.
October 15	Pittsburg—Arrive	4:45 a. m.
	Pittsburg—Leave	4:50 a. m.
	Cumberland—Arrive	9:15 a. m.
	Cumberland—Leave	9:35 a. m.
	Washington—Arrive	1:45 p. m.
	Washington—Leave	11:40 p. m.
October 16	New York—Arrive	6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14	Zion City—Arrive	10:00 a. m.
	Zion City—Leave	10:30 a. m.
	Chicago—Leave	1:00 p. m.
October 15	Niagara Falls—Arrive	6:00 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14	Zion City—Arrive	11:00 a. m.
	Zion City—Leave	11:30 a. m.
	Chicago—Leave	2:30 p. m.
October 15	Niagara Falls—Arrive	6:30 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14	Zion City—Arrive	11:30 a. m.
	Zion City—Leave	12:00 m.
	Chicago—Leave	3:00 p. m.
October 15	Niagara Falls—Arrive	6:20 a. m.
	Niagara Falls—Leave	7:40 p. m.
October 16	New York—Arrive	8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14	Zion City—Arrive	12,00 m.
	Zion City—Leave	12:30 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	7:00 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14	Zion City—Arrive	12:30 p. m.
	Zion City—Leave	1:00 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	8:30 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14	Zion City—Arrive	2:00 p. m.
	Zion City—Leave	3:00 p. m.
	Chicago—Leave	5:30 p. m.
	Fort Wayne—Arrive	9:10 p. m.
October 15	Bellevue—Arrive	12:27 a. m.
	Cleveland—Arrive	2:20 a. m.
	Conneaut—Arrive	4:11 a. m.
	Erie—Arrive	5:04 a. m.
	Buffalo—Arrive	7:30 a. m.
	Niagara Falls—Arrive	9:00 a. m.
	Niagara Falls—Leave	8:00 p. m.
October 16	New York—Arrive	9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

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NOTES FROM ZION'S HARVEST FIELD

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

Zion in Japan.

The land of the rising sun!

What a beautiful name, and yet, piritually, what a misnomer!

Japan is indeed the land which first sees ne light of day, and yet how sad that for o many centuries it has lain in darkness.

But it is written in the Word of God:

The people which sat in darkness
Saw a great light;
And to them which sat in the region and shadow f death,
To them did light spring up.

The land of the rising sun, so long in eathen darkness, is beginning to receive ne glorious Light of the Gospel of the Son f God.

The truths of Zion are being presented n Japan, and here, as everywhere, God is chly blessing.

The following interesting letter from the onductor of our Gathering in Yokohama as received months ago, and we regret nat we were unable to present it to our eaders before.

We know that it will be read with much leasure.

Brother Tokida writes us as follows:

DEAR ELDER:—Peace be to thee.

God bless you abundantly.

I have this time a few things which will interest ou and will make you thank God for His blessing n our little band.

One is the renewing of the Seventy work. We re visiting from house to house.

We began the work at the fishing village, egishi Mura.

It was Kageyama San's suggestion.

He said that the Christ Himself began His teach- ng among the fishers of Galilee.

We go out there twice in a week and visit thirty r forty and sometimes fifty houses at a time.

Sometimes we spend more than ten minutes in a ouse, where they willingly listen to us.

Richer people and young men generally treat us ith coldness; but old people and the poor listen ttentively and receive us with respect.

I have prepared a little message, which we take ith us. It is: "Repent ye, for the Kingdom of leaven is at hand."

As the result of the work, two young men came o the meeting.

One of them was converted last Saturday night, hile I was talking with him.

He overheard us talking with some other people bout Divine Healing.

He came to Yokohama to renew his former nful life, but, finding out our place, he came to ee me.

I believe that he is saved, and will be made new n Zion.

Another thing which will interest you is the reaching to the female prisoners of the penitenary by Miss Takagi and Mrs. Tokida.

The man who is preaching to the male prisoners old them that he was not allowed to talk to the emale prisoners, so they made application to the nncipal of the penitentiary.

He is a Christian and was glad to see some ladies who were willing to teach the female prisoners voluntarily.

He gave them permission and every convenience. They have gone twice.

Pray for the two sisters and the prisoners.

A week ago they distributed a Zion Message to each of the female prisoners.

We will give them more messages and each a copy of the Gospel according to St. Mark.

May God bless the literature.

Come, Zion, come, and help us do more work!

One student in the Baptist Theological seminary is studying Zion.

He was stopped from preaching in one of the Baptist chapels, by the president of the seminary, because he preached to the people that disease was the result of sin.

He told me that the Baptist missionaries were warning the theological students against Zion, as they have heard that Zion messengers are coming to the Orient soon.

The young man is waiting for the arrival of Zion's messengers, as he wishes them to solve one of his personal questions in the light of the Word of God.

He has not enough confidence in his missionaries to tell them these things.

Thank God that Zion has the confidence of the people even so far.

The Japan Commercial exhibition will be opened on the 1st of April, 1903.

It will be a good opportunity to let all Japan know about Zion by distributing Zion Literature to the visitors at the exhibition.

Yours faithfully, D. TOKIDA.

Zion in Zürich.

It has been considerable time since our readers have heard directly from Evangelist Hertrich. We, therefore, take delight in presenting the following report:

ZÜRICH, SWITZERLAND, KLAUSSTRASSE 44,
June 19, 1903.

MY DEAR ELDER:—Since I wrote to you last on the 2d of May, I have held sixty-five meetings. Twelve of these were Divine Healing meetings, where I prayed with from twelve to fifty sick after each of these meetings.

After three of the meetings, we partook of the Lord's Supper; and three times we baptized in Liebburg, twenty-two in all.

I have made seventeen visits in ten different cities and villages since the 2d of May, not counting the many interviews that I have had with people who have come to see me in all the places that I have stopped at.

This is the first time this year that I have been the whole week without taking the train to go somewhere.

There is not much rest here with three meetings a day, seeing the sick between, and giving interviews to friends and strangers who come; but the Lord gives me great joy in the work.

All the visits have not been to see the sick, but sometimes to those who have been in great sorrow because of the lies that have been told them against Zion.

I was asked a short time ago to visit one of these discouraged ones.

I was so tired that I thought at first that I could not go; but after praying over it I felt that I must go to see this woman who had lost her joy in the Lord through what her former preacher and others had said against Zion.

Her happy, beaming face when I left her, and her fidelity to Zion since then has been a great joy to me.

In answer to our prayers God healed a boy who was very sick the last time I was in Bern, and also a man, who had been sick in bed with rheumatism, but met me outside the door the next time I went to see him.

I have been in three new places to hold meetings lately.

In Thalwile a Mrs. Von Tobel had a remarkable healing.

It is a great pleasure to me to be permitted to commence meetings in Constance, where John Huss was burned at the stake.

There were about fifteen Roman Catholic medical students, with many others, who stayed after the close of the second meeting to ask questions, which gave us a fine opportunity to give them the Full Gospel more clearly.

There is so much opposition that it needs a great deal of Restoration work, which Miss Hofer and others have been doing with great pleasure.

Yours for the Master's service, Till He Come,
SOPHIA J. HERTRICH.

Zion in Ireland.

We rejoice in the prosperity which attends the preaching of the Word of God throughout the whole world.

The truths of Zion, faithfully presented, must always yield good results.

We are glad that Zion is advancing in Ireland.

Deaconess I. S. Corkey sends us the following report:

GLENDERMOTT, LONDONDERRY, IRELAND,
June 17, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

We are very grateful to God for sending us Evangelist Cantel.

The enemy is silent and afraid.

Just at the last the hall was taken from us, through deceit and falsehood, but Mrs. Orr gave us her tearoom for the first meeting.

The fifty or sixty present listened attentively, and one rose for Baptism.

Many people are desirous of hearing more about Zion.

The second day we had two meetings in the Guild Hall, where you spoke. God gave us a large audience, and blessed the teaching.

There were about one hundred present.

The next morning six were baptized in the river Faughan.

One epileptic, who was healed through reading LEAVES OF HEALING, was one of those baptized.

She is the wife of a paralytic, for whom you prayed. He could not move his limbs seven months ago, and had been that way for seven years.

My son walked him through the room yesterday.

He can stand alone, and he believes that he will be stronger and more active on his feet than he ever was.

Zion is marching on, even in Derry.

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Praying for you, Overseer Jane Dowie, and your son, and for all Zion everywhere, I am,

Yours in the Christ's service,

(MRS.) I. S. CORKEY.

Zion in Bradford, England.

We are glad to present to our readers the following report of the work in Bradford:

33 WELLANDS TERRACE,
AMBERLEY STREET, LEEDS ROAD,
BRADFORD, YORKSHIRE, ENGLAND.

DEAR GENERAL OVERSEER:—Zion is going forward in Bradford, with the beautiful message of peace to the people.

My wife and I are members of Zion Restoration Host, and, by the grace of God, we mean to do our part to further the extension of His Kingdom among the people in Bradford.

Bradford and district has a population of four thousand people, so you see we have a good field for labor.

God is blessing Zion in Yorkshire in a marvelous way, and many people are inquiring their way to Zion.

We thank you, dear General Overseer, for the beautiful teaching God has put into your mouth for all people.

We always remember you in our morning and evening prayers.

We are so thankful to our Heavenly Father for sparing your life to us.

We look eagerly forward to the weekly arrival of LEAVES OF HEALING.

God bless you more and more to the people throughout the world Till He Comes, is our prayer.

We have had many cases of healing lately, thank God!

In our home, God has given us a Zion boy.

He is now eighteen months old and has never tasted medicine, and was born without the aid of a doctor.

He is in perfect health.

We thank you for all your prayers in our behalf.

Praying God's blessing upon you, your family, and all Zion everywhere, I am,

Faithfully yours in the bonds of Zion,

W. J. PEARSON.

Zion in Logansport, Indiana.

Mrs. Maude Hanna, 403 Linden avenue, Deaconess-in-charge.
Services—Saturday, 7:30 p. m.; Sunday, 10:30 a. m.

Logansport is under the charge of Elder S. B. Osborn and is visited regularly by him.

However, during his absence, the meetings are in charge of Deaconess Maude Hanna.

She sends us the following testimonies, given by a few of our people residing in Logansport:

LOGANSPORT, INDIANA, May 31, 1903.

DEAR GENERAL OVERSEER—It is with a truly grateful heart and thanksgiving to our God for His wonderful goodness that we send the following testimonies, and I pray that they will be a blessing to others:

MRS. MARTHA CHAPPELEAR, 1623 Spear street—"God wonderfully delivered me of grip.

"I could not speak above a whisper; but I was soon delivered from the power of the enemy.

"I praise God for keeping me from sicknesses."

MRS. RUDOLPH BURNDT, corner Seventeenth and Smead streets—"I praise the Lord for what He has done for me.

"In January, when it was so icy, I slipped as I stepped out of the door and fell with my side across the sharp edge of the step and broke one of my ribs.

"I was unconscious when they picked me up; but in answer to prayer, God healed me.

"In a very short time, I was well and strong again.

"For thirty years before I heard of Zion, I was sick frequently and took all kinds of medicine, but received no help.

"God has healed me perfectly through Zion teaching, and now I have the best of health.

"I do all my housework, besides doing Restoration work.

"My people tell me that I am getting younger every day.

"'Thy youth is renewed like the eagle,' is verified in me.

"I praise the Lord that He sent our dear General Overseer to teach us the right way and lead us out of darkness into light."

JOSEPH BARR—"Praise the Lord for His healing and keeping power.

"I trust in Him at all times to keep spirit, soul and body.

"Last June I was taken with pneumonia and coughed incessantly for a while.

"Elder Osborn prayed for me and I was very much relieved; but I still coughed and had a fever, and night-sweats.

"Friends and neighbors said that I would die for want of medical attendance as my age was against me.

"I went to the Feast of Tabernacles and had Elder Lee pray for me, and I was instantly healed."

MRS. JOSEPH BARR—"I am so thankful for the General Overseer.

"How many, many poor sick ones, through his teachings and tireless labors, have been saved and healed!

"I was healed of hardening of the liver after the doctors had given me up to die.

"I was so poor in flesh that I did not weigh one hundred pounds, and my skin was green.

"When the gall-stones would pass, I suffered terribly.

"The spells became so frequent that I had no rest.

"There seemed nothing for me but death.

"My daughter wanted me to go to Zion Home in Chicago, as she knew that we would be healed, and so we started for Chicago.

"I did not have a spell until we got in the Home.

"Overseer Speicher prayed for me on Tuesday, and I was relieved and rested well at nights.

"Sunday I wanted to go to Central Zion Tabernacle to hear the General Overseer preach; but the Devil did not want me to go, so he attacked me again.

"We asked Elder Fockler to come and pray for me, which he did after he had made God's Word so simple and plain to me.

"I felt the pain go out of my side as he prayed, and I never had it again.

"That was about three years ago.

"I now weigh one hundred sixty pounds.

"I praise God for keeping me, as I have had the best of health, and work hard."

MRS. HORACE STANLEY—"I praise God for His goodness to me, and for keeping my baby from getting measles.

"My sister-in-law's children had them, and she was with them, but God kept His promise: 'Neither shall any plague come nigh thy tent.'

"Bless His Holy Name."

MISS ADA COHEE—"I praise God for His goodness to me, and for His healing power which He has manifested in my body.

"I have had some wonderful deliverances and many great blessings.

"I praise God for His goodness to me and I want to serve Him faithfully."

MRS. MOLLIE EVANS—"I praise God for the blessings he has bestowed upon the children and myself, and for a wonderful deliverance in childbirth last fall.

"How good our God is!

"How blessed to know that He is near and really cares when we suffer, and relieves us!

"How compassionate is our Savior!

"I praise Him for Zion. Through her I have been saved, healed and kept by the power of God."

MISS FLORENCE AINSPAUGH—"I am truly thankful for Zion.

"I have been saved and greatly blessed through the teaching.

"When Deaconess Hanna first called to see me a few weeks ago, I could not sit up at all. I had not been able to be up for eighteen months.

"In one week after she called, I sat up from 10 a. m. until 8 p. m.

"I went to Walton, Indiana, the next day.

"I am growing stronger every day.

"God has done so much for me. I praise His Holy Name, and I thank Him for the General Overseer, who is not afraid to teach the truth."

L. G. HANNA—"I am so grateful to God for healing my wife of a skin eruption.

"It was very serious, and God's deliverance was so wonderful and so complete that it seemed almost impossible; but it was true.

"God is a prayer-hearing and a prayer-answering God."

MISS GEORGIA HANNA—"I praise God for healing mamma, and keeping the rest of us from getting the smallpox."

On Wednesday morning, May 27th, I broke out and had every appearance and symptom of smallpox; but thanks be to our God who giveth us the victory through the Christ; we do not need to keep the Devil's filth.

My husband wrote you to pray for me.

I had a fight that day, but did not go to bed.

I did my regular work, besides some extra work, and at 8:30 p. m. I was delivered.

The next morning there was no trace of the disease, and I felt better and stronger than ever.

Thanking you for your prayers, and praising God for His goodness to me and my loved ones, I am,

Faithfully yours in the Master's service,

(MRS.) MAUDE HANNA.

Zion in New York.

Zion Tabernacle 226 West Fifty-eighth street.
W. B. Kindle, 438 Broadway, Room 806, Evangelist-in-charge.
Services—Sunday, 3:00 p. m.

Not only the readers of LEAVES OF HEALING, but many others throughout the world are looking forward with intense interest to the Visitation of New York City by Zion Restoration Host.

Not only the friends of Zion but the enemies as well realize that that will be an occasion of great importance.

There has never been anything like it in the history of the world.

Think of a Christian army of from three to four thousand people going from

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Chicago to New York, at their own expense, and spending two weeks in fighting with the Sword of the Spirit, to advance the Kingdom of the Most High.

As the poet has sung:

We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime.

The appointed time is drawing nigh, and the weeks are rolling rapidly by.

In the meantime Evangelist Kindle, and the faithful Restorationists in New York City, are doing valiant service.

Evangelist Kindle sends us the following report:

GENEALOGICAL HALL,
226 BROADWAY, NEW YORK CITY, July 3, 1903.

MY DEAR ELDER:—Peace to thee.

It has now been eight months since we came to this city, by the direction of our beloved General Overseer, to open a New York office for Zion Lace Industries, and to take charge of the New York Branch of the Christian Catholic Church in Zion.

We wish to record our gratitude to God for the many evidences of His approval which we have received since coming here.

Our health and that of our family has been wonderfully preserved, and there has been very little sickness, and not one death among our people.

The Zion Gathering which we found here, though not large, was composed, for the most part, of earnest Christians, who were full of the spirit of Zion, and, under the leadership of Deacon George B. Staley, were doing faithful Restoration work.

Since the 1st of January, 1903, we have held twenty-eight regular services, one Baptism, at which twelve persons obeyed their Lord in Triune Baptism. We have had one hundred twenty-two cottage-meetings in various parts of Greater New York and Jersey City.

The work has steadily grown in interest and numbers, the increase in membership being about fifty per cent.

We have received and distributed, since the first of the year, 8,215 copies of LEAVES OF HEALING and more than 10,000 messages and tracts.

In addition to this we have given out about 1,000 copies of back numbers of LEAVES OF HEALING.

Great interest is being manifested not only by members and friends of Zion, but by people of all classes, in Madison Square Garden mission to be held next October by our General Overseer and Zion Restoration Host.

It looks now as if that great auditorium would be none too large to accommodate the vast numbers who will attend.

We hold a testimony meeting on the last Lord's Day of each month, which is always attended with much interest and blessing.

Following are some of the testimonies which have been given in these meetings:

GEORGE A. CORLETTE, 4 West Ninety-second street, New York City—"While working at carpenter work in Zion City, in August 1902, I gave one of my fingers a blow with a hammer, which loosened the nail, and tore the flesh from the side of the finger, inflicting a very ugly, and what would naturally have been, a very painful wound.

"I asked John Lang, who was working with me, to join me in prayer, and the pain all left.

"I wrapped my handkerchief around the finger, and went to work.

"In the evening I had my wife put a cloth around the finger, and gave it no more thought until the next evening, when upon taking off the cloth, I found it entirely healed."

MRS. JULIA A. NEWKIRK, 1700 Bathgate avenue, New York City, testified to healing of heart disease.

MISS EMMA PORTER, 335 Central Park West, New York City, testified to healing of a severe attack of erysipelas.

There have been many testimonies to spiritual blessing through reading LEAVES OF HEALING, and listening to Zion Teaching.

Faithfully your fellow servant in the Christ,
W. B. KINDLE.

Sault Ste. Marie, Michigan.

Zion Tabernacle, 707 Bingham avenue.
Evangelist-in-charge, Rev. Clara J. Lake, 705 Bingham avenue.
Services—Sunday 3:00 p. m. and 7:30 p. m.; Wednesday 7:30 p. m.

We copy the following from a letter recently received from Evangelist Lake:

SAULT STE. MARIE, MICHIGAN, April 10, 1903.

DEAR ELDER:—This week has been the spring vacation in the public schools of our city so I have had a little leisure.

Thursday afternoon I went across the river to the Canadian "Soo," with twenty-nine copies of LEAVES OF HEALING.

I sold them all in the stores and business places.

I had some very pleasant conversations with some of the business men, answering their questions about Zion.

God is blessing us all the time, and prayers are being answered for the unconverted ones among us.

We are working to save the lost ones, and that the sick may be healed.

Your sister in the Christ,
(MISS) CLARA J. LAKE.

Notes of Thanksgiving From the Whole World

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

I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

In the beginning God made man in His own image; in the image of God created He him. And God saw all that He had made, and behold, it was very good.

Man, therefore, was perfect in spirit, in soul and in body.

Through sin, the image of God became marred, and today man is weakened spiritually, defiled psychically, and dwarfed physically.

"All have sinned and come short of the glory of God."

Nevertheless, we are commanded to present our bodies a "living sacrifice, holy, acceptable to God."

How can the body be presented acceptable to God if it be diseased?

It is, therefore the Will of God that we should be healed of all our diseases, and that our souls be purified through obedience unto the truth.

In these Last Days, God is purifying unto Himself a Holy Nation, a peculiar people, zealous of good works, to show forth the praises of His Name. He says,

The Little One shall become a Thousand,
And the Small One a Strong Nation.

Therefore, this nation must be a nation that is free from sickness and disease.

That it may be such, God has sent forth His servant in the spirit and power of Elijah to proclaim the wonderful truths of Salvation, Healing and Holy Living.

As God, by Moses, led the people out of Egypt, and prepared them for the Promised Land, so that there was not one feeble one among them, so in these days, by the "Prophet like unto Moses," He is calling His people out of the apostate denominations, out of a spiritual Egypt, and preparing them for the inheritance of the saints. It shall be said of them in the fulness of time, "there is not one feeble one among them."

Unto this end we send forth the following testimonies:

A True Shepherd Is Loved by His Sheep.

CHICAGO, ILLINOIS, March 8, 1903.

DEAR GENERAL OVERSEER:—I am very much interested in your work, and want to know more of the doctrine.

A few months ago I read an address of yours, and, although I had heard a great many bad stories about you, I was convinced that you were a man of God, and I wanted you to be my shepherd.

I have been fighting for you ever since.

I subscribed for LEAVES OF HEALING and received my first copies yesterday, and read them with great pleasure.

My husband came home and saw some of the Zion Literature that a friend had sent me through my cousin, E. S——, who is a member of your church, and who was healed through your ministry ten years ago.

I know that she tells the truth about you.

I believe that you are possessed of the spirit of Elijah the Prophet, or you could not do the works of God as you do.

I wanted to go to the Auditorium today with my cousin and take my little baby, my first-born, but my husband has threatened me by saying that he would go out with other women if I ever joined Zion or even went to hear you preach.

Now what must I do?

We have lived peacefully until now, and all our troubles are over you.

Shall I disobey him and come to hear you and be a member, or shall I wait until God changes his heart, and makes him willing?

I believe if you will pray for him, God will break down his stubborn will and make him come into the Church with me.

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The reason I have such great faith in your prayers is because God has so wonderfully answered yours and Mrs. Dowie's prayers for Mr. and Mrs. S——.

My little baby, Dorothy, was born with eczema. It is all over her head and face now. I have quit eating pork, and I wish you would pray for her, for I believe she will be healed.

She also has the thrush real bad.

Now my husband said he hoped she would die if you prayed for her.

I know he would love you if he only knew you, but he is prejudiced against you from reading the lying newspapers.

May God continue His richest blessings on you and Zion is my most earnest prayer.

Yours faithfully, MRS. G. C. F.

Wonderfully Healed of Rupture in Old Age.

KIRKWOOD, CALIFORNIA, May 22, 1903.

DEAR GENERAL OVERSEER:—About five years ago, Rev. S. T. Reeve, who preached in Orland and in this place, now Deacon Reeve of the Christian Catholic Church in Zion, gave me some copies of LEAVES OF HEALING to read.

As I read and compared them with my Bible I saw that what Zion taught was right, and it brought peace and joy to my heart.

I was badly ruptured and wore a double steel truss for thirty-five years.

Both Deacon Reeve and Elder Taylor tried to teach me how to trust in the Lord for my healing and then offered to pray for me and to have me lay aside my truss, but I am sorry to say that I refused, therefore I did not get my healing at once as I might have done.

However, I afterwards became a subscriber to LEAVES OF HEALING and a regular reader of it.

It is now one year ago since I wholly trusted my body in the hands of my Heavenly Father.

One morning I made up my mind that the Lord could heal me as well as others.

So when I kindled the fire I took off my truss, put it in the stove and burned it up.

The Lord gave me power to drop all fear, and, praise His holy Name, I was healed at once.

I have a great deal to be thankful for.

Last November the Devil tried to kill me by giving me a very serious fall.

As I was going out of the house I became dizzy, and fell forward on my left side.

For a few moments I could not breathe.

Then I asked my Heavenly Father, for Jesus' sake, to give me breath and strength.

It came, and I got up and could breathe and speak.

I found that my breast and ribs were all swollen and black.

Then I knelt down and asked the Lord to heal me, and, praise God, He took away all pain.

That night I prepared supper for my husband.

In the morning my husband went to Mr. Beauchamp's home, to have them pray that the work of healing might go on steadily in my body until it was perfected.

I had been very hard of hearing, but, thank God, my hearing is improving, and my whole body is becoming stronger.

I will soon be seventy-one years old, and I do thank God for my very good health.

Trusting that this testimony to Divine Healing may do other poor afflicted ones good by their putting their spirit, soul, and body into their Heavenly Father's care, and praying that God may bless and keep His servant, Elijah, the Restorer, Overseer Jane Dowie, and Deacon Dowie Till Jesus Comes, I am,

Your sister in the Christ,

(MRS.) MARY H. FLOWERS.

Little Girl Healed.

Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward.—*Isaiah 58:8.*

OGILVIE, MINNESOTA, April 13, 1903.

DEAR GENERAL OVERSEER:—I wish to thank you for praying for our little girl in January.

In a few days she was perfectly well.

I do praise God for hearing and answering your prayer.

I thank God that He has kept us all from sickness this winter.

Your sister in the Christ,

(MRS.) CHLOE HANSON.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing. J. G. EXCELL,

General Ecclesiastical Secretary.

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.

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.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.
Effective August 1, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.06 p. m.
*2.00 p. m.	3.20 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m.	4.16 p. m.	*11.49 a. m.	1.15 p. m.		
4.15 p. m.	5.39 p. m.	*11.18 p. m.	2.50 p. m.	ZION CITY TO CHICAGO.	
*5.20 p. m.	6.55 p. m.	*12.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	5.05 p. m.	6.20 p. m.	*8.24 a. m.	9.45 a. m.
		*6.10 p. m.	7.45 p. m.	5.05 p. m.	6.40 p. m.
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‡ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m. these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

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OBEYING GOD IN BAPTISM.

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

ixteen Thousand Five Hundred Sixty-three Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Five Hundred Sixty-three Believers have joyfully llowed their Lord in the Ordinance of Believer's Baptism by Triune nmersion since the first Baptism in Central Zion Tabernacle on March 4, 1897.

aptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
aptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
aptized at Zion City by the General Overseer.....	583		
aptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	3525		
Total Baptized at Headquarters.....			8899
aptized in places outside of Headquarters by the General Overseer.....		641	
aptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6004	
Total Baptized outside of Headquarters.....			6645
Total Baptized in six years and three months.....			15,544
Baptized since June 14, 1903:			
aptized in Zion City by the General Overseer.....	14		
aptized in Zion City by Elder Clibborn.....	54		
aptized in Zion City by Overseer Excell	242		
aptized in Zion City by Elder Lee.....	30		
aptized in Zion City by Elder Cossum.....	24		
aptized in Zion City by Overseer Mason.....	83		
aptized in Zion City by Overseer Bryant.....	94		
aptized in Zion City by Overseer Speicher.....	114		
aptized in Zion City by Elder Fockler.....	1		
aptized in Zion City by Elder Dinius.....	68		
aptized in Zion City by Elder Royall.....	30		
aptized in Chicago by Elder Hall.....	8		
aptized in Chicago by Elder Farr.....	15		
aptized in Chicago by Deacon Christie.....	4		
aptized in Chicago by Overseer Mason.....	13		
aptized in Chicago by Elder Richert.....	18	812	
aptized in California by Elder Taylor.....		1	
aptized in Canada by Elder Eugene Brooks.....		2	
aptized in England by Evangelist Cantel.....		67	
aptized in Illinois by Elder Royall.....		6	
aptized in Iowa by Elder Graves.....		5	
aptized in Ireland by Evangelist Corkey.....		2	
aptized in Kansas by Elder Reed.....		3	
aptized in Michigan by the General Overseer.....		3	
aptized in Michigan by Deacon Van Woerkom.....		2	
aptized in Michigan by Elder Cairns.....		1	
aptized in Michigan by Deacon Sprecher.		7	
aptized in Minnesota by Elder Graves.....		2	
aptized in Missouri by Elder Brock.....		4	
aptized in New Jersey by Elder Leonard.....		1	
aptized in Oregon by Elder Ernst		3	
aptized in Ohio by Elder R. N. Bouck.....		2	
aptized in Ohio by Elder Bryant.		11	
aptized in Ohio by Elder Mercer.....		2	
aptized in Pennsylvania by Elder Hammond..... ..		17	
aptized in Scotland by Evangelist Cantel		13	
aptized in Switzerland by Elder Hodler.....		32	
aptized in Washington by Elder Ernst.....		10	
aptized in Wisconsin by Elder McClurkin.....		8	
aptized in Wisconsin by Elder Percy Clibborn		1	
aptized in Wisconsin by Deacon S. P. Fogwill.....		2 207	1019
Total Baptized since March 14, 1897			16,563

The following-named seventeen believers were baptized in Lake Michigan, Zion City, Illinois, Thursday, August 20, 1903, by Elder W. O. Dinius:

Anderson, Mrs. Esther.....1563 Berenice avenue, Chicago, Illinois
Campbell, Verna.....Zion City, Illinois
Canning, Mrs. Hanna A.....Zion City, Illinois
Cook, Mrs. Emma I.....Zion City, Illinois
Cook, Miss Lottie.....Zion City, Illinois
Falsoner, Ignatius.....Zion City, Illinois
Foster, Nannie A.....2001 Michigan avenue, Chicago, Illinois
Friffel, Mrs. Amelia.....Gurnee, Illinois
Horney, John C.....Zion City, Illinois
Meyer, Anna.....Gurnee, Illinois
Meyer, Mrs. Maggie.....Gurnee, Illinois
Robinson, Hope.....Zion City, Illinois
Schindler, Miss Henrietta.....3010 Elim avenue, Zion City, Illinois
Thomas, Paul W.....Zion City, Illinois
Vogler, Bertha.....Zion City, Illinois
Vogler, Grace.....Zion City, Illinois
Vogler, Minnie.....Zion City, Illinois

The following-named eleven believers were baptized in Lake Michigan, Zion City, Illinois, Monday, August 24, 1903, by Elder W. O. Dinius:

Austill, Robert Ervin..... Spring Hill, Alabama
Baker, Purlee.....Vienna, Wisconsin
Boemler, Mrs. Elizabeth.....House Spring, Missouri
Drummons, Davis.....Honey Creek, Wisconsin
Kennedy, Alice.....Casterville, Illinois
Krebs, Genevieve.....Zion City, Illinois
Metcalf, Tom.....Danville, Kentucky
Reed, Levi R.....Jerseyville, Illinois
Samson, Lucinda P.....Moline, Illinois
Schaffer, Jacob.....Zion City, Illinois
Sheets, Mrs. E. A.....Thomasville, Alabama

The following-named six believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 23, 1903, by Elder G. E. Farr:

Bush, Mrs. Christina.....Vine avenue, Harvey, Illinois
Dawling, Miss Marian.....5102 Emerald avenue, Chicago, Illinois
DeEllion, George F.....451 West Blue Island avenue, Chicago, Illinois
Latham, J. F.....14630 Halsted street, Chicago, Illinois
Latham, Mrs. J. F.....14630 Halsted street, Chicago, Illinois
Mackie, Richard.....5704 Ada street, Chicago, Illinois

The following-named two believers were baptized in Grand Rapids, Michigan, Monday, August 17, 1903, by Deacon Arie Van Woerkom:

Van Woerkom, Jeanette....60 Hogadone avenue, Grand Rapids, Michigan
Ver Duin, Mrs. Henrietta.....Grand Haven, Michigan

The following-named six believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, August 23, 1903, by Elder Gideon Hammond:

Ahrens, Mrs. Caroline .....1840 Ritner street, Philadelphia, Pennsylvania
Friemel, Mrs. Hermina....528 Callowhill street, Philadelphia, Pennsylvania
Johnson, Mrs. Henrietta...1223 Girard avenue, Philadelphia, Pennsylvania
Matthews, James W.....1440 Fawn street, Philadelphia, Pennsylvania
Montgomery, Benjamin .....1040 South street, Philadelphia, Pennsylvania
Wrellsy, Mrs. Jennie ..856 North Darien street, Philadelphia, Pennsylvania

The following-named believer was baptized in Vineland, New Jersey, Monday, June 8, 1902, by Elder Isaac Leonard:

Quig, Charles Edwin.....Mantua, New Jersey

The following-named believer was baptized in Papakura, New South Wales, Australia, March 29, 1903, by Deacon Albert Sinfield:

Hinearay, Catherine Rachel.....Papakura, New South Wales, Australia

The following-named nine believers were baptized in Adelaide, South Australia, June 14, 1903, by Deacon C. Friend Hawkins:

Bright, George .....Westbury street, Hackney, South Australia
Crosby, Lucy Jane .....15 Elder street, Adelaide, South Australia
Dickson, Laura.....Payneham road, St. Peters, South Australia
Harry, Charlotte Mary,
Glencoe, Rochester street, Knightsbridge, South Australia
Jephcott, Wilfred Ernest .....Hughes street, Mile End, South Australia
Lehmann, Heinrich Alfred .....Bakara, River Murray, South Australia
Lehmann, Othelia Amelia .....Bakara, River Murray, South Australia
Smart, Gertrude Ethel .....Kent terrace, Norwood, South Australia
Warmington, William Henry .....Bakara, River Murray, South Australia

The following-named twenty-five believers were baptized at Zürich, Switzerland, July 5, 1903, by Elder Hodler:

Schweizer, Miss Susanna.....Schoffelgasse 2, Zürich, Switzerland
Schmidt, Miss Dorothea.....Feldstrasse 62, Zürich, Switzerland
Bornhauser, Mrs. Barbara.....Schmidgasse 6, Zürich, Switzerland
Salchli, Mrs. Elise..... Burger Ct. Zürich, Thalwil, Switzerland
Schärer, Mrs. Luise.....Lerchen Horgen, Ct. Zürich, Switzerland
Winkler, Mrs. Susanna.....Bassersdorf, Ct. Zürich, Switzerland
Gut, Mrs. Anna.....Steinwies, Wülflingen, Ct. Zürich, Switzerland
Merz, Mrs. Agnes .....Fabrikstrasse 12, Zürich, Switzerland
Kummer, Miss Ida.....Gotthardstrasse 52, Zürich, Switzerland
Aeppli, Mrs. Verena .....Luisenstrasse, 15, Zürich, Switzerland
Müller, Miss Selina.....Höngg, Ct. Zürich, Switzerland
Krebser, Mrs. Elise .....Veltheim bei Winterthur, Switzerland
Hunziker, Miss Lina.....Rüschlikon, Ct. Zürich, Switzerland
Schneider, Mrs. Rosa .....Obere Kirchgasse, Winterthur, Switzerland
Reisel, Miss Elise.....Zimikon bei Uster, Ct. Zürich, Switzerland
Reisel, Mrs. Barbara .....Zimikon bei Uster, Ct. Zürich, Switzerland
Nörtz, Mathäus .....Frauenfeld, Switzerland
Poensgen, Aurel .....Wipkingen, Ct. Zürich, Switzerland
Gimpert, Gustav.....Feldstrasse 38, Zürich, Switzerland
Merz, Samuel.....Fabrikstrasse 12, Zürich, Switzerland
Meier, Emil.....Seebach, Ct. Zürich, Switzerland
Schär, Otto.....Bassersdorf, Ct. Zürich, Switzerland
Holder, Paul.....Rigistrasse 52, Zürich, Switzerland
Rollier, Joseph.....Klausstrasse 44, Zürich, Switzerland
Leupp, Mrs. Barbara.....Veltheim bei Winterthur, Switzerland

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The following-named seven believers were baptized at Herisau, Switzerland, July 5, 1903, by Elder Hodler:

Eisenhut, Friedrich..... Mühlebühl, Herisau Ct., Appenzell, Switzerland
Zogg, Georg ..... Rheineck Ct., St. Gallen, Switzerland
Jöger, Jakob..... Thal Ct., Appenzell, Switzerland
Erbar, Mrs. Karolina..... Hofegg, Herisau, Switzerland
Ramsauer, Mrs. Katharina..... Adelswil, Herisau, Switzerland
Zuberbühler, Mrs Elizabeth..... Oberdorf, Herisau, Switzerland
Zuberbühler, Miss Albertina..... Oberdorf, Herisau, Switzerland

The following-named believer was baptized in Papakura, New South Wales, Australia, April 5, 1903, by Deacon Albert Sinfield:

Thomas, Sarah.....Papakura Postoffice, New South Wales, Australia

CONSECRATION OF CHILDREN.

The following-named five children were consecrated at Bohemian Zion Tabernacle, 722 West Nineteenth street, Chicago, Illinois, on Lord's Day, August 23, 1903, by Elder Thomas Kosch:

Granso, Elmer.....913 West Nineteenth street, Chicago, Illinois
Granso, Esther.....913 West Nineteenth street, Chicago, Illinois
Jauch, Ephraim Roy.....747 West Twenty-first place, Chicago, Illinois
Schimanek, Clara.....1013 West Nineteenth street, Chicago, Illinois
Schimanek, Helen.....1013 West Nineteenth street, Chicago, Illinois

The following-named child was consecrated in Shiloh Tabernacle, Tuesday, July 21, 1903, by the General Overseer.

Royall, Dorothea Jeanie .....2614 Elim avenue, Zion City, Illinois

The following-named child was consecrated in Manchester, England, June 26, 1903, by Evangelist H. E. Cantel:

Hulme, Margaret.16 Sandy lane, Chorlton-cum-Hardy, Manchester, England

The following-named two children were consecrated in London, England, July 5, 1903, by Evangelist H. E. Cantel:

Warwick, Percy Stanley,
11 Woodville grove, Stoke Newington, N., London, England
Warwick, Edith Margaret,
11 Woodville grove, Stoke Newington, N , London, England

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3:00 p. m.; Thursdays, 2:30 and 7:30 p. m.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts. Telephone 1117-4.

Rev. Helen A. Smith, Evangelist. Residence, 296 Brookline street, Cambridge, Massachusetts.

Notice to Correspondents.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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. Hence 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."

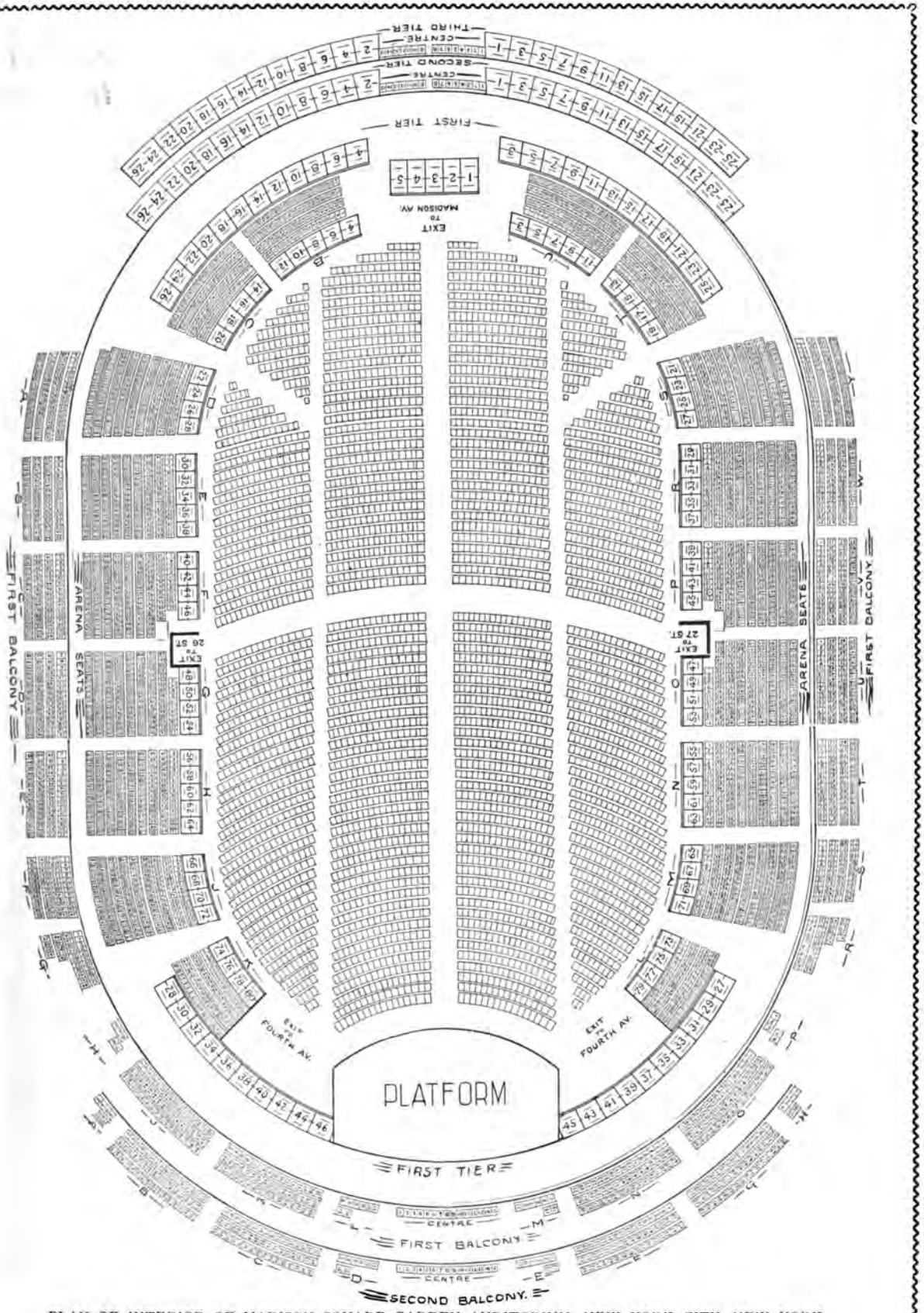
A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, Zion City, Illinois, 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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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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SERVICES OF THE

Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

....Every Lord's Day Afternoon at 2:30 o'clock....

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

THE TIME EXTENDED

In order that no one may lose the opportunity to select a lot in the beautiful **New Zion City Subdivision,** opened during the Third Annual Feast of Tabernacles, the privilege of **Shareholders' Special Discount of Ten per cent.** from the regular rentals, has been extended until

SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, "In whose hearts are the Highways to Zion." All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places. Shiloh Park, near the site of Shiloah Tabernacle, which will cost One-half Million Dollars. Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence Kedron Park, an interesting and Picturesque spot.

Its Elevation Above Lake Michigan averages over 100 feet, which is nearly double that of the land first subdivided.

The Rentals of Inside Lots range from $400 to $800, less the ten per cent discount, and may be paid, one-third in cash and balance in one and two years, at six per cent. interest.

The Present Market Value of the best lots in the settled districts is about double the amount asked for similar lots in the New Subdivision, which clearly bespeaks the certain increase in the value of the latter.

Our fine, new Plats, showing all the subdivided land, with many valuable details, together with copies of 1100-year Lease, and other descriptive matter, will be mailed upon application. And we shall have pleasure in acting for those who may desire us to make selections of lots for them, using every care to choose the best locations.

H. WORTHINGTON JUDD,
Secretary and Manager

FIELDING H. WILHITE,
Assistant Secretary

ADDRESS ALL COMMUNICATIONS

ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS

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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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SEP 14 03

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XIII. No. 20. *ZION CITY, SATURDAY, SEPTEMBER 5, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF A DEADLY INTERNAL TUMOR AND OTHER DISEASES.

LET THEM SAY, IT IS TRUTH.

This young woman tells a fact. The wonderful Story she relates is not the product of imagination. She could not have dreamed her suffering. She could not have been a victim of hallucination when she was suddenly delivered from disease and pain.

Her present glowing health and vigor are not phantasms.

They are apparent to all who know her, or even see this picture of her.

She says that she was instantly made whole after long, weary months of agony.

That deliverance was wrought by no material means.

Drugs, superstitiously worshiped as fetishes potent in cure of disease by the great mass of humanity, had only increased her afflictions.

Surgeons' knives, the instruments of a vaunted "exact science," had made her life a torture

Complications of her diseases were increasing.

It seemed that she could not live long.

Then, in the twinkling of an eye, she became well and strong. Such is the wonderful fact to which she testifies. It is a fact that humanity cannot afford to ignore. It is a fact full of the most profound meaning to a world that is full of disease and pain; to humanity, the great majority of whom die in their childhood and youth. It means much to a people who spend their very bread, raiment, homes, the education of their children, and the means for the extension of the Kingdom of God, on worse than useless medical and surgical treatment. What was the mighty power that wrought the miracle?



MISS ETHEL BEVIER.

She says that her healing was the work of God, her heavenly Father.

We believe that she speaks the truth.

God made her body.

He knew all about it and its diseases.

He surely had the power to heal; for He who could create so wonderful a frame as the human body, could restore it when it became marred by disease.

Had He the willingness?

Let His Word answer.

Nearly four thousand years ago, He said to His people: "I am Jehovah that healeth thee."

He had also said: "I, Jehovah, change not."

Jehovah means "the Coming One."

And that Coming One is Jesus, the Christ, the Son of God.

Speaking of that Coming One, God's prophet says, "Surely He hath borne our sicknesses and carried our sor-

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rows." The Christ, is the Eternal Logos, the Word made Flesh, and the psalmist says, "He sendeth His Word and healeth them."

The Apostle John says of the Christ, "To this end was the Son of God manifested, that He might destroy the works of the Devil."

Sickness and its cause, sin, are both the works of the Devil.

Peter, in speaking in the house of Cornelius, said: " . . . 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."

The actual work that Jesus did was thus described by Matthew, "And Jesus went about . . . teaching . . . preaching . . . and healing all manner of disease and all manner of sickness among the people."

Such was the work that was prophesied of Him, and the work that He actually did.

Does He not do that work today?

He said when He ascended into the heavens, "Lo, I am with you All the Days, even unto the Consummation of the Age."

He is with us, and He has not changed; for the Word of God says: "Jesus, the Christ, is the same yesterday and today, yea, and forever."

Since He was prophesied as the Healer; since He healed when here on earth in the flesh; since He is with us still, and loves us still, and has not changed, we believe that it was He who wrought the wonderful Miracle of Healing in this young woman's body.

We also believe that God's was the Power that healed her, because only when she fulfilled His conditions did the healing come.

When God said, "I am Jehovah that healeth thee," He laid down the condition, "If thou wilt diligently harken to the voice of Jehovah, thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes."

Obedience was thus made a condition of Healing.

The command of the Apostle James was:

Is any among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord.

And the Prayer of Faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

Confess therefore your sins one to another, and pray one for another, that ye may be healed.

Confession of sin and Faith are, therefore, conditions to healing.

As the testimony of this Witness shows, she was healed when she obeyed and believed.

The evidence is too strong to be denied. God was indeed her Healer, and is the Healer of all who will trust and obey Him.

A. W. N.

WRITTEN TESTIMONY OF MISS ETHEL BEVIER.

ZION CITY, ILLINOIS, August 14, 1903.

DEAR GENERAL OVERSEER:—My heart is filled with thanksgiving to God for the blessed privilege of adding my testimony to the many who are living witnesses to the saving, healing, cleansing and keeping power of God.

The half cannot be told; but "I will make mention of the loving kindnesses of Jehovah."

I was never strong as a child, and a great many times it seemed to my parents that they must give me up; but in their blindness they sought God to spare my life, and in His mercy He heard their cry.

I thank God for Christian parents who early consecrated me to God, and for a mother who taught me to look to God in every time of need, although, for lack of proper teaching, she thought we must do all we could first, and trust God last.

I cannot remember the time when I did not love God and want to serve Him.

When I was fifteen I suddenly became very ill.

The home physician was called and diagnosed my case as inflammation of the bowels.

He came again the next day, but this time he said that he thought it was typhoid fever.

By the third day he had decided that the trouble was peritonitis, and advised a counsel of doctors.

Two other physicians, the best in that part of the state were called, and, after counsel, decided that they did not know what the trouble was, but that an operation was necessary.

For want of a name, when interviewed by a reporter, they were said to have given him an almost unspeakable name, although I have since wondered if the reporter did not coin the word for the occasion.

When mamma asked him what my trouble was, he said, "You may call it appendicitis."

He also told her that in order to save my life I must have an operation, and then I had only one chance in a thousand to live.

He also said that whether I lived or died, his charges would be one hundred dollars; but without the operation my death was only a question of a few hours, perhaps a few minutes.

Not knowing of a better way, my parents consented.

When I was told of it, I felt that I should be glad to go; but it seemed to me I could hear the Voice of God bidding me to live, as my work was not yet done.

When I told those around me that I was not going to die, they thought my mind was wandering.

However, when the doctor came to administer the chloroform, I felt the calm assurance that I was going to live, although I then believed that what a doctor said was law and gospel.

The operation lasted one hour, and, during that time, nearly three quarts of pus were removed from my side.

I came out of it so wonderfully that the doctor said that I had a very wonderful vitality, for the same week they had operated on four others, and I, for whom there was the least hope, was the only one who lived.

I grew better for a few days, but was suddenly taken worse.

The pus collected in my side again and the wound, four inches long, could not be allowed to heal, as the pus was constantly forming.

My sufferings were intense.

At one time I vomited for thirty-six hours, and for two hours at a time not taking my head away from the edge of the bed.

Meanwhile, I took twenty-five powders of mercury in one night, only retaining enough, however, to cause a severe burn on my hip, which became a mercury sore, causing great suffering for weeks.

During this time I was given morphine once an hour, until there was not a place as large as a pin-head on my arms where the needle had not been used.

I had also taken a great deal internally.

The wound finally healed in spite of them, but they said that there must be another operation, as these attacks would continue as long as the cause was not removed; and if the pus collected and was not removed it would pass into the system as septic poisoning, which would cause heart failure, and death would be the result.

They told us that, in case of an operation, I might get quite well, but would never be strong, and must always be very careful not to bring on the disease again.

All hope and joy seemed to have gone out of my life.

I was too weak to move myself, and so poor that my mother could carry me across the room as easily as if I had been a babe.

Just then I received a copy of LEAVES OF HEALING, which I eagerly read.

I believed God was able and would heal me in answer to prayer.

It all seemed so strange and new to me.

I was not sure but that it was something like Christian Science, and so I said nothing to my parents about it, as I knew that they were very much opposed to that teaching.

I saw that it agreed with God's Word, and thought, if others were healed, why not I?

I began to pray for my healing; but, because it did not come instantaneously, I thought that it did not come at all.

I know that God did wonderfully bless and strengthen me in a measure, for, in spite of their predictions, I grew stronger.

I know that if I had given up all doctors and put myself in God's hands, I would have been healed then; but I did not know that it was wrong to use medicine, and I am amazed to think of the darkness in which I was groping; but God was very good.

I did not see another copy of the LEAVES for over seven months, and meanwhile I changed doctors.

I believed that God would heal me without another operation, and I refused to even think of such a thing.

This doctor told my mother that my heart was very badly affected and that my condition was such that I must not exercise, and even to know that my condition might prove fatal.

I still had those severe attacks every few weeks and sometimes would be taken so suddenly that I could not get into the house.

God was very merciful and kept me from dying, but could not heal me as He was longing to do, for I was still trusting in the arm of flesh.

I took several patent medicines, for months using "pink pills for pale people" with only temporary relief.

Finally I decided to give up and trust God fully.

I thought that I was trusting Him fully, but there was still fear in my heart and a lack of obedience.

February 11, 1901, I came with my mother to Zion City to live.

I had noticed for a long time before that my waist was gradually increasing in size, but I thought nothing of it except to wonder why it was, when I was so poor in flesh.

When I came to Zion City I asked God to keep me from ever having another of those attacks, for the Devil was not going to give up so easily.

We had been here only three weeks when I was taken sick.

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It seemed to me that I had never suffered so before, for in addition to the usual suffering I had internal spasms as often as one a minute for twenty-four hours.

They could be noticed by the movement of the clothing by those at the other side of the room.

It took two to move me, and then with so great pain that I would faint.

At last I became so ill that I could not speak except in a very low whisper, and I asked them to send for an Elder.

Elder Fockler came from Chicago.

When he prayed the fever and pain instantly ceased, and in five minutes I joined the rest in singing a hymn.

For some reason I did not continue to get better, and the next week the Devil tried very hard to take my life.

Every time I moved hand or foot my heart would stop beating and seem as if it never would beat again.

This lasted several hours; but God gave the victory.

I decided to go to Chicago, as Zion's headquarters were there then and I felt that I needed more teaching.

I found that all my clothes were too small and that, poor in flesh as I was, my waist was enlarged seven inches.

I was obliged to stand all bent over, for if I tried to straighten it seemed as if a knife had pierced my body.

I could not walk across the room.

When I would lie down I could lie down only on my left side, and then I had to have at least five pillows.

It caused extreme suffering to even speak, laugh, or cough.

We asked you to pray that I might be strengthened for the journey.

I arrived in Chicago Friday afternoon, and Saturday evening, I being so much worse, mamma sent for an Elder.

Elder Graves came, and after he had prayed I walked to the parlor and played and sang a hymn without the slightest pain.

I rested well that night with but one pillow.

Sunday, I walked to Central Zion Tabernacle and back, a distance of eight blocks.

Tuesday, I walked to the Divine Healing meeting and was very much better, although I could not straighten up and the abnormal growth was still in my side.

It could be felt plainly from the outside and was very hard.

Elder Fockler again prayed for me and told me to straighten up, in the Name of the Lord.

I obeyed, and have stood erect ever since.

That afternoon I suddenly noticed that the growth had disappeared.

I could put on my own clothes, as they were much too large.

The next night I was baptized and walked a race from the Tabernacle to my boarding place.

My eyes had given me a great deal of trouble for years, but I laid aside my glasses and in answer to the Elder's prayers, my eyes were completely healed.

The next week I came home alone and walked from the depot to my home, which was more than a mile, without feeling weary.

It has been two years and four months since my healing, and I have proved it to be genuine.

God has not only given me healing, but health.

For over a year I have taught in Zion City Junior Schools, and last winter, in addition to my choir work, I went every Lord's Day to Chicago with Zion Restoration Host.

One day my partner and I made two hundred twenty-five calls, often climbing a great many stairs, and at night I felt stronger than in the morning.

I thank you and all who prayed for my healing.

I thank God for sending His Messenger in these days to teach His way.

I thank Him more than I can tell, that I am enabled, through the strength He has given, to work for Him in Zion Restoration Host, and that now my life is a joy instead of a burden.

"Thanks be to God, which giveth us the victory through our Lord Jesus, the Christ."

May God continue to bless you and your wife and son more abundantly.

Praying God to bless this simple testimony to all to whom it comes, I am,

Yours in the Master's service, Till He Come,

(MISS) ETHEL BEVIER.

Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

Healed of Poisoning.

Jehovah is good.
A Stronghold in the day of trouble;
And He knoweth them that put their trust in Him.—*Nahum 1:7.*

WILMINGTON, VERMONT, May 14, 1903.

DEAR GENERAL OVERSEER:—I thank you for praying for my healing, and for the kind letter that you wrote.

I believe that I was conscious of the time you prayed for me, for my head was suddenly relieved, and I began to sing songs of praise to God, which I had not been able to do for some time on account of hoarseness and a cough.

In a few days I had entirely recovered from the severe cold, and am now well.

I praise God for His goodness; His praise shall be continually in my heart.

I would like to tell you how God answered my prayers for my little boy four years of age.

At about 9:30 p. m. on the 4th of May, he was taken violently ill.

The symptoms were as though he had been poisoned.

He screamed and shook, his teeth chattered, and he said that he was cold.

I got him some warm drink, and wrapped him up, and prayed for him.

He drank just a little.

I left him for a moment to replenish the fire, and when I returned his eyes were set, and the death-rattle was in his throat.

I took him in my arms, and prayed to our Heavenly Father, in Jesus' Name, to heal him.

He soon revived and vomited, and then seemed a little better.

Whenever he cried I put my hand on him, and told him that I was asking God to make him well.

About 4 a. m. he fell into a peaceful sleep.

He slept four hours, and then got up and wanted to be dressed.

He said that God would make him well, and he has been well ever since.

I believe that he was poisoned in some way.

I praise God for this healing.

Sincerely yours, Till He Come,

(MRS.) FLORA B. EDDY.

Deliverance From Stomach Trouble.

Call upon Me in the day of trouble;
I will deliver thee, and thou shalt glorify Me.—*Psalm 50:15.*

ATHENS, ALABAMA, April 30, 1903.

MY DEAR GENERAL OVERSEER:—I write to tell you that I was healed of stomach trouble in answer to your prayers on Lord's Day, the 19th of April.

For this I wish to express my heartfelt thanks, and praise God for His goodness to me.

Ever your sister in the Christ,

(MRS.) NETTIE J. SEDINGER.

Healed of Spinal Injury and Grip.

It is better to trust in Jehovah than to put confidence in man.—*Psalm 118:8.*

FLOYD, IOWA, April 13, 1903.

DEAR GENERAL OVERSEER:—I esteem it a privilege as well as a duty to send in my testimony to the goodness of God in answering our prayers in regard to my spine, which was so seriously injured.

It is nearly as well as before, and I want to thank you for your prayers in my behalf.

A few weeks ago I was taken with grip, and being very cold, I put my feet in hot water to try to get warm, but it seemed to make me worse.

My throat became so very sore that I could hardly speak or breathe.

Then Satan suggested bathing with kerosene and camphor.

Knowing that outward irritations were good, I, Eve like, listened to his beguiling voice, and applied kerosene and camphor, but instead of relieving the soreness in my throat and lungs, it increased to an alarming degree.

I then asked God to forgive my unbelief, threw away all medicines, and put my trust in God alone for help.

I recovered at once, praise His holy Name.

When we are using remedies we are trusting in their power to heal, and not in the goodness and power of God.

Your sister in the Christ, (MRS.) R. J. HILL.

God Answers Prayer for Stock.

He blessed them also, so that they are multiplied greatly, and He suffereth not their cattle to decrease.—*Psalm 107:38.*

NEWFIELD, NEW YORK, April 27, 1903.

DEAR GENERAL OVERSEER:—How I praise the Lord that He has answered your prayers!

Not another lamb was sick after I wrote to you.

I confessed to God and acknowledge to you that the devil of fear was in my heart.

The passages of Scripture you gave me were so helpful.

Thanking you very much for your prayers, and desiring God's richest blessing to rest upon you and yours, I am,

Yours in the Master's service,

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.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, SEPTEMBER 5, 1903.

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EDITORIAL NOTES.

"LET THE CHILDREN OF ZION BE JOYFUL IN THEIR KING."

IN THIS ISSUE of LEAVES OF HEALING, our readers will find, on pages 627 to 636, a full report of the proceedings in Shiloh Tabernacle on Lord's Day, August 9th, when we delivered a discourse entitled, "Why I Became an American Citizen."

A GREAT ASSEMBLY of about Seven Thousand persons was present. The grouping of the Flags of Many Nations around the Banner of Zion and the Stars and Stripes, which our able artist, Deacon Charles Champe, has portrayed on page 626, was an impromptu but most effective and inspiring spectacle. A few hours' notice was all that was required to bring them together from the Seventy Nations represented in the population of Zion City.

THE SINGING of the "Hallelujah Chorus" and the National Anthem, "America," thrilled the vast audience deeply.

Our remarks were listened to with intense appreciation.

WE TOOK occasion to thank a number of our friends for their kind congratulations upon our citizenship.

Many of these letters contained most grateful recognition of Judge Gary's remarks upon the occasion of our naturalization, which have been widely published throughout the World.

WE TAKE this opportunity of thanking many friends, who continue to write congratulatory letters, which it is simply impossible to answer in detail; and we gratefully acknowledge the letters of many Veterans of the Civil War, both Federal and Confederate, who have kindly welcomed us into the Union.

IT IS SCARCELY worth our while to mention the shameful perversion of our remarks, by the Chicago newspapers, concerning the disposal of the Stars on the National Flag.

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As our readers will see, when they read the report, we made no proposal to change the Flag in any way, beyond suggesting a rearrangement of the Stars on the blue field, which would make of them a St. Andrew's Cross.

We have not taken any liberty with the Flag whatever, and the Stars and Stripes float from many buildings in Zion City without any change.

OUR READERS, who are acquainted with the history of the Flag, will know that the stars have been grouped in several different forms at various periods; and that suggestions as to changes in their arrangement have been frequently invited from Washington.

THE ATTEMPTS of the Press, however, to make some capital out of this matter, have, like all their other attacks, died away amidst the contempt of the people.

SEVERAL PAPERS published outrageous designs which they declared we had made for the National Emblem; all of which were pure fabrications. Notwithstanding their statements, we have not directed any flags to be made with the grouping of the stars in the form of a Cross.

WE INVITE the earnest and prayerful attention of our readers in all lands to the fact that our feeling in Zion is cordial and respectful to every National Flag, even although we believe in the Supremacy of the Banner of Zion, which represents the Kingdom of God.

OUR TEACHINGS of the Theocratic principles of Government are, we delight to say, spreading steadily and rapidly all over the world; and the Political Motto of Zion, the motto of the Theocratic Party, "Where God rules, man prospers," is being recognized very widely.

Zion City itself, to which thousands of visitors come every month, is in itself a striking exemplification of the motto.

FOR THE INFORMATION of our many friends throughout the world, who are interested in our family life, we quote the following from the Program of the Forty-eighth Convocation of the University of Chicago, held last Thursday, September 3d:

THE LAW SCHOOL

The Degree of Doctor of Law (J. D.) is conferred by the University upon the following student:

ALEXANDER JOHN GLADSTONE DOWIE.

THE NEWSPAPER PRESS has called attention very widely to the conferring of this degree upon our son, and we desire to acknowledge the kind congratulations of a very large number of friends upon the successful completion of his University Course, which has extended over about eight years.

The following from THE ZION BANNER of yesterday, September 4th, may be interesting to many of our readers, who may not get our bi-weekly paper:

DEACON DOWIE DOCTOR OF LAW.

DEGREE CONFERRED BY UNIVERSITY OF CHICAGO YESTERDAY AT FORTY-EIGHTH CONVOCATION.

The General Overseer and Overseer Jane Dowie attended the Forty-eighth Convocation of the University of Chicago yesterday, Thursday, September 3, 1903, and had the joy of witnessing the conferring of the degree of *Juris Doctor* (Doctor of Law), upon their son, Deacon A. J. Gladstone Dowie, amid the applause of the great assembly.

Deacon Dowie has the honor of being the seventh to receive this high degree from the university.

This honor marks the close of a long and successful period of study.

The course has included work in King's college, Melbourne, Australia; Academy of Northwestern University at Evanston; Harvard Preparatory school, Chicago; the University of Chicago, where he received the degree of bachelor of arts in 1900; the law school of Harvard University, Cambridge, Massachusetts, where he was a student for two years and the law school of the University of Chicago, where he finished his course.

Doctor Gladstone Dowie has received many words of sincere praise as to his scholarship from the prominent members and officers of the faculties under which he has worked, having qualified for his degree by accomplishing a severe course of study in which many others failed.

FOR THE INFORMATION of our friends in Australia, we desire to say that there is a general misunderstanding there as to the writer's coming to Australia before the end of this year.

WE FIND THAT various newspapers, in the States of New South Wales and Victoria, especially, have been acting upon misinformation on this subject. It may now be well to state what the position really is.

OUR BELOVED WIFE, Overseer Jane Dowie, with our son, Dr. A. J. Gladstone Dowie, will probably leave Boston by

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the Dominion Steamship *Commonwealth*, on Thursday, October 22d.

God willing, they will accompany us to New York with Zion Restoration Host, on Wednesday, October 14th, and be with us in the opening days of the Visitation; but we regret to say that the condition of Overseer Jane Dowie's health is such that it would be very injurious for her to attempt to labor with us throughout the whole of that mission, and it is in accordance with our wishes that she leaves for a period of rest, which will probably extend until early next summer.

Accompanied by our son she will visit London, Paris and several points in Southern Europe, and then take steamer from either Naples or Marseilles for her native city, Adelaide, South Australia, going by way of Suez Canal.

NO EXACT PROGRAM has been fixed, as we desire our wife and son to be perfectly free in their movements; but it is probable that they will reach Australia about the end of this year, or very early in January, 1904.

As for ourself, our present intention is, God willing, to leave upon an important series of visits to our Branches on the Pacific Coast States, soon after January 1, 1904, and then proceed to Australia; but we have not determined finally which route to take.

Our desire is to get as much rest as we can, but we may hold meetings at most of the places we touch.

We desire, however, to be perfectly free from any binding obligations to carry out a particular program.

IT IS LIKELY that during March, we shall hold a General Convocation of the various Branches of the Christian Catholic Church in Zion throughout Australasia, and possibly brief Missions in Sydney, Melbourne, and Adelaide.

Our stay will be necessarily brief, and we must ask our friends in Australia, and Asia, and Europe not to importune us to make exact appointments; for we are determined to be left free to follow Divine guidance, and not to entangle ourselves, or do anything to interfere with the two principal objects of our journey around the world—Recreation and Observation.

IT IS LIKELY that we shall leave Australia not later than April. We hope to be accompanied from Adelaide by our dear wife and son on our return journey, which will be by way of Ceylon and the Suez Canal.

WE ARE ASKED to make a number of appointments in Europe, but we can only say that there are two points where we shall: God willing, have Convocations and brief Missions, namely, Zurich and London.

WE SHALL BE accompanied by several persons who will be able to give our many inquiring friends full information, both publicly and privately, concerning Zion City and our Ecclesiastical, Educational and Commercial Institutions.

Considerable numbers of intending citizens and investors have been seeking for this information, and Deacon Arthur W. Newcomb will be especially delegated for this work.

WE MAKE these intimations in order to prevent the necessity for replying to many letters of inquiry.

But we do not bind ourselves to any positive program, and, should the work in Zion City demand our presence, we would, without any hesitation, forego our very much needed rest after nearly sixteen years of continuous toil.

However, we have no expectation that this will be the case, and, therefore, although we have carefully refrained from fixing dates, and giving exact information as to our routes, the program will probably be very much as we have outlined it in these Notes.

WITHIN THE LAST few days we have been informed of very large sums of money that are on the way from Europe and Australia for investment in Zion City.

We again call the attention of our friends to our General Letter in our issue of August 22d, in which we called for Two Million Dollars of Additional Capital at par.

ACTIVITY, in every direction of industry, is to be seen on all sides in Zion City, which is continuing to grow at an amazing rate.

WITHIN THE LAST five months, the Zion Building and Manufacturing Association has undertaken contracts for the building of more than one thousand dwelling houses, large and small at a cost of about Two Millions of Dollars ($2,000,000.)

Many of these have been erected and finished within that period, and a considerable number are in process of construction.

Whilst there has been no cessation of the work of digging out the foundations of the new Shiloah Tabernacle, to seat 16,000 persons, in Shiloh Park—the five thousand dollar

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steam shovel doing splendid work—yet we are sorry to report that we shall have to make very extensive changes in the designs for the steel construction, which have been submitted to the critical inspection of expert architects, constructors and engineers. This will delay our placing a contract for the work.

But it will prevent still longer delays at a future period, and will result, humanly speaking, in completely eliminating all elements of danger in the construction of the great Tabernacle, which we hope to see erected within a year.

EVERY POSSIBLE care will be taken in the construction of Shiloah Tabernacle, and we shall not take any risks.

As far as man can foresee, provision will be made for every emergency that may arise.

OUR EXCELLENT Architect, Mr. Paul Burkhard, and our Chief Constructor, Deacon R. H. Harper, General Manager of the Zion Building and Manufacturing Association, have, with our mechanical engineers, been working earnestly at the steel problems, in connection with a number of professional men of high standing and great experience in Chicago.

WE KNOW NOW, approximately, the probable cost of the steel construction, and are negotiating with a most reliable firm, which has done much work for us in Zion City, to make a contract for the entire steel frame-work of the new Shiloah Tabernacle.

WE TRUST THAT in a short time we shall be able to announce that the contract has been let, and then matters will proceed more rapidly. Meanwhile, no time has been lost, because we have been diligently working at the digging out of the hard clay, of which thousands of tons must be removed to make room for the foundations and basement of Shiloah Tabernacle.

IN EVERY DEPARTMENT of Zion Industries, progress is being steadily made.

The Increased Capital called for is beginning to come in freely.

We would counsel our friends not to delay, because we shall close the subscription lists immediately we have received the Two Million Dollars at the par value of $100 per share, for which we have called in the General Letter to which we have already referred. Certain stocks will then at once return to their premium of ten per cent., or One Hundred Ten Dollars per share.

ZION JUNIOR SCHOOLS opened last Monday, August 31st, with a largely increased attendance, as compared with the corresponding period last year.

The four large new schoolhouses, which we had provided, in addition to the first section of the permanent Educational Buildings, are fully occupied, and the demand has arisen for more room.

We shall probably relinquish the Tabernacle space, which has been reserved in the third story of at least three of these buildings, so as to give accommodation for the Juniors who would otherwise be shut out of school. In this way we shall hope to provide for all that will be enrolled this season.

WE HOPE TO PUBLISH, in an early issue, some official reports from Overseer Harvey D. Brasefield, Vice-president of Zion Educational Institutions.

WE CALL THE ATTENTION of our readers to the special announcement on page 636, in which we give notice that we shall speak next Lord's Day on "The Rights of Ethiopia in America; or Zion's Solution of the Problem of the Races."

WE LISTENED, last Wednesday, to a very eloquent and able oration at the Convocation of the University of Chicago by Mr. John Temple Graves, editor of the *Atlanta* (Georgia) *Courier*, and while we must take very pronounced exceptions to his propositions and arguments, we hope that our discussion of this matter will be so conducted that it will be profitable on all sides. It is a living issue in Zion everywhere.

THE RACE PROBLEM is one that we believe we have already solved in a practical manner in Zion. The fact that there are Seventy Nationalities represented in the present population of Zion City proves this claim to be well founded.

PRACTICALLY, we have no difficulty with any, no matter what their color or race, "in whose hearts are the highways to Zion." The solution lies there, and ever will.

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WE ASK THE earnest prayers of our readers that our Discourse tomorrow in Zion City shall be helpful to the many thousands who will hear it, and to the greater audience all over the world who will read it.

WE HAVE BEEN away for a few days at Ben MacDhui, and are delighted to be able to record that the work has gone forward under the able direction of Overseer Speicher, the Overseer for Zion City, and the other Overseers and Elders, who occupy important positions in connection with the world-wide administration of the affairs of the Christian Catholic Church in Zion.

ALL DEPARTMENTS are so organized that when the time comes for us to leave on our Visit to Australia and Europe next January, we shall have no temptation to anxiety.

The work will be in excellent hands, and Zion will Go Forward on all lines; for all the people from the highest to the humblest "have a mind to work."

WE ARE writing upon the morning of publication, having had a very busy week, and would be glad to write further if we had time, but we are compelled to cease.

BRETHREN, PRAY FOR US.

Subscribers, Read This.

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

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

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

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself

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By Evangelist Sarah E. Hill

BEHOLD, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee burnt mountain. And they shall not take of thee stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith Jehovah.—*Jeremiah 51:25-26.*

WE get a glimpse, through this prophecy, of that glorious time in the world's history when "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." (Revelation 21:4.)

In that day "the earth shall be full of the knowledge of Jehovah as the waters cover the sea."

"And they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: For all shall know Me. From the least to the greatest of them." (Isaiah 11:9; Hebrews 8:11.)

We can see the dawning of this glorious day in the Covenant which Elijah, the Messenger of the Covenant, has been sent to teach the world before the Great and Terrible Day of the Lord. (Malachi 3:1; 4:4, 5.)

The Covenant will establish the rule of the Christ in the spirits, souls and bodies of mankind. (Exodus 15:26.)

It means the restoration of man to his original relations with God. When man is restored everything else will follow him.

God says He will stretch forth His hand over this mountain.

He holds in His hand Zerubbabel, whom He calls His Battle-ax and Weapons of War, because He uses him to break in pieces evils of all kinds. (Jeremiah 51:20-26.)

The Prophet Zechariah saw in vision Zerubbabel standing before this great mountain of evil, and it became a plain before him. (Zechariah 4:7.)

It is the Devil's mountain, and it must be swept away in order to build the Lord's house on the right foundation.

We are told that God's people are Living Stones to be built up into a Spiritual House for God, in which the Christ is the Chief Corner Stone. (1 Peter 2:5-7; 1 Corinthians 3:16, 17.)

Each individual will have his place to fill in this House, and he must have nothing from this Mountain of Evil in him.

The Apostle Paul compares God's people to different members of the one body of which the Christ is the Head. (1 Corinthians 12:12-31.)

These symbols show the great necessity for unity among God's people; especially in these Latter Days when they will have to meet the hour of trial or temptation such as the world has never seen. (Revelation 3:10, 11.)

This mountain is not to be destroyed by might nor by power, but by My Spirit, saith the Lord. (Zechariah 4:6.)

It is to be burnt by the fire of the Holy Spirit through the words of Zerubbabel.

His fiery words go forth over the world on the printed page, like weapons of war thrown forth by a soldier in battle.

These are represented by the flying roll or book. (Zechariah 5:1.)

This roll is a Covenant, oath or curse (Hebrew, *Alah*) that goes forth to purify the people.

It carries the Covenant which the Messenger of the Covenant brings.

Elijah is called the Messenger of the Covenant, God's Battle-ax and Weapons of War and the Prophet of whom Moses spoke. (Acts 3:19-24; Malachi 3:1; 4:5, 6; Jeremiah 51:20; Haggai 2:21-23.)

He is the Prophet of the Times of the Restoration of All Things. (Matthew 17: 11, 12; Acts 3:19-24.)

He is restoring the primitive apostolic church, that there may be a church such as our Lord left at His ascension—to be ready for Him at His Second Coming.

This is to be the Church.

The Church Triumphant must learn to be overcomers by meeting trials and difficulties and overcoming them. (Revelation 3:12.)

Complainers are not overcomers.

The Church Militant must know how to suffer hardships as good soldiers of the Christ Jesus. (2 Timothy 2:3.)

This army is to help level the Mountain of Evil by sending forth Zion Literature.

Zion Literature Mission asks your help in helping it also to send it forth over the face of the whole earth to prepare a people for the Coming of the King.

The following letter from a correspondent tells of Blessing received through reading LEAVES OF HEALING:

How thankful I am to you for your kindness in sending me LEAVES OF HEALING!

I read every one carefully, and I can say, with truth, that I have learned many things from them.

I have quit eating swine's flesh.

I must say that I never heard anything against eating it until I read LEAVES OF HEALING!

Many other things in the LEAVES have opened my eyes. I give the LEAVES away to others to read after I have read it, and I do not know how to get along without it now.

I need it in my family.

My little boys ask me to read in the Zion paper.

They will say, "Mamma, I like to hear you read those papers."

My dear husband has also taken to reading them some, and I live in hopes that they will be the means of bringing him to the Christ.

Some people laugh at me about my belief.

That is all right. Some laughed at the Christ, too; and I know that unless we live according to His laws we shall have no part with Him.

I am trying to obey God.

I wish that I had my family in Zion City.

When people live as we do here among sinners, and where there is so much of the Devil's work going on all the time, and then read of that beautiful City of Zion, where everything in the way of sin is cast out, my heart aches to go where my children can be trained to live pure lives.

I love to have the beautiful Zion pictures, which I cut out of LEAVES OF HEALING, on my walls.

A native in India makes an earnest appeal for LEAVES OF HEALING to be sent him weekly.

He writes:

As I see from your papers the true path to God, I will be very glad if you will kindly send these papers weekly without subscription.

I am a poor Indian child who loves Jesus as his own Savior.

I do praise Him for His marvelous Salvation which I received from Him through His blood.

I have no money to send you for the subscription.

I hope you will send it in the Name of Jesus.

Your blessed papers are a great assistance in my spiritual and material matters.

From Manitoba a correspondent writes:

Peace to thee.

I desire to inform you that your LEAVES OF HEALING are taking a great effect among the people here. You hear them say, "This man speaks the truth, and he is afraid of no one."

I have received three copies of German LEAVES, and as soon as I read them through, I gave them to others.

I would like to have them sent to me for a whole year.

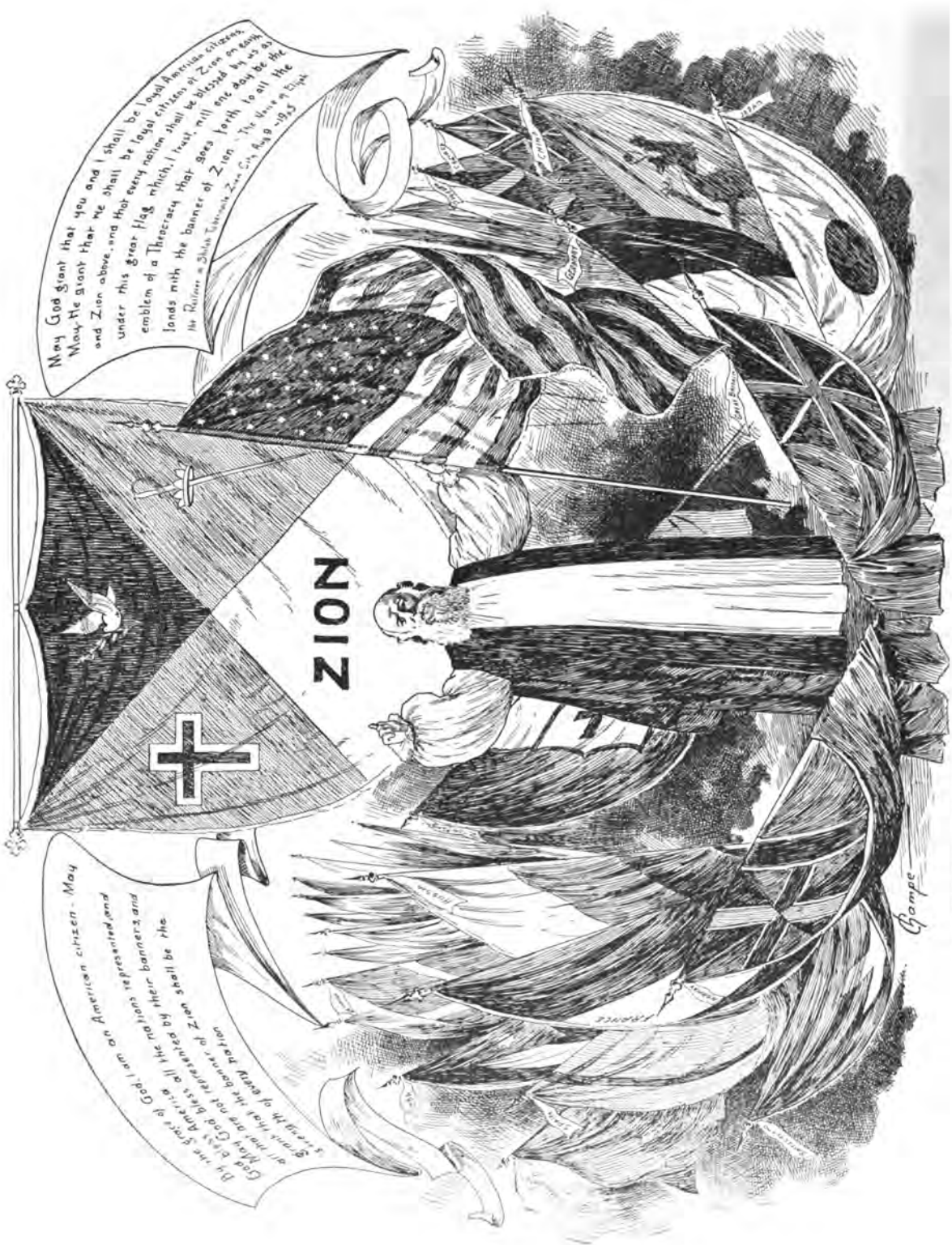
I am sorry I cannot send you the fifty cents with this letter, but it will follow very soon.

I ask you kindly to send me the German LEAVES OF HEALING for a year.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending August 29, 1903.

1,843 Rolls to.....Hotels of Europe, Asia, ...Africa, and the Islands of the Sea
1,526 Rolls to.....Hotels of the United States
703 Rolls to.....Various Countries
Number of Rolls for the week..... 4,072
Number of Rolls reported to Aug. 29, 1903, 2,910,603

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ELIJAH THE RESTORER PROCLAIMS HIS AMERICAN CITIZENSHIP.

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He that had eyes to see, ears to hear, and a heart to understand, beheld, on the platform of Shiloh Tabernacle, Lord's Day Afternoon, August 9, 1903, a scene, not only brilliant with color and thrilling with life and motion, but vividly symbolizing glorious Restoration Truth.

Words cannot portray that scene, nor can they express its significance.

There, on the platform, stood the Prophet of the End of the Dispensation, Elijah the Restorer, grasping in one hand the Stars and Stripes and in the other hand the Union Jack, silken banners of the great Anglo-Saxon Nations—God's Israel.

One, the Union Jack, was the flag under which he had been born and to which he had been loyal for over half a century; the other, the Stars and Stripes, was the flag of his adopted country, the nation in which he had chosen to establish the headquarters of his world-wide work of the Restoration of All Things.

Gathered about him on the platform were residents of the City which he had founded, under God, as an important factor in that work of Restoration, each representing a nation in which he or she had been born, and carrying that country's flag.

They were there from frozen Norway and Sweden, and from where the lovely islands of New Zealand lie smiling under the Southern Cross.

Side by side were the representatives of Asia's millions, China and Japan, and one whose birthplace was in Morocco, Northern Africa.

There were the representatives of the great Colonies and Dependencies of the British Empire, with their special forms of the British flag, including the Dominion of Canada and the Commonwealth of Australia, and none the less proudly was waved the flag of little Holland.

The flags of Switzerland, the oldest republic, and of Cuba, the youngest, waved gaily side by side. France, Italy, Spain, Germany, Russia, Canada, Denmark and other nations, were also represented by their flags. But, above them all, there rose the glorious Gold, White and Blue; the Cross; the Sword; the Crown, and the White Dove of the Banner of Zion, the Banner of the Kingdom of God the Kingdom of which Elijah the Restorer is the Herald, and which must supersede all existing forms of government.

At the close, the hundreds of voices of Zion White-robed Choir sounded forth the prophetic words:

Hallelujah!
For the Lord God Omnipotent reigneth.
The kingdom of this world is become the Kingdom of our Lord and of His Christ:
And He shall reign for ever and ever.
King of kings and Lord of lords.
Hallelujah!

It was inspiration!

The mighty sweep of the music and the singularly fitting words, gave voice to the deep emotions which had been stirring in the hearts of thousands of those present.

Standing there in breathless silence, while that mighty chorus rolled on, they saw through the mists of the few short years which lie between, and, for them, the words of Scripture were true: "The Kingdom of this World *is* become the Kingdom of our Lord and of His Christ."

The symbol of the Banner of Zion floating serene and beautiful over the flags of all the nations of the earth, was realized in their eyes.

With hearts and eyes overflowing with joy, the praises of their spirits rose to God on the pinions of that last mighty hallelujah.

These were scenes in the great service held in Shiloh Tabernacle in the City of Zion on Lord's Day afternoon, August 9, 1903.

The General Overseer had announced as the subject of his address, "Why I Became an American Citizen, or, The Flag of Freedom and the Banner of Zion."

His admission to citizenship in the United States of America on the Wednesday previous had attracted widespread attention on account of the significant incidents which marked the event, and especially the high compliment paid him by the venerable and famous Judge who admitted him, Honorable Joseph E. Gary, of the Superior Court of Cook County.

Hence it was a very large audience, many hundreds of whom were visitors in the city from Chicago and from other places, that gathered in the Tabernacle on this occasion.

It was immediately after the usual service of praise and worship with which the meeting opened, that the Flags of All Nations were brought upon the platform and grouped, in the midst of enthusiastic applause, underneath the great Banner of Zion.

Grasping the stars and stripes, the General Overseer said: "By the grace of God, I am an American citizen."

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Before the applause which followed had died away, the stirring strains of "The Star Spangled Banner" were heard from the Zion City Band, which was stationed in the upper gallery

Then Zion White-robed Choir took up the song and finally Band, Choir and Audience joined in the melody of that great patriotic anthem

Following this, all joined in the national and Theocratic hymn, "My Country, 'tis of Thee," which closes with the words,

Our father's 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!

Zion Guard, in full uniform, under command of Colonel Carl F. Stern and Major B. F. Morris, were in attendance at this service, performing, with unobtrusive but effective precision, their duty in the management of the great throngs which filled the Tabernacle.

Shiloh Tabernacle, Lord's Day Afternoon, August 9, 1903.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing as they came, the words of the

PROCESSIONAL.

Fling out the Banner! Let it float
Skyward and seaward, high and wide;
The sun, that lights its shining folds,
The cross, on which the Savior died.

Fling out the Banner! Angels bend
In anxious silence o'er the Sign;
And vainly seek to comprehend
The wonder of the love divine.

Fling out the Banner! Heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

Fling out the Banner! Sin-sick souls
That sink and perish in the strife,
Shall touch in faith its radiant hem,
And spring immortal into life.

Fling out the Banner! Let it float
Skyward and seaward, high and wide,
Our glory, only in the cross;
Our only hope, the Crucified!

Fling out the Banner! Wide and high,
Seaward and skyward, let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that Sign.

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. 116, from Gospel Hymns:

There's a Royal Banner given for display
To the soldiers of the King;
As an Ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!
For Christ count ev'rything, but loss;
And to crown Him King, toil and sing,
Neath the Banner of the cross.

RECITATION OF CREED.

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

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the Christ, His only Son our Lord,
Who was conceived by the Holy Ghost:
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 great Choir then sang the glorious

TE DEUM LAUDAMUS.

We praise thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the powers therein
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an Infinite Majesty;
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble 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.

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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 certain passages which bear upon my subject.

I will first ask you to read with me the 8th chapter of the 1st Book of Samuel.

It might be well to say a word here concerning the condition of the times to which this portion of the Word of God refers.

You will remember that when Israel was brought out of bondage in Egypt, God brought His people into the Holy Land, sweeping out the heathen before them.

The system of law which He gave provided for a Theocratic form of government, namely, that God was to be the Ruler of the people, and none other.

There was no provision made for parliament, city councils, or ballot-boxes, and least of all was there any provision made for a king.

God established a government among His chosen people by the means of which He simply gave them judges who defined His law and applied it.

Kings Given to Israel by Divine Permission, but Not Divine Commission.

The Apostle Paul describes the Primitive Government of Israel as a nation in these words:

And when He had destroyed seven nations in the land of Canaan, He gave them their land for an inheritance, for about four hundred and fifty years:

And after these things He gave them judges until Samuel the prophet.

That was the government that God intended should continue throughout all generations.

It was not Democratic; for the people had no voice in it.

It was not priestly rule; because the Law of God was given, and the judge was simply an interpreter of the law.

It was not monarchical government, or aristocratic government, or oligarchical government, or autocratic government.

It certainly was not in any sense of the word a man government.

For more than four hundred years it was the Rule of God, the government which God had by His Law established.

Now we come to the time when that government was changed by Divine permission, but not by Divine commission.

It was tolerated by God, but sternly disapproved by Him.

God has always upheld rule and authority among men under all their mistaken ideas of how man should be ruled.

With this preface I think that you will better understand the chapter.

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

Now the name of his firstborn was Joel; and the name of his second, Abijah: they were judges in Beersheba.

I think that it is only fair to the people of Israel of that time to note what the next verse says:

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Samuel the Cause of the Israelites' Estrangement from God.

I say plainly that Samuel was one of the causes of the people of Israel's breaking away from God.

He had no right to appoint his sons judges when they were evil men; or, having found that they were evil men, it was his duty to remove them from office.

He failed in his duty.

He failed exactly where Eli had failed before him.

Strange to say, he had not profited by the lesson, the terrible lesson which had been taught to him by Eli, whose sons, Hophni and Phinehas, had done the same. I shall never be blameable in that way.

None shall ever be appointed to occupy a position of authority, as far as I am concerned, unless he lives right up to it.

My duty is clear.

That is how the beautiful rule of God was lost.

If you will read into that story you will see that it is right there, in Samuel's failure to discipline his own sons, who were wicked judges in Beersheba.

The people murmured, for they had a right to murmur against the violations of the form of government that had been established by God Himself.

The best form of government may become the greatest curse, if it is not rightly administered.

Good Forms of Government, Although Badly Administered, Should Be Maintained but Evil Rulers Removed.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah:

It was no excuse upon the part of Samuel, or the elders of Israel to want to change the government because bad men were in power.

They should have demanded the removal of these bad men, and maintained the Divine form of government.

It is no excuse, if the government is badly administered, that we should change it, if it is a divinely appointed form of government.

Let us get the right men.

For instance, it would be a poor refuge from bad government in this republic if the people called for a military dictator.

That would be a poor exchange to substitute Military Despotism for Law and Civil Order.

The exchange that the Revolutionists of France made when they went into the arms of a Napoleon, a military dictator, who very quickly established a cruel and corrupt empire, wrecked the nation.

It never pays to establish a bad principle.

And they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto Jehovah.

And Jehovah said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not be King over them.

God saw that the real trouble with these elders was not that Samuel's sons had sinned, but that they did not like the restraint of the Ten Commandments.

They did not like the restraint of God's Law.

They wanted a king, so that they might get away from the restraint of the Rule of God.

They were wicked, and God saw that they had rejected Him.

According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken Me, and served other gods, so do they also unto thee.

Now therefore harken unto their voice: howbeit thou shalt protest solemnly unto them, and shalt shew them the manner of the king that shall reign over them.

And Samuel told all the words of Jehovah unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots:

And he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks' and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants.

And he will take your menservants, and your maidservants, and your goodliest young men, and your asses and put them to his work.

He will take the tenth of your flocks: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you; and Jehovah will not answer you in that day.

But the people refused to harken unto the voice of Samuel; and they said, Nay, but we will have a king over us;

That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

Does the King Fight the Nation's Battles?

No! He stays at home, and sends the people out to battle.

I have often thought that if the kings would fight the battles between themselves, there would be a speedy end of war.

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It might be a good thing for the nations to set the kings to fighting the battles "on the firing line," and not, as is usually the case, many miles in the rear, even when they are said to be "on the field;" or, as is still more frequently the fact, lounging in their palaces amidst rivers of wine and bevies of women.

The Israelites were under the delusion that the kings would fight the battles.

Not they, and they do not do it today.

They keep under nice defense at the rear of everything

Sometimes they do not leave their camps but send their armies and let them be mowed down.

They do not go into the fight.

These poor deluded people thought that the king would go before them and fight for them.

And Samuel heard all the words of the people and he rehearsed them in the ears of Jehovah.

And Jehovah said to Samuel, Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Let us read from the 13th chapter of Hosea, beginning with the 9th verse:

It is thy destruction, O Israel, that thou art against Me, against thy help.

Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?

I have given thee a king in Mine anger, and have taken him away in My wrath.

That is what, long afterward, God said to Israel through the Prophet Hosea.

The General Overseer then read the 2d and 20th Psalms, also from the 60th Psalm.

David's Cry to God in the Time of Defeat.

The General Overseer said:

This 60th Psalm was composed when Israel was badly beaten, and also refers to a subsequent victory when Joab returned and smote of Edom in the Valley of Salt, twelve thousand. I suppose that Joab had a kind of victory too, but it was poor.

This was the cry when they were at first beaten in the battle:

O God, Thou hast cast us off, Thou has broken us down;
Thou hast been angry; O restore us again.
Thou hast made the land to tremble; Thou hast rent it:
Heal the breaches thereof; for it shaketh.
Thou hast shewed thy people hard things:
Thou hast made us to drink the wine of staggering.

That is a terrible condition to be in; but what is the remedy?

God at that time gave them a Banner; and in the Name of God they conquered after that Banner was unfurled.

Thou hast given a Banner to them that fear Thee,
That it may be displayed because of the Truth.

That is the only right we have to display the Banner of Zion —"because of the Truth."

May God bless His Word.

Overseer Speicher then offered the common supplication, after which the General Overseer prayed for the sick and sorrowing.

After the announcements were made, and the tithes and offerings received, the General Overseer delivered his message.

WHY I BECAME AN AMERICAN CITIZEN; OR, THE FLAG OF FREEDOM AND THE BANNER OF ZION.

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 and the description of this scene shall come, in this and every land, Till Jesus Comes. Amen.

TEXT

In the Name of our God we will set up our Banners. —*Psalm 20:5.*

Thou hast given a Banner to them that fear Thee,
That it may be displayed because of the Truth. —*Psalm 60:4.*

The General Overseer said:

Let the Banners of the Nations enter!

Then upon the platform came men and women, youths and maidens, boys and girls, each carrying the flag representing the land of his or her birth.

The General Overseer stood to receive them; and, as he grasped each flag, grouping them all under Zion's Beautiful Banner, he asked God to bless the Nation represented.

Then, holding in his hands the Stars and Stripes, he said:

By the grace of God, I am an American citizen. May God bless the United States of America. (Applause.)

May God bless all the Nations represented, and all that are not represented by their banners, and grant that the Banner of Zion shall be the strength of every nation.

God bless Zion. (Amen. Applause.)

In the Name of our God, we set up the Banner of Zion.

We also thank God for the nations that gave us birth, and pray God to bless them all. (Amen.)

Once more, however, we shall ask God to bless the Star-spangled Banner. (Applause.)

The Choir and Congregation then sang America's thrilling, patriotic Anthem, "The Star-spangled Banner," in which the Band also joined, until it swelled into one Mighty Chorus.

The General Overseer then said:

By the Grace of God, I am an American Citizen, and hope to live and die under this flag. (Applause.)

As the General Overseer of the Christian Catholic Church, I pray that the Banner of Zion may be planted in every land. (Amen. Applause.)

All then united in singing the patriotic Hymn, "My Country 'tis of Thee."

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!

After which the General Overseer said:

America's Trust in Her King Her Only Hope.

I think that it was the last two lines of this last stanza in our National Hymn that had more to do with my becoming an American Citizen than anything else:

Protect us by Thy might,
Great God, our King!

That is the declaration of the American National Anthem, and the hope and the confidence that I have under this flag that the people of this nation will form one Great Theocratic Party, acknowledging in all things the Supremacy of God and His Laws.

I shall suggest right here a change in this flag.

I Miss the Cross on the American Flag.

Some time ago there was an intimation given that changes might be suggested in the disposition of the stars.

We are constantly adding to these stars, each of which represents a new state.

There is only one thing that I miss in this flag, and I think it could be done without adding anything to it, but by merely disposing of the stars in the form of a St. Andrew's cross right across the blue. (Applause.)

Why should not the stars be formed into a St. Andrew's cross?

We should then have the one thing that is lacking in this flag—the Emblem of the Cross.

May God give it to us.

If it is not treason, I shall some day, possibly, direct an American flag to be made with the stars disposed of in the form of a St. Andrew's cross.

I like its stars.
I like its stripes.
I like its blue.
I like its white.

It seems to me that this flag represents the Redeeming Work of Him "by whose stripes we are healed;" and, if we should dispose of the stars in a cross, they would represent the Cross of the Christ, and the stars themselves, and the azure blue, shall they not stand for that wonderful Message of Truth?

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

Oh may I grasp His Banner still,
Though all its blue be dim,
These stripes no less than stars
Lead after Him.

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America has a King, and that King is the Christ—the King of kings and Lord of lords.

Why the Stars and Stripes Has Taken the Place of the Union Jack.

I thought it right, beloved friends, that I should give you some reason why I had changed my flag; why I became an American Citizen; and how it is that I am able to stand beneath the Banner of Zion and grasping the American flag, call it the Flag of Freedom, and yet think it right to stand beneath the Banner of Zion.

In the first place I desire to say that

I Became an American Citizen Because From My Childhood I Rejected the Principle of Monarchy.

Some of you are American citizens because you could not help it—you were born here. (Laughter.)

I chose to be a citizen after fifteen years' residence in America.

I am an American citizen because I chose to be, and that after fifty-six years of life under the glorious flag which has for so many centuries waved over my ancestors in the British Isles.

I certainly cannot be charged by my late fellow citizens under the British flag with any hasty action.

What I now say will be repeated throughout the world.

I repeat what I have said: I am not an American citizen because I could not help it, because I could have established the headquarters of Zion on the other side of the border in Canada had I chosen; or I could have established the headquarters of Zion in Great Britain or Australia had I chosen.

I chose to establish them just where they are established—on the shores of these Great Unsalted Seas, on one of the great Highways of All Nations, and near to one of the Great Cities of the World.

There are a great many reasons for that which I could not enter into today; but I think that many thousands of you have reason to thank God that I did so. (Amen! from thousands.)

From Early Childhood Monarchy Seen to Be Contrary to God's Plans.

I became an American citizen first of all because, from the very dawn of my reasoning intelligence, I came to the conclusion that kings had been given by God in His anger to mankind.

As a child I was a reader of the Scriptures; in fact, they composed the greater part of my reading outside of school work for a great many years of my life.

Even in school we had special religious lessons in addition to a special religious lesson on Saturday mornings.

So, like most Scotch boys, I had the Word of God, and unlike some, I loved it.

I never loved any book as well.

I read the whole Bible through before I was six years of age.

I began to read when I was four, and to be able to repeat the sublime Question and Answer with which the Shorter Catechism begins:

Question—What is the Chief End of Man?
Answer—To Glorify God, and to Enjoy Him forever.

All I have ever done of good to man has been inspired by the Love of God to me, which made me realize that to Glorify Him was the Supreme Object of Living, and that Communion with Him was the Highest Enjoyment.

I do not think that I am any great phenomenon in the matter of reading in childhood, because there are many children in Scotland who read fluently at four, and have read many books at six.

I personally know of a number of children, between seven and ten years of age, who could speak four and five languages.

But they did not waste their time in foolishness, as so many children do, because of the folly of their parents.

They were studious, and worked and became powerful in the world in consequence of their diligent attention to study, and to what was told them at home, at church, and at school.

No boy or girl who does not know how to obey will be worth a snap under any flag.

Obedience Is the Very Foundation of Success.

I believed every word which God had said, and I have never doubted God's Word for a single moment in all my life.

I was especially interested, as a child, in the story of God's calling Samuel; in his wonderful birth, and his being put with old Eli that he might grow up to be God's great prophet.

As I read the Book, I was so sorry to find that Samuel had wicked sons.

I was very much astonished at Samuel, who was so good and so great.

I was greatly grieved when I found that Samuel, when he was an old man, put his sons in high positions as judges in Israel, and did not remove them when he knew that they were wicked.

I asked in my childish way, because I always asked questions, "Why did he do it, when they were wicked?"

My mind always went straight to the why and the wherefore; I did not care who they were; whether it was Samuel, David, or any one else, I felt that they had no authority from God to do wrong.

The questions were always there: Why did David act so wickedly? Why did Samuel do that? Why did Abraham do that? Why did Solomon do that? Why did Peter do that?

The Deplorable Practice of Giving Men Positions of Responsibility Because of Birth.

I became angry with Samuel after I had loved him and delighted in him so much, and he was such a great, good man, that he should have been so foolish as to put his sons into that position.

I vowed to God that if ever I should be a father, my family should never be placed in positions which they were not qualified to fill, and I repeat that vow today.

I have never put any one in a position—son, wife or daughter, or any one else—which I did not think they could fill.

One of the greatest curses that can ever fall upon a man is to put his son in a position of authority just because he is his son.

That is one of the greatest follies of the world today.

People are called to the throne only because they are the sons of their father or mother, without any question as to their competency as rulers—witness monarchs on many thrones in Europe, Asia and Africa during many centuries past, and also in our day.

How foolish for Edward VII. to succeed Queen Victoria! If he were a man in a private station, I question whether there is a constituency in Great Britain which would elect him to be a Member of Parliament. And yet the mere "accident of birth" has made him king, and chief ruler of "the Church as by law established"—not as by God established!

When I read that story as a child, I came to the conclusion that Samuel was responsible to a very large extent for the discontent in Israel.

Israel had been a Theocracy ruled by God through Judges all these centuries, and Samuel, the greatest of all the prophets and judges after Moses, had sinned in this way.

I often wonder that the Bible does not call more especial attention to that sin.

Perhaps the writer of the First Book of Samuel did not see the sin as clearly as some of you see it as I am speaking to you today.

God Gave Kings in His Anger.

But when the people cried out for a king, I thought there was something worse than Samuel's sons going wrong, because God did not say that was the cause to Samuel, but God said: "They have not rejected thee, but they have rejected Me that I should not be King over them."

So I saw that the beginning of kingship or monarchy among the people of God was when they rejected God.

When I read in the 13th chapter of Hosea and the 11th verse: "I have given thee a king in Mine anger, and have taken him away in My wrath," I said, "Then, O God, when you are pleased with the British Empire, you will take away her kings, and may God hasten that day!" (Amen. Applause.)

You may say, "it is all very well for you to talk like that now, but did you talk like that before?

"Did you talk like that in Australia?

"Did you talk like that in Great Britain?"

You would better believe that I did.

I Have Never Hesitated to Speak the Truth.

Her Gracious Majesty, Queen Victoria—God bless her memory—was a very good woman in many ways.

Her life was pure, and therefore she had to do a great many things without the help of her sons; for no one ever accused them of being pure.

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No one ever accused them of being religious.

No one ever accused them of living for the public weal.

No one ever accused Albert Edward, Prince of Wales, or Alfred, Duke of Edinburgh, or even Arthur, Duke of Connaught, of being in any degree devoted to the public weal.

I have not found the time when they ever did anything to show that they were on the Lord's side.

I can only say that they have gone to public service now and then; but the next day they have been at a race course, or carrying around baccarat, or dice, and playing cards, and drinking wine with strange women—at least two of them were notorious for doing these things.

They have been more renowned for their attendance at theaters and public places of entertainment, horse-racing and all that sort of thing, than for proclaiming their love for God, and for extending His kingdom on earth.

I do not see that they helped the people to find our Lord Jesus, the Christ, as their Savior, or their Healer, or their Cleanser, and Keeper.

The Farce of Intrusting the Government of a Mighty Empire to An Inexperienced Girl.

But the Queen was a good woman according to her light.

She could not help it that she was born to be a queen.

It was not her fault; but I think that it was her misfortune.

I think that it was a very sad thing that a little girl just eighteen years and four weeks of age should have been called to be a queen—a ruler over a great empire.

It was a perfect farce.

She did not know anything at all about ruling over an empire.

She only knew what she was told by her political advisers.

She had no practical knowledge of ruling men.

She had some very vague and rather foolish opinions as to the divine right of queens.

I think that Albert, the Prince Consort, had rather a difficult duty in discerning between his power as a husband and his weakness as a subject, because there were times when he wanted her to do things that were right because he was her husband, and she would not do them.

She stood upon her dignity as queen, and then there had to be a settlement of affairs that perhaps was not always particularly pleasant, although I think that for the most part they lived about as harmoniously as most married people do, and that is not saying much for them. (Laughter.)

I am afraid that the great majority of married people do not live as harmoniously as they might, even when they are sincere Christians.

However, we have reason to thank God for a good woman who was determined to keep her court pure as far as she could, who loved her Bible, honored God, and as far as man could tell from what we know, was a sincere Christian according to her light, and was first queen, and then empress, of the British Empire for over sixty-three years.

I shall not criticise her administration, and as for criticising her, it would be unkind and cruel to do anything but speak kindly of one who did so much good.

I criticised her administration, however, in Australia, at the time of her Jubilee in 1887, when she had been fifty years on the throne.

I had a large tabernacle in Melbourne at that time.

Almost Everywhere Monarchies and Republics Have Been Failures.

I said that it was a regrettable thing that there should be a queen upon the throne, although she was a good woman.

As I studied history, and saw what kind of a man her father, the Duke of Kent, was, what kind of men her uncles were, and, especially, that rollicking fellow William IV., and that villain George IV., and her insane grandfather George III., it became a wonder to me that the nation had survived its kings.

I came to the conclusion that there had been very few good kings, and that these had all died young, like the good people of whom you read in the story books.

I read of good children in story books that all died young.

I want the good children to live, and they ought to live: but the Devil will try to ensnare and kill them.

As I went on I came to the distinct conclusion that monarchy had always been a failure with few and very feeble exceptions.

I came to the conclusion that republicanism had been a failure, too.

It is not difficult to see that, because Republican Rome and Republican Greece had spread forth their stories before me, and France had thrice been brought to the brink of national destruction by her so-called republics.

I saw that many republics had gone down into, perhaps, a deeper degradation than even the monarchies, and that the control that was in a centralized government was oftentimes lost in a discentralized government.

I saw every evidence that republicanism had been almost everywhere a failure except in America, if I was to believe Carnegie's "Fifty Years of Triumphant Democracy."

Certainly this was true of ancient Greece and ancient Rome, for Rome ceased to be a republic and became the prey of Cæsars and consuls even while they maintained republican forms; and Greece lost her republics by the degeneracy of their peoples, and the treachery of their leaders.

It seems to me that it was a great question as to whether any republic would ever stand.

Switzerland the First Ray of Hope for the Republican Form of Government.

That little republic has existed in Europe for about six hundred years: for on August 1, 1291, the men of Uri, Schwz, and Lower Unterland entered into a Defensive League, which has gradually grown into the present Helvetic Republic. But it really exists because none of the powers have thought it worth while to attempt to wrest from the Swiss their liberties.

For a long time the Swiss knew how to defend them.

Perhaps it seemed to be a very good thing to have a republic in the center of Europe, to which kings could escape and be protected in the event of their being in danger of losing their heads when they lost their crowns.

I may say that to this day, Republican Switzerland is a kind of common place, where people can meet together and talk under the free flag, the white cross of Helvetia.

Thank God for Switzerland!

We have the European headquarters of the Christian Catholic Church in Zion in the beautiful city of Zürich in lovely Switzerland.

God bless Switzerland today! (Applause.)

It seems to me that with the exception of Switzerland, there was nothing of a republican people to be found in Europe.

There was nothing in Asia.

There was nothing in Africa.

There was nothing in Australia.

The question was: What was there to look for in America?

As I examined the story of America, I saw that a great many terrible blunders had been made.

It Seemed to Me That the Foundations of This Republic Had Been Laid Much More Wisely Than Its Builders Knew.

Any of you who imagine, however, that the Declaration of Independence and the Constitution of the United States was, originally, a very perfect piece of workmanship, will be very much struck with looking at the rough draft of the Declaration of Independence, and the many amendments made in it.

I think that it will well repay your very close study.

It is quite apparent that a great many good things were left out, and some things were put into both documents that had better have been left out.

I considered the saying of one of the wisest men of my time, a man for whom I have a great veneration as a Christian statesman—William Ewart Gladstone—who said that the Declaration of Independence and the Constitution of the United States of America were the most wonderful productions of uninspired men that the world had ever seen.

Gladstone has not been looked upon by all in America as a great mind because he is supposed to have been averse to America at the beginning of the Civil War.

The Issue Between North and South Not Fairly Stated Before the World.

I may say that a large number of British and Australian people, who afterwards became of a different mind, were otherwise minded because the northern politicians did not place the issue fairly before the world.

Their cry was, "the Union! with slavery or without slavery."

Any one reading the Constitution of the United States might be forgiven for supposing that the States had a right to break away from one another, because of the way it reads.

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It seemed to me, as I studied it at that time, that it was very difficult to understand what the issue really was in the minds of the leaders of the Northern States in this Republic of the United States of America.

The English and Australian people who did not understand it ought to be sympathized with.

You did not clearly define the points at issue.

You had many people here in America who were war democrats, and some of these were even called "copperheads," so bitter and poisonous were they.

One did not know where to find you: for you did not really know yourselves

After a while Abraham Lincoln swung free, when he knelt before God and made his promise to Proclaim the Emancipation of the Slaves on that wonderful, awful, terrible day, when so many, many thousands of men fell on both sides in battle.

One of the Bravest Charges in the History of Battles.

They were splendid men who went to their death in that awful War of Brothers.

No braver charge, for instance, was ever made in all the history of battle than when Pickett's Brigade of Lee's Army of Virginia, swept up that hill at Gettysburg. (Applause.)

But they were on the wrong side. (Applause.)

They were brave men on the wrong side.

But Lincoln saw that the flower of the South were massed and under a splendid leader

But for a few blunders on Lee's side and a providential overruling of the blunders on the other side, he would have won that battle But God was against him

Lincoln knelt and prayed to the God of the heavens who was the God of battle, and who overrules all the wrath of men, and vowed he would write the Emancipation Proclamation as a war measure and set the slaves free.

When that was done, I and multitudes of others all over the British Empire swung into line for the North and we never went back

God was also with the National Government at Washington from that time.

Now the battles have all been fought, and some of the living are here who helped to fight these battles on either side, and are all living in perfect love and peace together.

A Tribute Greatly Appreciated.

One of the loveliest tributes that I have received is this lovely little letter, written to me by Mother Stewart, of the Sixtieth Regiment of the Ohio Volunteer Infantry, and signed by the chaplain of Zion Guard, and by many of the old soldiers living in Zion City, welcoming me into the American Republic as a citizen.

ZION CITY, ILLINOIS, August 6, 1903

REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion.

Beloved in the Lord:—Peace be to thee.

I hasten to write to send glad greetings to our honorable fellow citizen and fellow soldier and leader in the Army of the Lord Jesus.

We, comrades of the Civil War, desire in this way to express our happiness and pride upon the reception of the most eminent man ever received in the United States, our beloved country, as a citizen, and we feel that we are partakers, as your followers, of that eloquent eulogy, so richly deserved, rendered by the most remarkable and eminent jurist in the United States, Judge Gary.

MOTHER STEWART,
60th Regt., Ohio Volunteer Infantry,
W. O. DIXIUS,
38th Regt., O. V. V. I., Co. I.
L. A. BREITHAUPT,
JACOB QUICK,
E. C. GOODNOW,
WILLIAM STORY,
JOHN A. BASH,
WILLIAM H. MCCAIN,
C. L. FITCHEAN,
R. W. L. ELY,
WILLIAM HOLDER,
Battery I, 2d Illinois Artillery.
C. D. IRVINE,
F. M. HERROD.
W. SHAW,
LEWIS SEIGER,
H. R. EDGERTON,
J. A. NICHOLS,
WM. WARNER,
T. A. SMITH,
Co. E, 38th Iowa Infantry.
GEORGE W. CHENOWETH,
N. E. GIBSON,
29th Indiana Volunteer Infantry,
H. SCHNURE,
124th Ohio Volunteer Infantry,
I. RAINS,
Co. L, 3d Iowa Cavalry,
WILLIAM H. DISBROW,
5th Wisconsin Infantry,
LEMUEL MCCLAIN,
146th Illinois Infantry,
ALBERT F. CLEMENS,
EZRA SCHLAPPI,
38th Regt., O. V. V. I., Co. I.

I desire to thank Mother Stewart and all who sent that little letter for those beautiful words.

God bless Mother Stewart and the Veterans both of the South and of the North!

A Grievous Error in National Policy.

When studying this republic I oftentimes feared that the government might not be wisely administered after Lincoln's death.

Then came that terrible time when a drunken Vice-president became President, and when the North imposed upon the South a government which they could not endure.

It was unreasonable that they should be compelled to obey the bidding and submit to the legislation of Northern carpet baggers and ignorant Africans who had just emerged from centuries of slavery.

I love the African.

I will stand up for the African all the time; but when you want to put a man in as a legislator who cannot write his name, or read an English sentence correctly, can you wonder that the people of the South are angry?

There was much terrible blundering by the Federal Congress.

It would have been better to have deprived the Southern States of the franchise and to have placed them under military rule, than to have handed them over to a set of white scallawags and ignorant negroes.

I will tell the truth.

I was, in common with millions of Britons, staggered by that piece of folly.

I do not wonder that the memories of those days have burned deeply into the hearts of the people in the South.

It would have been better that the States which formed the Confederacy had been placed under a territorial form of government until they were properly restored.

As I studied this republic I felt sad, and doubtful as to whether it would survive its own foolishness.

God With the American Nation and Overruling its Blunders.

But as the clouds began to clear away, and as Grant in his splendid administration was followed by such good men as Hayes, Garfield, Harrison, McKinley and now Roosevelt—God bless him—I began to see more and more clearly that God was guiding this nation and overruling all its mistakes.

While I have not been a citizen all the fifteen years in which I have lived in the United States, I can claim to have given good advice and to have done my part to help in the cleansing of municipal and national government.

The Tremendous Responsibility in Becoming a Citizen of the United States.

Now, as a citizen, I do not enter upon my task lightly, for, while I have no official responsibility as a political officer of the United States, I do have a tremendous responsibility as the Prophet of God, Elijah the Restorer, and as the General Overseer of the Christian Catholic Church in Zion, which numbers many tens of thousands, and which has influence, in a very direct manner, over perhaps one million of people in the United States of America.

Is it true that I represent you in anything that I shall say to the United States Government? Is that true?

Voices—"Yes."

General Overseer—Are you willing to stand by me in the event of my making reasonable, and righteous representations that I think I ought to make?

Voices—"Yes."

My First Act As An American Citizen.

General Overseer—I desire to tell you that my first act as a citizen was to send a telegram to his excellency, the President, and another to the Secretary of State, Honorable John Hay, backing up our friend Mr. Leong Kai Cheu, in his appeal to the United States not to give up to the Empress Dowager some excellent and good men, reformers, at Shanghai, whom she is demanding from the British and American Consuls that she may cut off their heads, torturing them, possibly, before she kills them.

I made an appeal in your behalf, and I said that it would be a disgrace to the governments of the United States and of Great Britain if they should surrender, under the flag of these countries, men whose only offense was that they were trying to make China better.

Did I do right?

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Voices—"Yes."

General Overseer—Are you with me?

Audience—"Yes."

General Overseer—I know that you are with me.

I know that in all such matters, I shall represent Zion, and Zion will be a unit when I speak, because I know your mind and heart always goes out for the oppressed.

I believe that I understand you, because here we have formed, not a Republican, not a Democratic, but a Theocratic Party, as we had a right to do under these Stars and Stripes.

I desire to say that I gradually came to believe that it would be a good thing to establish Zion in America, and that I might with safety come under the flag of the Union.

I did not come to that conclusion until I had fought my fight for Liberty to obey God in 1895.

There Were Times During that Year of Persecution When I Wondered if This Flag Were Anything Else Than a Big Sham.

I wondered if there were any liberty under it at all; for I was arrested upon a hundred bogus charges by a corrupt municipal administration in the City of Chicago, and fought a hundred battles in the lower courts, and then appealed.

I fought them in the upper courts, and at last, after long fighting and the spending of tens of thousands of dollars, I got the liberty which I had never been refused under this flag, the Union Jack, which, under British power would never have been refused, the liberty of praying with the sick when and where I liked.

When I asked God to heal the sick under the Stars and Stripes, I was told that I could not do it, because, forsooth, they had an ordinance, and to show them that it was no law in any sense of the word, I fought my battle, also with this thought, that if I could not pray the prayer of faith in the United States of America and be allowed to call upon my God to bless the people, I would cross the border into Canada and plant Zion under my own old flag.

But I found that I did not need to do it.

I Found That at Last the People Began to Understand the Fight That I Was Making.

At last I managed to get the law courts to understand it, and at last I got decisions in my favor.

At last I began to know how to triumph over Zion's enemies in Chicago.

At last I saw that I could establish the City of Zion upon this soil.

Inasmuch as Chicago was the hardest place that I had ever been in, because there was more Devil to the square foot in Chicago than in any other place I knew, I thought that if I licked the Devil there, I could lick him anywhere. (Applause.)

I made up my mind that I would fight the battle out there, for I would never have a tougher proposition anywhere else in the world.

So I went on and fought the good fight of faith; and God gave me victories all along the line.

Then I established this City, and I established it under the United States Constitution, and in accordance with the Laws of the State of Illinois.

I had always stood by law; but I had made them see in Chicago that their lawless ordinance must be smashed, and that their lawless proceedings must be put aside.

So I taught the wicked schemers in Chicago quite a number of lessons, and we came out and put our little City here midway between Beer and Babel.

Beer is Milwaukee and Babel is Chicago, one forty-two miles south; the other forty-two miles north. Midway between Beer and Babel we have honored this flag, the Stars and Stripes, from the beginning, have we not?

Voices—"Yes."

General Overseer—We have obeyed the law, and under these laws, not evading any of their provisions, we have established a municipal council in the City of Zion, and are working calmly and candidly and honestly as good citizens of the United States.

Where I Became a Citizen of the United States.

I saw two years ago that the time had come for me to take the necessary steps to become a citizen of the United States of America.

I filed my application for citizenship two years ago, and last Wednesday morning I went into the city of Chicago and became a citizen.

It had been my intention to become a citizen in Waukegan, because I thought any compliment that I could pay to the excellent judge there, Judge DeWitt Jones, was due to him.

I had taken out my first papers there, but the court was not sitting and could not make me a citizen.

Our own City Court, in which Judge V. V. Barnes will preside, could not sit for more than a month.

But it was expedient and desirable that I should become a citizen at once, although I had five years altogether from the time of filing my citizenship papers, and I did not need, in one sense, to hurry up.

But none can ever tell what a day may bring forth, and I did not want to embarrass my successor in any way, so to hurry up my citizenship I went into Chicago.

I did not know the judge sitting there during the holiday period in emergency business, Judge Holdom, but I did know our venerable friend, Judge Gary, and I requested my general counsel, Judge Barnes, to go in and ask him if he would care to give up a few hours from his vacation and come upon the bench to receive my application and admit me as a citizen.

The Kind Words of a Venerable Judge.

I do not need to tell you what he said, and what was done, because it is already on record.

However I will say that upon reflection, I still honestly demur to the kind words of Judge Gary.

I cannot take the high place that he has assigned to me.

I know that when he said that my entrance upon citizenship was the most important and most honorable since the War of the Revolution, he meant it.

I know that he was perfectly candid and perfectly impartial; for he is not a member of this Church, although he is a personal friend.

All who know Judge Gary, who is the Senior Judge of the Superior Court, cannot conceive it possible for him to utter words without full and careful consideration, and also that he would not, for any consideration of personal friendship, utter one single word that he did not believe.

Therefore, the venerable judge must be credited with having said just what he intended saying and all Zion thanks him for his kindness to the General Overseer.

If I am in any degree an important acquisition to the citizenship, I desire to be the very best citizen that I can under the United States flag. (Amen. Applause.)

I desire to support the three great arms of power in the United States: the Legislative, the Executive, and the Judicial.

May God help me to maintain Law and Order as a good citizen and as a ruler in the Church of God.

I Ask You to Notice That Today We Have Given the Highest Place to the Banner of Zion.

I will not retract anything that I have said or done.

I stand under these Stars and Stripes and say: By the grace of God I will be true to the spirit of the Constitution of the United States and will not violate its letter.

I will ask God to give me grace to work with it and to bring about profitable changes in a lawful manner.

As you know, I desire to work under this flag for the Kingdom of God, and to make this flag and every other flag of every nation to be subordinate to Jesus, the Christ, the Son of God, the Savior of All Men, the King of Kings and Lord of Lords.

I believe that the Great God of whom we sang in America's beautiful anthem is not only the King of America, but is the King of China, the King of Japan, the King of England, and that He is the King of all the nations; for He is the Lord of Lords and King of Kings. (Amen.)

Therefore, it is my duty to place His Cross, His Sword, His Crown, and the Dove, the emblem of the Holy Spirit of Peace, in their proper position on Zion's Banner, and, while I will be loyal to the Constitution and Laws of the United States, if I should ever find that they conflict with the laws of God, I shall not hesitate to obey the laws of God and take the consequences. (Applause.)

But I do not expect any conflict.

I cannot see how Zion need ever have any conflict with the government of the United States.

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My desire, and your desire is to live at perfect peace, and to support the National Government in all that is righteous and good; is it not?

Voices--"Yes"

General Overseer - I shall now say a few words regarding the Stars and Stripes as the Flag of Freedom, and this flag, which is the Banner of Zion.

After full consideration, I have come to the conclusion that the Stars and Stripes is the best flag of all the nations in the world. (Applause.)

I have come to that conclusion after long study and fifteen years' residence in this country

I Will Not Say That There Are No Blots Upon This Flag.

I will not say that I consider that the Executive power in the United States is strong enough

I will not say that I like the present constitution of individual states having power to legislate upon matters that are really federal, such as in marriage laws, so that a man may be a bigamist in one state, and without crime in another over an imaginary state line.

I will not say that I think that everything is satisfactory under the flag.

No man who is intelligent and perfectly honest will say that it is.

I believe that the State should merge more and more into the Nation.

I believe, for instance, that we should have a National system of education and that every child born under this flag, whether the child has a white skin, a black skin, or a yellow skin, should be given an education by the Nation without any reference to any local taxation. (Amen. Applause.)

I believe that we should have a Department and a Secretary of National Education, and that Education should be left neither to Chance, Church nor Charity, but that an education free, secular, compulsory, and national should be given to every child under this flag (Applause.)

And I shall demand, as an American citizen, that Congress shall take up the entire question of such a National System of Education, and not allow any state to have any of its citizens so illiterate that they can neither read nor write.

May God help us to obtain that.

There are other things.

I Do Not Think That the Stars and Stripes Should Ever Cover the Manufacture and Sale of Liquid Fire and Distilled Damnation.

I believe that we should refuse to allow alcohol to be made in this country for any other than manufacturing purposes, and that, under this flag, there should never be a drunkard-maker licensed. (Applause.)

I believe that this flag should wave over a sober people, saving the nearly two billion dollars that are, directly and indirectly, spent and lost every year in liquor in the United States.

I believe that this flag should not wave over a nation of stinkpots. (Laughter and applause.)

It is my opinion that the government should not only refuse to allow the children to smoke cigarets; but it should refuse to allow men and women to defile themselves in that manner, and set the children a bad example. (Applause.)

I believe also that this flag should wave over a clean and industrious people, and instead of allowing hundreds of thousands of tramps to infest the land, that the government should round them up and make them dig for a living, and dig until they die (Laughter and applause.)

In short, I believe that there are many good things that can be done under this flag Zion is not seeking for offices, and

I Have No Desire to Enter Upon the Realm of Politics Further Than to Be a Good Adviser.

I believe that this people will practically demonstrate in the United States the Great Truth which lies at the bottom of our Theocratic party and of our City life, namely, that "Where God rules man prospers." (Applause.)

I will do everything that I can under this flag to carry out the principles that we have enlisted under the flag of Zion to carry out.

I will be loyal.

I always have been loyal.

Was it not the Chicago *Tribune* that said: "What is the matter with Dowie's opponents that they cannot do him any damage?"

They answered their own question by saying that the difference between "Dowie" and his opponents is that he always kept the law and they broke it.

They said: "He always keeps the law. Therefore, he is ten points ahead of all his adversaries and still gaining" (Laughter and applause.)

Sometimes it is a good thing to hear it from your enemies, and the *Tribune* is my avowed personal enemy

The *Daily News* is my enemy so much that it would not publish the announcement of this meeting as an advertisement.

The fact of the matter is that the Chicago newspaper press is in despair.

It is now perfectly amazed that the man whom they said was only worthy of death, has been proclaimed, whether rightly or wrongly, by the most venerable and able jurist in the Superior court of the City of Chicago, and one of the greatest judges of America, to be a citizen so great that looking along the line of history, no greater could be found.

Oh, what a black eye that was to the Chicago press! (Applause.)

I rejoice most of all because my name is written in heaven.

I am so thankful that one day all the flags of earth will merge into this; that the black across the Banner of Germany will be seen no more, for there is no shadow in the Holy City above.

Its walls are of jasper; its streets are of gold; its gates are of pearl; and its throne is the Great White Throne of God.

The Three Colors in Zion's Banner.

I love the three colors of Zion.

The Gold is the emblem of Heaven and its glory, and on earth it represents a Divinely-given Prosperity.

The White is the emblem of Divine Purity.

The Blue is the emblem of the Canopy of Unclouded Love which is forever spread above us.

The dove represents the Holy Spirit carrying the Message of Peace to All the Lands.

The cross is the Cross of the Christ, and the scepter of Universal Empire.

The sword is the Sword of the Spirit which is the Word of God

The crown is the Crown of Life which the Lord, the Righteous Judge, shall give us in that day if we have done our work well and carried His Banner to all the lands.

When I lie down for my last sleep, I shall grasp in spirit the banner of Zion and the banner of the United States.

These stripes no less than stars lead after Him.

May God Grant That You and I Shall Be Loyal American Citizens.

May He grant that we shall be loyal citizens of Zion on earth and Zion above; and that every nation shall be blessed by us under this great flag. One day it will be the emblem of a Triumphant Message of the Restoration of All Things to God in the Christ our King.

May God grant it.

All who desire to be wholly God's, stand up and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Give me power to do right no matter what it costs. Help me to confess my wrong to my fellow man, as well as unto Thee, and to restore and do right. Help me to truly repent and bring forth fruits meet for repentance. Make me a citizen of heaven and a good citizen of the United States of America upon earth. Help me to be true to Thee and to all that is good and right. Grant that I may go forward under these flags to do my part in the Restoration of All Things. Give me grace to take

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my place under the leadership of those appointed. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?
Voices—"Yes."

After Hymn No. 20 had been sung by the Choir and Congregation, the General Overseer closed the service by pronouncing the

BENEDICTION.

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

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
The Land Association the Bank the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufactory, and the Building Association

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security. Price Lists, Earning Data, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of
Should write without delay

For lists, hints, and helps to secure purchasers

So that investments can be made in Zion
Or a home secured in Zion City.
Booklets and leaflets with further information sent free upon application.

DEACON DANIEL SLOAN,
Manager Zion Securities and Investments.

Zion Administration Building,
Zion City, Illinois

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. . . .

Michigan Ave. and 12th St.
Chicago, Illinois



Rates, $2 per Day and up

Special Rates by the Week to Permanent Guests

Frank W. Cotton, Manager

The Rights of the Ethiopians in America

THE REV. JOHN ALEX. **DOWIE**

ELIJAH THE RESTORER

....Will Conduct the Services in....

Shiloh Tabernacle Tomorrow

Zion City, Illinois

In the Afternoon at 2:30 P. M. he will deliver an Address

. . . SUBJECT . . .

Zion's Solution of the Problem of the Races

With an Examination of the University Convocation Oration of John Temple Graves of Atlanta, Georgia

ALL SEATS FREE. Special Excursion Trains will leave Chicago & North Western Railway Depot, Chicago, at 11:30 and 11:45 A. M. Round Trip fare, 30 cents. Children under twelve, half fare. Tickets can be had of Zion Transportation Agent at the Train.

The Christ Is All and In All

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

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery and in caring for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and LEAVES OF HEALING while out on district work.

This case will carry two hundred folded Messages and ten copies of LEAVES OF HEALING, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that

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unless names are sent immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world.

The schedules of eight of the trains which will carry the General Overseer and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion Transportation and Railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14	Zion City—Arrive	9:00 a. m.
	Zion City—Leave	9:30 a. m.
	Chicago—Leave	12:45 p. m.
October 15	Pittsburg—Arrive	1:45 a. m.
	Pittsburg—Leave	3:00 a. m.
	Altoona—Arrive	6:15 a. m.
	Altoona—Leave	6:45 a. m.
	Washington—Arrive	1:15 p. m.
	Washington—Leave	11:00 p. m.
October 16	New York—Arrive	7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14	Zion City—Arrive	9:30 a. m.
	Zion City—Leave	10:00 a. m.
	Chicago—Leave	1:00 p. m.
	Garrett—Arrive	5:00 p. m.
	Garrett—Leave	5:05 p. m.
	Chicago Jct.—Arrive	8:35 p. m.
	Chicago Jct.—Leave	8:40 p. m.
October 15	Pittsburg—Arrive	4:45 a. m.
	Pittsburg—Leave	4:50 a. m.
	Cumberland—Arrive	9:15 a. m.
	Cumberland—Leave	9:35 a. m.
	Washington—Arrive	1:45 p. m.
	Washington—Leave	11:40 p. m.
October 16	New York—Arrive	6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14	Zion City—Arrive	10:00 a. m.
	Zion City—Leave	10:30 a. m.
	Chicago—Leave	1:00 p. m.
October 15	Niagara Falls—Arrive	6:00 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14	Zion City—Arrive	11:00 a. m.
	Zion City—Leave	11:30 a. m.
	Chicago—Leave	2:30 p. m.
October 15	Niagara Falls—Arrive	6:30 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14	Zion City—Arrive	11:30 a. m.
	Zion City—Leave	12:00 m.
	Chicago—Leave	3:00 p. m.
October 15	Niagara Falls—Arrive	6:20 a. m.
	Niagara Falls—Leave	7:40 p. m.
October 16	New York—Arrive	8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14	Zion City—Arrive	12,00 m.
	Zion City—Leave	12:30 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	7:00 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14	Zion City—Arrive	12:30 p. m.
	Zion City—Leave	1:00 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	8:30 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14	Zion City—Arrive	2:00 p. m.
	Zion City—Leave	3:00 p. m.
	Chicago—Leave	5:30 p. m.
	Fort Wayne—Arrive	9:10 p. m.
October 15	Bellevue—Arrive	12:27 a. m.
	Cleveland—Arrive	2:20 a. m.
	Conneaut—Arrive	4:11 a. m.
	Erie—Arrive	5:04 a. m.
	Buffalo—Arrive	7:30 a. m.
	Niagara Falls—Arrive	9:00 a. m.
	Niagara Falls—Leave	8:00 p. m.
October 16	New York—Arrive	9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

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

Philadelphia, Pennsylvania.

Elder-in-charge, Rev. Gideon Hammond, 1415 North fifth street.
Zion Tabernacle, 1338 Girard avenue
Services Sunday 10 a. m., 10:30 a. m., 2:30 p. m., and 7:45 p. m.; Wednesday, 2:30 p. m.; Thursday, 8 p. m.; Friday, 8 p. m.

EVEN so it is not the Will of your Father which in heaven, that one of these little ones should perish.

IT gives us pleasure to print these testimonies from the little ones in Philadelphia.

The children who grow to maturity in Zion, never having known the taste for liquor, tobacco, medicine or unclean foods; who have been taught the restorative and dynamic Gospel of Salvation, Healing and Holy Living, will be a power in the extension of God's Kingdom, and in the preparation for the return of the King in the glory of the Father, with the holy angels.

May God add His blessing to the testimonies and help us to come in the faith born of purity and true "hearing of the Word of God."

Elder Hammond sends us the following:

The first eleven testimonies are from the juniors:

ANDREW CROW—"When I was skating I fell and hurt myself. I sat down on a step for a little while and prayed, and I felt better."

EMMA PURDY—"I thank God for the healing I received Friday night. I hurt my ankle, and, after Deaconess Hollingsworth prayed for me, the pain was left. Elder Hammond talked to us in school last week about asking God to help us with our lessons. I always had trouble with arithmetic. The other day I tried about twenty-five times to get one question right and then I began to get cross. I said: 'What is the use to get cross about it?' I stopped a minute and prayed, and the next time I worked the question it was right."

ALBERT KAUFMANN—"I thank God for healing me of a sore toe."

HELEN BROWN—"I thank God for the healing I received for my eyes. I thank God for the teaching of repentance we receive."

NEUVA KAUFMANN—"I thank God for healing me a few weeks ago."

BARTON HAMMOND—"I thank God for healing my head. While playing at recess time I fell off a wagon and my head struck the curbstone. I stayed home from school that afternoon and was quite sick, vomiting and having pain in the head. The next day I was well again and went back to school."

GRACE KELCHNER—"I thank God for healing me of toothache."

LUCIA HAMMOND—"I thank God for healing me of headaches. One night, down at Newark, I was very sick. Papa prayed for me but I did not get much better; so he asked me if I had anything to make right, when I told him about it he prayed again and I got better just after he prayed."

CAROL HAMMOND—"I thank God for healing me of toothache; I went to mamma and she prayed for me and the toothache all went away."

EARL BROWN—"I fell and hurt my arm and Mr. Kaufmann prayed for me and I felt better right away."

PAUL BROWN—"God healed me of headaches. When I was sick I prayed and the pain left."

Elder Hammond—Did you not take some headache powders?

Paul—"No, sir."

Elder Hammond—Had you been in the habit of taking medicine?

Paul—"Yes, sir; but now I pray and God takes the pain away."

MISS LEANNA HANN, 3146 Rosewood street—"We are very thankful to God for what He has done in our home. The baby was ruptured, but he has been healed of that and is getting better and stronger every day. Earl had the smallpox, and God overruled that. The little fellow had a severe attack of it, but he has not a mark on his body."

MRS. BAETS—"I thank God for the blessings that came to my boy during the last month. He wore a brace the full length of his leg and a high shoe. He could not walk. I had to wheel him in a coach. His leg was three inches short. Now he can stand almost as straight as I, and can run and play with the boys."

MISS LILLIE RENNINGER, 3021 North Fifteenth street—"Four weeks ago, I had a terrible pressure and pain on my lungs. I could not sleep at night. I also had hemorrhages, and was greatly troubled for about three days. Elder Hammond prayed for me and I became better immediately. I praise God for Zion and Zion's teaching."

LILLIE HOCKMAN, Pipersville, Pennsylvania—"I praise God for the healing of my little boy. I sent a prayer request to Elder Hammond, and the baby became better the same day."

London, England.

Deaconess Lucy Hurran, 6 Oakley road, Canonbury, London, recently writes giving a brief account of a cottage-meeting that has been started in a suburb of London, as follows:

The father, who is not in Zion, was angry because meetings were started.

At the second meeting, he locked up the room and hymn books, took the key and went out.

When the people came to the meeting, the daughter found the door locked, so we went into a small room and had an out-and-out Zion meeting.

God was in our midst.

A young lady was brought to know her need of a Savior, and, praise God, she obeyed God in Baptism a short time afterward.

The evening of the third meeting, my daughter Lucy and I were selling LEAVES OF HEALING, as our custom is, before going into the meeting.

The last three copies Lucy sold to three gentlemen who were walking along the road. She stayed talking to them until I came up to her.

They were much interested in Zion, never having heard of it before.

One of them asked what we did in the cases of birth and death, "for," said he, "I am in the law and know that it is very strict on these points."

I said that, while we were not law-breakers, still we obeyed God before man.

After talking for some time, they said they were sorry they could not come to the meeting, and we parted.

While we were singing the hymn, however, the three gentlemen came in, saying that they were so interested that they wanted to learn more.

At the close of the service they thanked me over and over again, and said that they would come to the Tabernacle.

I believe that those men went on their way, glad with the news of Zion.

I find with so many people the same fact, that the Gospel of Salvation, Healing and Holy Living is what they have been feeling after, but could not get until it was pointed out to them.

At the fourth meeting the father was most gracious and I believe he will soon be in Zion City.

In London we thank God for His prophet.

Zion in Sydney, Australia.

Officer-in-charge, Rev. John S. McCallagh, 7 Parramatta Road, Forest Lodge, Sydney, New South Wales.
Christian Catholic Church in Zion, Queen's Hall, Pitt street. Principal service every Sunday at 3 p. m.

We greatly rejoice in the blessing which is attending the labors of Deacon J. S. McCallagh, who was ordained by Overseer Voliva.

Our readers will note that Overseer Voliva has taken with him to Australia the true Zion spirit, and has instilled this into the hearts of those whom he has ordained to the ministry.

Deacon McCallagh was for years a minister of the Gospel, but through attending Overseer Voliva's meetings, he saw that God had, in these days, raised up the Christian Catholic Church in Zion to fulfil His Will.

Being a true child of God, he obeyed the Divine call, and came into Zion.

He was later ordained to the ministry in Zion, and God was greatly blessing his labors.

He writes as follows:

May 12, 1903.

GENERAL ECCLESIASTICAL SECRETARY,
Christian Catholic Church in Zion, Zion City, Illinois.

My Dear Elder:—Sydney, Australia, must have an everlasting name in the history of Zion.

In this city, our beloved General Overseer, Rev. John Alex. Dowie, took his first positive steps in the great work of his life—the opening of the "Times of Restoration of All Things."

It was in Sydney that he threw to the winds his church status, income and fame for the life of faith, hardship and toil.

It was in Sydney, that the "Gift of Healing" was first bestowed upon the Great Prophet of the Restoration.

Quite a number of members of the Branch of the Christian Catholic Church in Zion in Sydney were healed of various organic diseases in Dr. Dowie's first personal ministry in Sydney.

His name has been a household word all these years.

He is still hated; he is still much loved.

Interest in his prophetic mission is intense among all classes.

I recognize it a great privilege to be working in this portion of the world's harvest field—so memorable and interesting to Zion.

On Sunday, May 3d, when I announced, at the beginning of my service, that the General Overseer had decided to visit Australia, the whole of the large audience rose spontaneously as one man, and suddenly the whole company burst forth in singing the Doxology.

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Many eyes glistened with tears of joy.

It is with gratitude to God that we can report marked progress during the last year.

Zion Seventies sold about 6,000 copies of LEAVES OF HEALING and A VOICE FROM ZION, by house to house visiting.

Zion Restoration Host, which now numbers about thirty, is well organized and doing splendid work.

Some of our workers sell, each week, as many as thirty LEAVES OF HEALING in two hours' work.

We have rented for services one of the principal halls in the city. Several times of late it has been filled with earnest people seeking truth.

One of our members died some months ago without the aid of a doctor, and therefore a terrible howl was set up.

The Devil determined to destroy the work of the Christ; but made a mistake.

When the case came before Judge Simpson, His Honor would not listen to the prosecution at all.

His decision was absolute and complete, inasmuch as he upheld the principles of religious liberty and the efficacy of prayer

He also gave the medical profession some well-deserved castigation for its foolish pretentiousness.

Zion gained a glorious victory.

The judge has ruled that it is legally right, in New South Wales, to trust God for healing, irrespective of doctors and drugs.

The spiritual work has been deepening. Quite a number have been wondrously delivered from the power of Satan unto God.

One young man in the country wrote to me for prayer for healing.

In our correspondence it came out that he was a Freemason.

As soon as he saw the light, he wrote the following to me:

"MY DEAR DEACON:—After my interview with you, when I arrived home, I found my father downhearted because he had heard that a conspiracy had been formed to make me suffer persecution because of my joining Zion.

"We all knelt, and my father offered prayer to God for His Divine guidance.

"I can hardly express to you the great joy I feel at the turn of events.

"My way is clear to go to Zion City. My father and mother will follow me after a while.

"I feel like a slave released from bondage.

"I have two Masonic aprons to surrender to you—mine and my father's."

At our recent Testimony Meeting, Mrs. Everson said: "It is with gratitude to God that I can testify to the value of prayer. On the 25th of March last, my baby took two handfuls of Condy's Crystals—a deadly poison, and swallowed them. Instead of going to a doctor, as my friends wanted me to, I went to you, dear Deacon, for prayer; and truly God heard. He fulfilled His promise: '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.' There was not the slightest difficulty ever developed in the child, and it has been in perfect health ever since. I am thankful to God for Zion and you. May God bless our General Overseer, and all Zion."

Mrs. Clement said: "Six months ago, I was leaving the evening services and hurrying to get the train. I fell over a curbstone. I hurt my left side, just below the heart, broke a rib and disfigured my face. I was in much pain. I was helped back into your house. I could not speak, and Deacon McCallagh laid hands on me in the Name of the Lord. The pain ceased and I was able to go home, and was not laid up for one hour. Thank God for Zion, and for all the blessings He has vouchsafed to me."

Mrs. Lutton said: "I received a stroke of paralysis on the left side. My face was drawn around to the left; my hand was powerless; my left leg was useless. I called for the officers of the Christian Catholic Church in Zion in Sydney, who prayed for me with the laying on of hands, and the following week I was enabled to attend the usual Sunday services. God gave me a complete victory without a doctor and without medicines. Praise His Name."

And thus the good work goes on. Scores are being healed of every known disease, and in these Times of Restoration, God is bearing unmistakable witness to the truth of His own Word.

Praying the everlasting blessing of our Heavenly Father upon the General Overseer, Zion Officers and the Christian Catholic Church in Zion throughout the world, I am,

Yours "Till He Come," J. S. MCCALLAGH.

Adelaide, Australia.

We have received the following report from the Adelaide Branch of the Christian Catholic Church in Zion:

Zion in Australia is full of vigor. Its splendid growth and robust health are the pride and joy of its Overseer and Deacon-in-charge.

Overseer Voliva declares that within a year of its organization under an ordained Officer, Adelaide has developed one of the strongest Branches of the Christian Catholic Church outside of Zion City and Chicago.

Early in 1902 we were enabled to secure splendid premises for a Zion Tabernacle right in the center of the city.

Our equipment consists of a fine hall, seating four hundred people, a large prayer-room, two class rooms, an extensive and well-furnished refectory accommodating one hundred fifty people, cloak rooms, and windows for displaying literature.

The Overseer has just signed a further lease of these premises for three years.

Our membership is now over one hundred.

Eighty-eight persons were baptized during 1902; ten more have been obedient since, and a number are awaiting Baptism at the time of writing.

Forty have sent in applications for membership in Zion Restoration Host and have publicly taken the Vow. They are all sterling workers and sell nearly one thousand copies of the LEAVES a month.

In Adelaide we have been counted worthy to share some of Zion's inevitable and enviable conflicts and triumphs.

Spiritual and numerical growth have, of course, been the natural result.

Sometime ago a Baptist minister attacked us from his pulpit and through the press.

We returned the double-barreled compliment in Zion fashion, defending the truth and the faith for the sake of the people, and the Baptist batteries have ever since been silent.

The usual result, however, has followed, the best people are in Zion, and another, sadder and wiser man has been added to the already long list of ministers who wish they had left Zion alone.

A newspaper controversy with a Congregational minister came next, and Zion had some more fun at said minister's expense.

A doctor and a Freemason also joined in the fray.

The latter, however, who is a leading city auctioneer and surveyor, was the only opponent who had the manliness to acknowledge, through the press, that he had been beaten. Altogether we wrote seven letters, delivered four special addresses in defense of Zion and the Everlasting Gospel, and gave reporters three interviews.

This week, in consequence of some remarks we made concerning the Zion persecution in Sydney being reported in the city press, a doctor has again opened out in one of the leading dailies.

Ever ready to stand by Zion and all the glorious truth she proclaims, we have once again taken the doctors in hand, and shall endeavor this time to make their discomfiture more overwhelming than before.

Zion here enjoys it all—especially the inevitable and frequent accessions to the membership.

One morning, a fortnight ago, the "let us alone" apostasies of this city woke up and found that something entirely unexpected was about to happen.

Stretched across the front of the Adelaide Town Hall was a large streamer, bearing the startling legend: "Zion City—Lime-light Lecture by Overseer Voliva."

Then they saw the same ominous words flaring on the street-cars and on the tower of Zion Tabernacle.

The next day they opened their papers and found that the Australian Overseer of the Christian Catholic Church in Zion, accompanied by his wife and daughter, were expected to arrive in the city by the Melbourne express for the purpose of conducting an extended mission.

The notice invited them to come.

They did not all come of course, but we had magnificent audiences for a city of this size.

Over a thousand people thronged the town hall to hear and see the Zion City lecture, amongst them being many of the leading citizens of Adelaide, including Overseer Jane Dowie's much respected father and mother.

Overseer Voliva was well received, and the lecture and views were thoroughly appreciated and frequently applauded.

Notwithstanding the extremely unpropitious atmospheric conditions obtaining on Sunday a splendid audience greeted the Overseer in the town hall at 3 p. m.

His subject was the "Messenger of the Covenant: the Prophet foretold by Moses, and Elijah the Restorer."

Almost the entire audience sat for over three hours.

A brief but packed meeting in the Tabernacle followed, and then came a Baptismal service in the City Baths.

Zion's Baptismal services are quite a feature of the work in Adelaide.

We have always from four hundred to six hundred present.

Altogether, fifteen meetings were held during the mission, the Overseer conducted ten and the Deacon five. One meeting was held in Norwood Town Hall.

Many have been greatly blessed, and scores have been deeply interested. The hitherto keen interest in Zion in Adelaide has been considerably augmented by the mission, and much lasting good must result.

One pleasing feature of the Mission was the very hearty reception given the Overseer and Elder by the members of the Adelaide Branch. It was the latter's first visit.

On the evening of their arrival in the city the members entertained them at a reception tea spread in the Federal Hall, three long tables being laden with good things.

After justice had been done the edibles in true Australian style, the Overseer had a very interesting family chat with the members.

Teatree Gully and Kangaroo Island were also included in the Overseer's trip. The former is the home of Brother and Sister Simcock, and the latter is a large island, ninety miles by forty, off the south coast of South Australia.

Zion has a fine Branch of about twenty-five

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members on Kangaroo Island, under the care of Deacon Henry Partridge.

The Overseer's visit was, to many there, the event of a lifetime, and attracted the largest crowd to Queenscliffe they have seen for years. Some drove seventy-five miles.

Services were held Saturday night, directly after the arrival of the boat, and throughout Sunday.

The Baptismal service on the beach was witnessed by nearly every one in town.

Zion on Kangaroo Island has seen some remarkable healings, and enjoys the blessing of the Full and Everlasting Gospel as much as any Branch in the World.

Zion in Auckland, New Zealand.

Deacon-in-charge, J. Thomas Wilhide, "Zion House," Cobden Street, Newton. Deaconess Elizabeth A. Wilhide, assistant.

Our readers throughout the world will be rejoiced to hear from the beautiful islands of New Zealand, which are under the oversight of Overseer W. G. Voliva, who is doing such excellent work in Australasia.

We know that the following testimony will be specially interesting to our friends who are personally acquainted with Deacon and Deaconess Wilhide.

We rejoice that God is blessing them in their labors under the direction of Overseer Voliva.

We desire to call especial attention to the devotion of our people at Auckland, some of whom walk eight miles to attend the services.

May God bless Deacon and Deaconess Johnson, who have for several years walked six miles every Lord's Day to attend the Zion meetings.

20 COBDEN STREET, NEWTON,
AUCKLAND, NEW ZEALAND, March 16, 1903.

BELOVED ELDER:—In reply to your very welcome letter of January 16, 1903, and in compliance with your request, we send you the following items concerning Zion in Auckland.

Ere this reaches you our meetings will be held as follows:

Lord's Day, 3 and 7 o'clock p. m., and Wednesday, 7 p. m., in Protestant Hall, Karangahape road, opposite Newton postoffice, Auckland.

It is just nine months today since we landed in Auckland. A number of persons have been baptized, and a few have come into fellowship in the Christian Catholic Church in Zion.

Our principal work has been with LEAVES OF HEALING and Zion Literature.

Five thousand one hundred copies of LEAVES OF HEALING and 866 copies of THE ZION BANNER have been sold.

Ten thousand copies of LEAVES OF HEALING and 135 Restoration Messages have been given out.

About 20,000 calls have been made, where the Christ's Message, "Peace be to this house" has been given.

We have had, on an average, eight regular workers, and of these four have been saloon workers. The saloons here close at 10 o'clock.

We desire to record our gratitude to God for the Divine Courage and Wisdom given for this work, and the blessing given in it.

We are looking forward to the time when we shall be supplied with Restoration Messages to leave in the homes where we are unable to sell the LEAVES.

There is intense and bitter opposition here to Zion and her leader, saturated as the city is with backsliders from the truth.

Again and again we have been put out of the saloons, driven from the private houses, and threatened with arrest, but God has overruled.

The statistics of 1901 show the population of Auckland and suburbs to be 67,226 persons. If less than five persons have read every piece of literature circulated in the last nine months, the entire population of the city and suburbs has already been reached.

We are more and more convinced, as the days go by, of the importance of getting LEAVES OF HEALING and Zion Literature into the hands of every person.

We thank God from the depths of our hearts for His Strong Messenger, Elijah the Restorer, whom He has sent to do the many-sided work that must be done ere the Christ shall come.

Three members of the Christian Catholic Church in Zion here have had much trouble to find suitable employment, because of the tyranny of trades unions and secret societies.

There is not a minister in Auckland, so far as we know, who is preaching the Full Gospel. On the contrary, one leading Presbyterian told his people in our hearing that God had raised up the minister to look after the spiritual needs of His people, and had created the doctors to care for their bodies.

He has sent his daughter home to study medicine.

A leading Methodist minister, who had attended the meetings held here by the General Overseer years ago, stood looking at the photo taken at the time of the Consecration of Zion Temple Site, full of wonder and astonishment at its magnitude.

I gave him my testimony and told him I had seen as many as three thousand stand up in one congregation as witnesses to the Christ's present day Healing Power.

He admitted Scripture proofs that disease is the Devil's work, and God's provision for its destruction in the Atonement of Jesus, the Christ, but added: "We must interpret these passages of Scripture by what people do, the Christ will not heal without the doctors now."

Several persons assembled at the home of Deacon Johnson at the close and opening of the years. All were of one heart and one mind, and God, by His Spirit, was present in power to bless. We felt that we were a part of Zion's great body. The night was all too short.

There are no Sunday conveyances here, which makes it difficult for Zion to get a congregation.

Some of our people walk eight miles to attend the services.

Deacon and Deaconess Johnson have walked six miles every Sunday for some years. They are over sixty years of age.

Through their faithfulness, the foundation stones of Zion in Auckland have been well laid.

They have been faithful to God and followed the General Overseer closely ever since he was here. Like Noah, they have been faithful in a faithless city.

At the beginning of April we expect to change our place of meeting from Tailoress Hall, Cook street, to Protestant Hall, Karangahape road, opposite Newton's postoffice, where, for the time being, meetings will be held as above.

Protestant Hall is on one of the prominent thoroughfares and business streets of the city.

Being in a better locality, and more suited to church purposes, we are looking to God for results from the seed-sowing that has been done and shall be done for the extension of His Kingdom.

God has graciously stretched forth His hand to heal members of our little band, and has been deepening His work of grace in their hearts, fitting them for more aggressive work and greater usefulness in the future.

Whenever outsiders have sought, they have found the Christ a present-day Savior and Healer in Zion.

There has been some deep digging in a number of cases. Sins that have been covered for years have been unearthed, for which we praise God.

Through information that comes to us from many sides, we find that Zion and her Leader, Elijah the Restorer, are being very much discussed throughout the city.

One paper said they had made it so hot for us in Auckland that we were glad to close up shop and leave town, but in a later issue said, "We understand that these crank freaks are still in Auckland, and pushing their game," etc.

Praise God, we are still here, and, by His grace, to stay.

The Christ is Conqueror.

Faithfully yours in Jesus' Name,

J. THOMAS WILHIDE,
ELIZABETH A. WILHIDE.

Notes of Thanksgiving To Zion's God.

Instantly Restored in Answer to Prayer.

I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies.
The cords of sheol were round about me; the snares of death came upon me.—*Psalm 18:3, 5.*

10 EAST SIXTEENTH STREET,
CHICAGO, ILLINOIS, January 30, 1903.

DEAR GENERAL OVERSEER:—I wish to praise God for the marvelous healing of my dear husband last night.

After he had retired to rest in perfect health, I was awakened by a peculiar noise about 2 o'clock in the morning.

I found my husband quite unconscious and apparently passing away.

His body was perfectly cold; his eyes set back in his head, and he could not speak.

I became alarmed and called some friends.

They prayed, but he still seemed no better.

I sent for Deaconess Paddock, who came and laid hands on him, and prayed in the Name of our Lord Jesus, the Christ, and in the power of the Holy Spirit.

Instantly my husband was restored to perfect health, and was able to go back to work in the morning.

He has been in good health since.

I praise God and give Him all the glory for such manifestation of His Power.

Your sister in the Christ,

MINNIE CUTHBERT.

Little Child Healed in Answer to Prayer.

Then were there brought unto Him little children, that He should lay His hands on them, and pray.—*Matthew 19:13.*

138 RIVERSIDE STREET,
HANNIBAL, MISSOURI, February 16, 1903.

DEAR GENERAL OVERSEER:—I thank you for your prayers in behalf of my sister's little boy.

He had inflammation of the bowels, and, in answer to your petition, God healed him.

Your brother in the Christ,

W. P. MILLER.

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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Six Hundred Twelve Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Six Hundred Twelve Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 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, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6018	
Total Baptized outside of Headquarters.....			6659
Total Baptized in six years and three months.....			15,558
Baptized since June 14, 1903:			
Baptized in Zion City by the General Overseer.....	14		
Baptized in Zion City by Elder Clibborn.....	54		
Baptized in Zion City by Overseer Excell	242		
Baptized in Zion City by Elder Lee.....	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Zion City by Overseer Mason.....	83		
Baptized in Zion City by Overseer Bryant.....	94		
Baptized in Zion City by Overseer Speicher.....	114		
Baptized in Zion City by Elder Fockler.....	1		
Baptized in Zion City by Elder Dinius.....	98		
Baptized in Zion City by Elder Royall.....	30		
Baptized in Chicago by Elder Hall.....	8		
Baptized in Chicago by Elder Farr.....	17		
Baptized in Chicago by Deacon Christie.....	4		
Baptized in Chicago by Overseer Mason.....	13		
Baptized in Chicago by Elder Richert.....	18	844	
Baptized in California by Elder Taylor.....		1	
Baptized in Canada by Elder Eugene Brooks.....		2	
Baptized in England by Evangelist Cantel.....		67	
Baptized in Illinois by Elder Royall.....		6	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Ireland by Evangelist Corkey.....		2	
Baptized in Kansas by Elder Reed.....		3	
Baptized in Michigan by the General Overseer.....		3	
Baptized in Michigan by Deacon Van Woerkom.....		2	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Michigan by Deacon Sprecher.....		7	
Baptized in Minnesota by Elder Graves.....		2	
Baptized in Missouri by Elder Brock.....		4	
Baptized in New Jersey by Elder Leonard.....		1	
Baptized in Ohio by Elder R. N. Bouck.....		2	
Baptized in Ohio by Elder Bryant.		14	
Baptized in Ohio by Elder Mercer.....		2	
Baptized in Oregon by Elder Ernst.....		3	
Baptized in Pennsylvania by Elder Hammond.....		17	
Baptized in Scotland by Evangelist Cantel		13	
Baptized in Switzerland by Elder Hodler.....		32	
Baptized in Washington by Elder Ernst.....		10	
Baptized in Wisconsin by Elder McClurkin.....		8	
Baptized in Wisconsin by Elder Percy Clibborn.....		1	
Baptized in Wisconsin by Deacon S. P. Fogwill.....		2 210	1,054
Total Baptized since March 14, 1897			16,612

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 16, 1903, by Elder G. E. Farr:

Deatherage, Annette.....3331 State street, Chicago, Illinois
Raiser, Florence .....6635 Wabash avenue, Chicago, Illinois

The following-named three believers were baptized in Cincinnati, Ohio, Lord's Day, August 9, 1903, by Overseer Daniel Bryant:

Rivers, Miss Lillie.....816 Richmond street, Cincinnati, Ohio
Thompson, Miss Ethel C.....Pleront Ridge, Ohio
Woods, Jonathan Edward .....Withansville, Ohio

The following-named five believers were baptized at Castle Liebburg, Switzerland, Thursday, April 16, 1903, by Evangelist Hertrich:

Bauerfeind, Miss Albertine.....Eisingen, a Pforzheim, Germany
Felix, Mrs. Elizabeth.....Schmiedholz, bei Wäldi, Switzerland
Honnegger-Gubler, Mrs. Louisa.....Rüti, Zürich, Switzerland
Stida, Heinrich.....Erfurt, Thüringen, Germany
Stida, Mrs. Lydia.....Erfurt, Thüringen, Germany

The following-named thirty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 26, 1903, by Elder W. O. Dinius:

Ashland, Judith.....Zion City, Illinois
Ashland, Ruth.....Zion City, Illinois
Baker, Flossie Belle.....Zion City, Illinois
Balderson, Miss Helline.....1008 Emerson avenue, Evanston, Illinois
Bales, Arthur..... ....Box 275, Evanston, Illinois
Beattie, Mrs. S. A.....1013 University Place, Evanston, Illinois
Birsch, Edwin.....Zion City, Illinois
Brunberg, Mrs. Esther.....Zion City, Illinois
Caskey, Amanda.....Zion City, Illinois
Coulter, John A.....Zion City, Illinois
Crofts, John P.....Zion City, Illinois
Crofts, Minnie.....Zion City, Illinois
Crofts, Thomas H.....Zion City, Illinois
Crofts, William H.....Zion City, Illinois
Duborg, Dora.....Zion City, Illinois
Hall, Hazel Lizzie.....Zion City, Illinois
Hartsfield, Lottie.....Zion City, Illinois
Heath, Foster.....Zion City, Illinois
McEwen, Vera Victoria.....Zion City, Illinois
Mapes, Goldie.....Zion City, Illinois
Moughmer, Wesley..... .....Zion City, Illinois
Murray, Donald.....Zion City, Illinois
Percival, Almeda.....Zion City, Illinois
Percival, Emily Lodema.....Zion City, Illinois
Perry, Mrs. Fannie Pierce.....Zion City, Illinois
Ray, Abigal.....Zion City, Illinois
Ruesch, Freda.....Zion City, Illinois
Shotts, Anna E.....Zion City, Illinois
Slepman, John.....Zion City, Illinois
Spoor, Leo E.....Zion City, Illinois

The following-named nine believers were baptized at Castle Liebburg, Switzerland, Wednesday, March 18, 1903, by Evangelist Hertrich:

Attinger, Mrs.....Dübendorf, Zürich, Switzerland
Brotbeck, Miss Rosine.....Castle Liebburg bei Kreuzlingen, Switzerland
Greuter-Zürcher, Mrs.....Mühlebühl, Herisau, Switzerland
Häberlin, Mrs. Catherina.....Illighausen, Thurgau, Switzerland
Klais, Mrs. Christiane..... .....Nagold, Württemberg, Germany
Meier, Miss Louisa.....Zürich, Switzerland
Preisig, Miss Elise.....Thoracker, Herisau, Switzerland
Schärer-Joss, Mrs.....10 Luisenstrasse, Zürich, Switzerland
Traber-Fröhlich, Mrs. Suzette.....Mattengasse, Zürich, Switzerland

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.
Effective August 1, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
*2.00 p. m.	3.20 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m.	4.16 p. m.	*11.49 a. m.	1.15 p. m.		
4.15 p. m.	5.39 p. m.	* 1.18 p. m.	2.50 p. m.	ZION CITY TO CHICAGO	
*5.20 p. m.	6.55 p. m.	*†2.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	5.05 p. m.	6.20 p. m.	*8.24 a. m.	9.45 a. m.
		*6.10 p. m.	7.45 p. m.	5.05 p. m.	6.40 p. m
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‖ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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.
General Superintendent Zion Transportation.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the Little White Dove for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market-place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World :: :: ::

MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 23d or 24th.

Outward Signs of Inward Grace.

Salvation, when possessed, must manifest itself.—Philippians 2:9-16.
One cannot work out what one does not possess.
Salvation must be possessed before enjoyed.
Those who have it are always humble.

Fruitfulness in the work of the Christ will be seen.—John 15:1-8.
The Christ demands fruitful lives.
The Christ curses those who are barren.
The Christ urges to greater fruitfulness.

Joy, peace, long-suffering, faith, etc., will be observed.—Galatians 5:22-26.
People see abounding joy.
They notice a serene life.
They observe long-suffering patience.

Composure amid trying scenes will not be wanting.—2 Corinthians 4:5-15.
Trouble need not cast one down.
Perplexity need not dishearten one.
Persecution may be joyous.

The life will be happy and full of good works.—3 John 1:2-6.
We must find joy in service.
We must love to labor.
We must comfort and warn and exhort.

The disposition will be gentle and kind and good.—James 3:10-17.
Grievous words are not God-sent.
We are told to bless and curse not.
We must not be bitter over anything.

Christian fortitude and courage will shine out in the testing times.—Romans 8:29-39.
Death must have no terrors for us.
Loss must never dishearten us.
Fears of future ill must have no alarm.

The Lord our God is a Grace-imparting God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 27th.

God Works from Within.

1. *In all who would know the Christ.*—John 16:7-15.
The Father must reveal Him.
The Spirit must reveal Him.
The Word must reveal Him.

2. *In all who will obey His Word and know His Truth.*—John 14:15-24.
We must love the truth.
We must seek the truth.
We must do the truth.

3. *In all who live with an humble spirit.*—Philippians 2:12-14.
He dwells with the contrite.
He exalts the humble.
He blesses all who fear Him.

4. *In all who know His power and enjoy His presence.*—Isaiah 57:13-18.
One must know Him.
His power must be felt.
His presence must be a delight.

5. *In all who reach to attain unto greater things.*—Ephesians 3:16-21.
One must want to grow in grace.
One must seek to be like the Christ.
One must covet to be godly.

6. *In all who are in accord with His Spirit.*—1 Corinthians 12:4-7.
The fellowship must be unbroken.
The obedience must be unquestioned.
The heart must be full of truth.

7. *In all who labor with an eye single to His glory.*—Colossians 1:25-29.
Our aim must be His glory.
Our mission must be His service.
Our every act must speak of the Christ in us.

8. *In all who would make their lives a blessing and help to others.*—John 7:37-39.
He will be within as a fountain.
He will flow from us as a river.
Everlasting life will come with renewing force.

God's Holy People are a Submissive People.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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, Zion City, Illinois, 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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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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"WHAT THEN?" A QUESTION FOR ALL MEN,

BY THE REV. JOHN ALEX. DOWIE

AN em...ent and wise Christian philosopher named De-Neri, lived in the city of Rome during the sixteenth century, and to him many young men who desired to study at that ancient seat of learning, used to come for advice and direction.

On one occasion, a student came to the venerable man, and laid before him his plans.

De-Neri said, "Well suppose you succeed in your studies, and have finished with honor your course—what then?" The young man replied, with eager interest, how he was determined by industry and good conduct, to endeavor to attain some position of usefulness in the land.

And "What then?" was still the question of the philosopher. Again the ambitious youth replied, setting forth the possibilities of high renown and honor, which might be his, if he were able and wise now. And "What then?" Oh, then, he would live to a green old age, and in, perhaps, a well earned retirement and ease, spend the rest of his life amid the respect and love of a devoted family and kind friends. And "What then?" still repeated Philip De-Neri.

After a long pause the young man solemnly replied, "And then, I suppose, I must die."

And "What then?" rang out the yet more solemn question. But to this there was no reply.

Then kindly, tenderly, and firmly the good old man reviewed the young man's eager, and, if kept in a subordinate place, not unwise aims and methods of attaining man's favor, and a good earthly inheritance; but he also showed how he was providing for things which only "might be," since he could not assure himself of either health, wealth or life itself, whilst he was neglecting to provide for death and judgment beyond, which things "must be."

The story carries its own application to thee, oh reader, if thou wilt but ponder the question "What then?" It reminds thee of that "judgment seat of Christ," where "we shall all stand," and, "every one shall receive the things done in his body, according to that he hath done, whether it be good or bad.'

Let me entreat thee now, therefore, to look at what thou art doing in thy body. There is nothing hid that shall not be known.

How will thy secret thoughts, as well as thy doings, appear in the day when thy sins must stand revealed in all their vileness before the presence of the Lord, unless thou dost now forsake them, confess them, and by His mercy get rid of them forever? "What then" will it matter that thou didst receive the applause of men, if thy life will not bring thee aught but shame and condemnation before thy God, who has blessed thee so richly, and loved thee so tenderly?

If thou wilt be wise, thou shalt say to thyself, that it is not for thee to say, "Is this to my gain or pleasure now?" but thou shalt look at the things of To-day, as they shall appear in the light of Eternity.

"I see one thing that you need, Sire, in your beautiful estate," said a wise man to a powerful prince, as he was shown all its beauties by its proud possessor, "and in every room of your palace, in your gardens, and every part of your vast domain, the want of that one thing oppresses me, and causes me to pity you." Said the monarch, "And what may that be?" feeling surprised and vexed as he spoke. But he was silent as the reply came in one word—"Permanence!" Yet, even were earthly things permanent, they could never satisfy the eternal spirit in man.

"This world can never give,
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die."

How anxious men are to insure their dying bodies, which is so absurdly styled "life assurance;" how anxious to build houses, by the aid of "*permanent* (*!*) building and land investment societies," or other means; and, yet, their soul's safety is not only unheeded but scorned, and a "house above" in the sinless land is a beautiful myth reserved for Sundays and Church Services, which, on the chance of its reality, they imagine they secure by some paltry subscriptions, which they are pleased to call "giving to the Lord"—a giving akin to that which supplies a beggar at the back kitchen door, with the scraps of a sumptuous dinner. What an unutterable sham is all this insulting hypocrisy which passes for "religion" and Christianity so commonly to-day. Be thou true, true in treading beneath thy feet each deed of shame: for—

"All these must first be trampled down
Beneath our feet, if we would gain,
In the bright fields of fair renown,
The right of eminent domain."

Young men, to you, I especially appeal. As when He raised from the dead the widowed mother's only son at Nain long ago, so to-day Christ says to each of you who are dead in trespasses and sins—"Young man, I say to thee, arise!" Bethink you of the harvest time when thou shalt reap in corruption what thou art now sowing to the flesh. 'Tis said that the infatuated Mark Antony dissolved pearls in the wine-cup of the voluptuous and infamous queen of Egypt, Cleopatra. Be not thou a worse fool than he. Do not dissolve the priceless pearls of thy future peace and present safety in the cup of pleasure. Thou mayest now arise and follow Christ in a life of joyous, self-denying love—a life of faith in the Son of God —which ten thousand voices on earth proclaim is a life of perfect liberty; and the redeemed host above re-echo in a nobler strain our songs here, as they chant the pæan of glorious and endless victory. But, if thou wilt not choose this better part —WHAT THEN?"

"After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright,—
What then?
Only an empty name,
Only a weary frame,
Only an aching heart,
Only a conscience smart.

"After that empty name,
After that weary frame,
After that aching heart,
After that conscience smart,—
What then?
Only a sad farewell,
To a world loved too well;
Only a silent bed
With the forgotten dead.

"After that sad farewell
To a world loved too well;
After that silent bed,
With the forgotten dead,—
What then?"

Yes, "What then? Oh then, thou shalt stand self condemned before the judgment seat of Him whose gifts thou hast used to His dishonor and thy disgrace. Unfitted for purity and true happiness, how canst thou hope to enter a heaven of bliss? Whither, ah miserable spirit, canst thou then flee? Shalt thou depart into the darkness from God's presence then, or wilt thou enter into "the inheritance of the saints in light?"

There is yet time, and "*now* is the accepted time" for thee to seek thy Father's mercy seat; so shalt thou not fear when thou standest before Christ's judgment seat, in that day when every man shall see the face of the Saviour whom he has either rejected or accepted.

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Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN

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Zion City, Illinois

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Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

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THE CHRIST IS ALL AND IN ALL

THE TIME EXTENDED

In order that no one may lose the opportunity to select a lot in the beautiful **New Zion City Subdivision,** opened during the Third Annual Feast of Tabernacles, the privilege of **Shareholders' Special Discount of Ten per cent.** from the regular rentals, has been extended until

SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, "In whose hearts are the Highways to Zion." All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places: Shiloh Park, near the site of Shiloah Tabernacle, which will cost One-half Million Dollars. Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence. Kedron Park, an interesting and Picturesque spot.

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H. WORTHINGTON JUDD,
Secretary and Manager

FIELDING H. WILHITE,
Assistant Secretary

ADDRESS ALL COMMUNICATIONS

ZION LAND AND INVESTMENT ASSOCIATION

ZION CITY, ILLINOIS

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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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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 XIII. No. 21. *ZION CITY, SATURDAY, SEPTEMBER 12, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

AGED WOMAN WONDERFULLY DELIVERED FROM OPIUM AND TOBACCO HABITS.

BEHOLD, I HAVE GIVEN YOU AUTHORITY . . OVER ALL THE POWER OF THE ENEMY.

These are the words of Jesus, the Christ, to those who trust and obey Him. He unto whom all Authority hath been given in Heaven and upon earth, gives His loved ones authority over all the power of the Enemy.

That terrible Enemy seems mighty.

His power has damned men, wrecked nations, cursed races, indeed has dragged humanity itself down from its first high and holy estate into sin and disease and death and hell.

His power has filled the earth with crime, degradation and misery.

Once this foul Prince of Hell forges his fetters upon his prey, there seems to be no escape.

The frantic struggles of the unhappy victim striving in his own strength, at first horrible in their intensity, grow less and less, until at last the fiendish work is done, and, with a despairing cry, the poor wretch sinks into hell.

It is over such power that the Christ has given his own Authority.

The Christ is Conquerer.

He met that ancient Enemy of mankind in the wilderness, on the pinnacle of the Temple, and on the mountain top, and put him to flight.

He met him in the tortured, twisted, diseased and dying bodies of multitudes, and again overcame him. Aye, he descended into hell, and even there he met and conquered that Foe.

He, and no other, can give us Authority over all the power of the Enemy.



MRS. HANNAH NELSON.

Rejoicing in the all-conquering Power of that Divine Savior, Healer, Cleanser and Keeper, this aged Witness for God has a Wonderful Story.

No more terrible and galling bondage has devilish ingenuity devised, than that which held her bound for twenty-eight years.

She was a victim to the opium habit.

A world of deepest woe is expressed by those few words.

There is no tongue that can tell; no pen that can describe, no words that can express the awfulness of that slavery.

This habit, begun as a result of the treatment of physicians, is absolutely beyond the power of man to break.

She found it true that:

> The Ancient Prince of Hell
> Hath risen with purpose fell;
> Strong mail of Craft and Power;
> He weareth in this hour;
> On earth is not his fellow.

To struggle was in vain.

She attempted to free herself by gradually taking less and less of the drug, but it was

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no use. From her earliest childhood, also, she had been gradually becoming more and more enslaved to filthy nicotine poison.

Bitterly ashamed of her degrading appetite, she strove against it, but it was too strong.

She was indeed in the power of the Enemy.

It was a Message from Zion that brought to her the glorious news of her release.

That Message told her that her pardon had been signed nineteen centuries ago, and was ready for her, whenever she would accept it and fulfil its conditions.

That Message told her that Jesus, the Christ, was not only her Savior, but her Healer, her Cleanser, and her Keeper, and that He had promised her "Authority over all the power of the Enemy," if she would but trust and obey Him.

His Word meant just what it said, Authority over ALL the power of the Enemy, if she would but trust and obey Him.

That means power over Sin.

It means power over Disease.

It means power over Death.

It means power over Hell itself.

Through the Message from Zion she learned that

> With force of arms we nothing can,
> Full soon were we down-ridden;
> But for us fights the proper Man,
> Whom God Himself has bidden.
>
> Ask ye, who is this same?
> Christ Jesus is His Name,
> The Lord Zebaoth's Son.
> He and no other one,
> Shall conquer in the battle.

Through the power of that Divine Son of God she conquered.

Free at last in that glorious freedom, which the Son alone can give, although nearing the end of her eightieth year, she has begun life anew.

Aye, it is never too late to begin life anew.

The Authority which the Christ has given is over ALL the power of the Enemy. A. W. N.

TESTIMONY OF MRS. HANNAH NELSON, WRITTEN BY HER DAUGHTER.

2707 EZRA AVENUE,
ZION CITY, ILLINOIS, July 24, 1903.

MY DEAR GENERAL OVERSEER: Peace to thee be multiplied.

My mother, Mrs. Hannah Nelson, of 11 Knowlton street, Cleveland, Ohio, requests me to tell you what God has done for her.

It will be three years next month since God delivered her from opium and tobacco.

Although she was a member of the Wade Park Congregational church at Cleveland, Ohio, where she still lives, she was a user of both.

She will be eighty years old next October.

She was seventy-nine when the accompanying photograph was taken, one year after her healing.

It was through reading LEAVES OF HEALING that she saw it was possible to give up these habits.

When she was about fifty years old, she had heart trouble, was not able to do her own work and was in bed a great deal of the time.

She was attended by three different physicians, none of them treating her alike.

The last one gave her laudanum, telling her that if that did not cure her, nothing would.

She took it, and as long as she continued its use, she was helped and could do her work; but if she attempted to quit it, she was just as bad as ever.

So she continued to use it, although she changed the form to opium, it having the same effect but being easier to take, until she was seventy-eight years old, a period of twenty-eight years.

The Lord had healed me of the opium habit before that, and I wanted her to go to the Lord for healing also, and have Elder Bouck come and pray with her.

But she thought that she could not throw it all away at once, and began praying for herself, and taking less and less, until the amount she formerly used in a day lasted her a week.

Still she could not do without it altogether.

Then she consented to have Elder Bouck come and pray for her.

Before he prayed, he told her to throw what she had in the stove, which she did.

He then prayed with her, and came again in a few days and prayed for her again

I was alone with her at this time, and she was quite sick, and had quite a struggle for a little while; but God soon gave the victory, and she has never had the desire for it since.

She also smoked tobacco.

When she was a little child she had to light her parent's pipe, and in that way the taste for tobacco grew, until she would smoke a little every day, and when she grew old she took a smoke at night, too.

She was always so ashamed of this that she would not let any one see her smoke, although she could not stop it.

When Elder Bouck came, I told him to talk to her about smoking, also; so he told her to destroy her pipes, and she obeyed.

Although the Devil made her smoke a little at different times out of her son's pipe when she was all alone, she has not the desire to smoke now.

She is so thankful to God for delivering her from these dirty habits.

She has had many small healings since, one on the day she started for Zion City to attend the Third Feast of Tabernacles.

Thursday night she went down-stairs, and when she got on the last step outside the door, in some way both her feet turned and she fell her full length on the stone walk.

One of her ankles pained her very badly all night, and when she got up in the morning she could not step on her foot

She prayed to God to heal her, but it continued in that condition until about Saturday noon

She knew that unless God healed her, she could not start for Zion City that night as she expected to do.

So she knelt down and asked God to heal her foot, so she could go to Zion City and get His blessings.

Then she lay down a few moments and when she rose her foot was perfectly healed and she could use it as well as ever.

She came to Zion City, having been all night on the way; went to the afternoon meeting in Shiloh Tabernacle, and on the Lord's Day and on Thursday walked down to the lace factory from Ezra avenue, went all through it, going up and down-stairs, through the candy factory, then walked home and was not even tired.

She desires me to say that she thanks God for all His blessings to her, and for the great strength He gives her in her old age.

She also thanks God for LEAVES OF HEALING.

She says that she learned more from reading it than she learned in the Congregational church all the time she was a member.

She also thanks Elder Bouck for his prayers, and prays God to bless you and your family.

She now takes LEAVES OF HEALING to her neighbors and to others, telling them what God has done for her.

As for me, I bless the Lord at all times. His praise is continually in my mouth for what He has done for me through Zion.

I thank God for Zion.

Your sister in the Christ,

(MRS.) DELIA MARSHALL.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

Healed of Neuralgia; Blessed in Paying Tithes.

Jehovah thy God is in the midst of thee, a Mighty One who will save: He will rejoice over thee with joy.—*Zephaniah 3 17.*

3009 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, March 10, 1903.

DEAR GENERAL OVERSEER:—I thank God for His goodness

I had a very severe cold and neuralgia this winter, and God healed me in answer to prayer

Our baby was sick and God healed him.

I praise God for all His goodness to me. I cannot tell how much God has blessed us since we have received your teaching.

God also has blessed us in paying tithes.

Our daily prayer is that God will bless you and spare your life Till He Come.

Your sister in the Christ,

(MRS.) GEORGE MCELROY

Prayer Answered in Time of Great Need.

I will ransom them from the power of the grave,
I will redeem them from death.—*Hosea 13 14.*

ROBERTS, ILLINOIS, August 6 1903

DEAR GENERAL OVERSEER.—With gratitude to God, I send you this testimony

While attending the Feast of Tabernacles I was suddenly taken very sick, and had I been trusting doctors, it would have been difficult to have saved my life

But, praise God, we sent for the Elder The Lord answered his prayer, and I was made well.

I came home to find people getting discouraged in regard to crops, on account of the drouth

Knowing that God had answered your prayers for rain so many times, I sent in a request to you to pray for rain in this locality.

The drouth was broken, and crops are revived

I feel that words cannot convey my thanks to you and to God for this wonderful privilege and blessing. (MRS.) N. E. BAYLER

God Heals the Children.

Thy God whom thou servest continually He will deliver thee.—*Daniel 16 16.*

PUEBLO, COLORADO, April 18, 1903

DEAR GENERAL OVERSEER:—I write to you to thank you for your prayers for our daughter

God heard and answered them

She is well, and she thanks her Heavenly Father for healing her

It is so sweet to hear our little darling praising God

She is a true Zion girl, and, oh, our hearts are there!

How we miss the True Gospel, and we love the Little White Dove.

I pray God to bless you and your family

Your sister in the Christ,

(MRS.) BELLE CARSON

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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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ZION CITY, ILLINOIS, SATURDAY, SEPTEMBER 12, 1903.

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EDITORIAL NOTES.

"STAND FORTH, AND PREPARE THEE!"

THIS IS essentially a time of Preparation in Zion.

The work of God in every Department goes forward.

But the special work of Preparation for our Visitation to New York, with a Legion of Three Thousand Members of Zion Restoration Host, continues in various forms to engage the attention of all in Zion City.

THE PRESENT condition of the Enrolment is such that the Recorder of the Host informs us that the numbers may be increased to more than Three Thousand.

WE DIRECT the attention of Members of Zion Restoration Host within reasonable distance of Zion City to the First Annual Commemoration of the Organization of the Host, which will be held, God willing, on Lord's Day week, September 20th, in Shiloh Tabernacle.

We desire the Legion who are enrolled for New York to be present at the Afternoon General Assembly, under the Captains of their Tens and Leaders of their Seventies.

A procession of the Legion will be formed at 2 o'clock, in Shiloh Grove, and march to the Tabernacle, with the Guard and Band, and all the Officers of the Legion.

WE SHALL deliver a discourse entitled "THE TIMES OF THE RESTORATION OF ALL THINGS, with Special Reference to the Purpose of God in the Formation of Zion Restoration Host."

ZION GUARD now numbers about Eight Hundred Fifty (850) Members, and is growing daily.

It is not improbable that the First Regiment will number One Thousand before the departure of the Legion of the Host for New York.

OUR READERS will find on page 651 a photo-engraving of a scene on Elijah avenue, last Monday, at the close of our morning reception, when about one thousand children of Zion City Junior Schools gathered on the verandas and balconies of Elijah Hospice, and about Five Hundred members of Zion Guard paraded on Elijah avenue, between the Hospice and the Administration Building.

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WE HAD the joy of receiving, in our Council Room, about Three Thousand Persons, in the morning and afternoon of the Public Legal Holiday, known as Labor Day.

Although such a reception is physically trying, it was a great delight to us to look into so many thousands of our people's faces, individually, and to receive their warm words of greeting.

Many precious memories gather around the names and faces of our people, covering the seven and one-half years of the existence of the Christian Catholic Church in Zion, and our Mission of previous years.

Zion Restoration Host Rally was attended by thousands of persons on that evening, and it resulted in a splendid addition to the Zion Guard of no less than one hundred seventy-six (176) recruits.

A VAST THRONG was gathered together in Shiloh Tabernacle on last Lord's Day afternoon, to listen to our discourse upon:

"THE RIGHTS OF THE ETHIOPIANS IN AMERICA," which discourse will, we trust, be published in our next issue.

We were glad to see a very large number from Chicago, and also from the Villages, Towns and Cities surrounding Zion City.

WE CALL the attention of our readers to the interesting proceedings in connection with the establishment of our Zion City Court, which will be found on pages 669 to 671 of this issue.

THE SPEECH of State's Attorney Talcott was of very peculiar interest.

All the Proceedings were pleasant and dignified, and have been favorably reported even by our Critics in the Chicago Press.

THE ESTABLISHMENT of this Judicial Tribunal, which has all the powers of a County and even a Circuit Court, except that of Probate, which belongs to the County Court, is an Occasion which marked the material growth of the City of Zion in a very emphatic manner.

It is sometimes hard to realize that our lovely little Zion was an open prairie two years ago.

To God be all the Glory.

WE HAD the pleasure of following an old English Custom in presenting his Honor, Judge V. V. Barnes, with a pair of white kid gloves, seeing that it was "A Maiden Assize," so far as crime was concerned.

MANY EARNEST prayers have been offered for the Judge and for the New Court.

THE ELDERS in the various Parishes into which the City of Zion is now divided, have been doing excellent work in the last few weeks; and many have been converted under their direct ministry.

There are very few residents who are not members of the Church.

THE NUMBERS baptized every week are growing, and for several weeks the average in Shiloh Tabernacle alone has been from forty to fifty.

THE MEMBERSHIP of the Christian Catholic Church in Zion, is, we rejoice to say, growing on all the Continents, and rapidly extending to all Nations.

WE CALL attention to the article of Evangelist Hodler—late Deaconess Marie Brieger-Hodler, our esteemed Associate Editor of BLATTER DER HEILUNG—concerning the excellent work in which she and her husband, Elder Hodler, Evangelist Hertrich, Deaconess Baliff and others have been so mightily used of God in Switzerland, Germany, Austria, etc.

It appears on pages 665 to 668 of this Issue.

WILL ALL our readers pray for God's work in Zion throughout Europe?

We shall probably soon make an important appointment in connection with the Latin countries of Europe, and we ask our readers to pray for wisdom and guidance in this matter.

THE CORNER STONE of the large new building, now in course of construction on Shiloh Boulevard and Deborah Avenue for Zion Printing and Publishing House, will be laid by us, God willing, on Saturday, September 19th, at 4 P. M.

Zion Choir, of between six hundred and seven hundred voices, Zion City Brass Band, Fife and Drum Corps, with Zion Guard, will be present on the occasion, in addition to many Overseers, Elders, Evangelists, Deacons, and Deaconesses, of the Christian Catholic Church in Zion.

All the Departments of Zion will be fully represented.

WHEN WE LOOK at our present large and complete Printing and Electrotyping Plant, in its present beautiful home, it

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is amazing to think of what God has wrought within the last nine years.

AS WILL BE SEEN by some of our remarks, on pages 658 to 664, in our discourse of August 16th, we have been able to reach with the Everlasting Gospel probably at least One Hundred Millions of persons, throughout the world, by means of Zion Literature.

WHEN WE CALL for Testimonies in Zion City, it is amazing to listen continually to the vast number who attribute their conversion and many blessings in spirit, soul and body to the reading of LEAVES OF HEALING.

WE TRUST that large numbers of our friends will be present next Saturday on the occasion of the laying of this Corner Stone.

We have directed that the Zion City General Stores and Zion City Fresh Food Supply, shall be closed for one hour, from 4 to 5 p. m., and kept open one hour later.

All other Departments close regularly at noon on Saturdays.

WE SHOULD LIKE to see the Celebration result in a very large addition to LEAVES OF HEALING and THE ZION BANNER Subscription Lists.

We earnestly ask our dear people to increase the number of copies for which they subscribe, and to subscribe on behalf of their friends.

FEW CAN realize what the production of the LEAVES OF HEALING from week to week has cost us, in toil, and in the outpouring of our life.

But the Joy of Jehovah has been our Strength.

BRETHREN, PRAY FOR US.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

IT is most gratifying to note the beautiful spirit of consecration and self-sacrifice that is being demonstrated by the members of Zion Restoration Host in all parts of the world.

Most excellent reports are coming to us from all sections, telling of faithful work being done during the last month.

Five hundred (500) Applications for membership in the Host have been received, so that the actual enrolled membership has now reached the six thousand (6,000) mark.

There are also many from whom we are constantly receiving reports of work done, but those names have not been sent in as regular members of the Host.

We are pleased to give below a tabulated report showing the work done by members of Zion Restoration Host throughout Great Britain and Ireland for the quarter ending June 30, 1903. Also a tabulated report of work done during the month of July by members of the Host throughout the United States, Canada and Switzerland.

It must be remembered that the following figures do not by any means represent all the work done by the members of Zion Restoration Host during the last quarter, as much of the work has not been reported.

Report of Work Done in Great Britain and Ireland.

The following is a report of the number of workers and work done by them during the quarter ending June 30, 1903, in Great Britain and Ireland:

GREAT BRITAIN.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
England—				
London	98	7,829	1,681	65
Ashton-under-Tyne	4	240	221	6
Beverley	2	....	84	....
Bradford	8	290	116	....
Cambridge	3	....	134	....
Chorlton-cum-Hardy	8	961	1,434	....
Doncaster	2	....	121	....
East Ardsley	12	73	198	....
Huddersfield	1	....	24	....
Ipswich	11	....	431	....
Kelvedon	6	21	154	....
Leeds	13	....	793	....
Lincoln	3	340	7	....
Low Fell	7	....	475	....
Morcambe Morley	15	2,053	1,010	....
Peterboro, Southend on-Sea	4	....	288	....
Stanningly	12	500	275	....
Thornton	5	....	62	....
Worthing	3	....	270	....
Scotland—				
Edinburgh	10	....	875	....
Dundee	3	....	67	....
Glasgow	2	857	93	....
Kingskettle	1	....	32	....
Ireland—				
Belfast	4	....	640	....

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of July, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
Alabama—				
Spring Hill	1	1,000	32	21
California—				
Glendora	1	15	....	30
Los Angeles	4	270	1,225	25
Los Gatos	1	48	....	9
Princeton	2	4	....	37
San Francisco	16	5,000	1,175	100
St. Johns	2	10	....	47
Colorado—				
Trinidad	1	91	36	22
Connecticut—				
Terryville	1	56	....	5
Windsor	1	185	....	....
Illinois—				
Chicago—North Parish	30	2,278	47	434
" Northwest Parish	14	265	14	40
" Central Parish	70	1,905	675	1,100
" Southeast Parish	16	4,200	447	340
Elgin	1	191	1	30
Geneseo	1	12	....	16
Grant Township	1	926	20	....
Harvey	6	178	14	63
Lacon	1	40	2	15
Moline	1	360	6	136
Morris	2	87	....	15
Thawville	1	20	1	10
Vermilion Grove	1	52	8	15
Indiana—				
Albion	1	13	....	22
Indianapolis	1	15	7	25
Lafayette	3	114	12	40
Monon	2	60	....	30
Plymouth	2	67	....	15
Terre Haute	1	35	....	....
Walton	3	25	27	6
Iowa—				
Cedar Falls	2	7	31	32
Dedham	2	50	26	50
Dixon	1	49	1	9
Dunkerton	1	25	5	10
Elberon	4	87	13	43
Forest City	2	150	....	7
Laporte City	1	12	....	9
Manson	1	66	27	30
Newton	2	128	....	128
Oskaloosa	1	42	....	17
Rock Valley	1	492	82	21
Tipton	1	3	....	9
Webster City	3	296	6	152
Wyoming	1	16	6	27
Kansas—				
Eskridge	1	23	16	....
Winfield	1	83	104	29
Massachusetts—				
Boston	16	1,810	2,207	1,841
Lawrence	6	250	266	783
Michigan—				
Detroit	10	5,030	76	28
Hancock	1	275	....	85
Preston	1	71	8	7
Republic	1	35	117	15
Minnesota—				
Minneapolis	13	3,581	443	194
Rushford	1	26	....	6
Missouri				
Higginsville	1	150	2	16
Kansas City	4	659	78	32
Springfield	1	167	....	30
North Dakota—				
Lisbon	1	178	9	8
Nebraska—				
Falls City	2	17	160	....
Inman	1	39	....	....
New Jersey—				
Salem	2	21	24	4
New York—				
Bluff Point	2	23	....	8
New York	14	3,360	263	752
Syracuse	4	340	8	19
Ohio				
Ada	2	87	8	34
Bluffton	2	7	43	....
Dayton	2	45	2	....
Greenbush	1	186	7	2
Lancaster	1	200	3	....
Madison	2	14	....	14
Mansfield	1	193	....	2
Marion	1	20	21	9
Oceola	2	83	....	17
Pennsylvania—				
Lancaster	1	225	57	20
Philadelphia	37	13,709	824	374
Westchester	2	312	36	9
South Dakota—				
Belle	1	20	....	39
Brookings	1	155	31	36
Centerville	2	73	4	7
Platte	1	64	2	20
Tennessee—				
Memphis	2	252	....	16
Texas—				
San Antonio	6	385	238	24
Washington—				
Badger	2	19	....	124
Everett	4	45	32	20
Lynden	3	17	2	67
Seattle	25	1,833	739	219
Spokane	7	1,715	398	386
Whatcom	2	250	112	....
West Virginia—				
Sisterville	2	1,458	....	21
Wisconsin—				
Brookfield	1	19	....	15
Maiden Rock	2	245	17	54
Marinette	6	186	20	99
Milwaukee	7	2,345	82	184
Omro	1	200	....	....
Viroqua	2	32	10	8

FOREIGN.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
British Columbia—				
Vancouver	17	2,518	251	1,237
Victoria	7	361	53	137
Manitoba—				
Winnipeg	1	1,047	3	....
Ontario—				
Elmira	1	78	....	33
Toronto	16	5,112	262	371
Woodstock	1	179	90	....
Switzerland—				
Zürich	42	1,307	....	75

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.

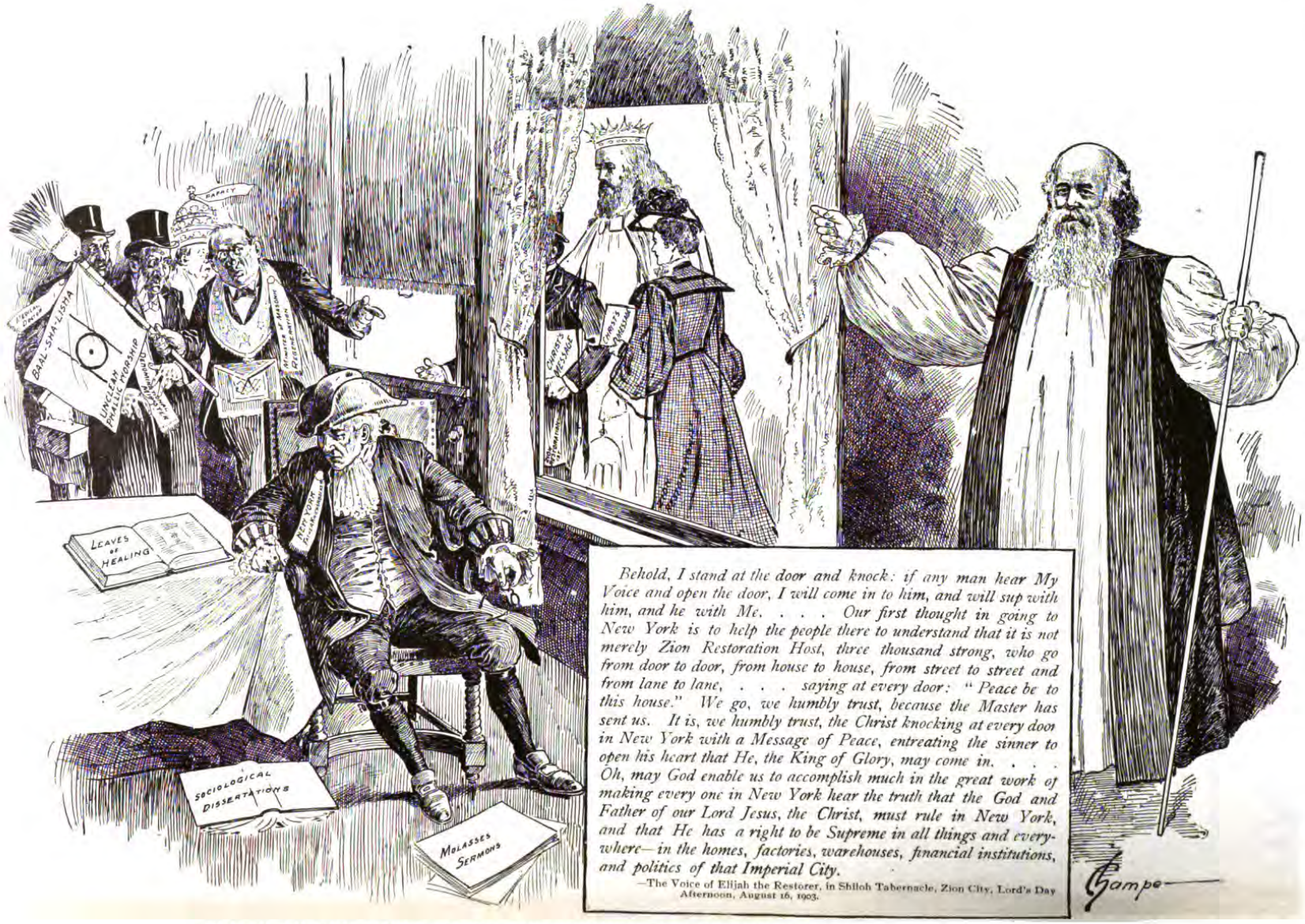
The present subscription rate to THE ZION BANNER is $1 for six months, or 60 cents for three months.

Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

AFTER these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes, and peoples, and tongues, standing before the Throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God, which sitteth on the Throne and unto the Lamb.—*Revelation 7:9.*

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Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me. . . . Our first thought in going to New York is to help the people there to understand that it is not merely Zion Restoration Host, three thousand strong, who go from door to door, from house to house, from street to street and from lane to lane, . . . saying at every door: "Peace be to this house." We go, we humbly trust, because the Master has sent us. It is, we humbly trust, the Christ knocking at every door in New York with a Message of Peace, entreating the sinner to open his heart that He, the King of Glory, may come in. . . . Oh, may God enable us to accomplish much in the great work of making every one in New York hear the truth that the God and Father of our Lord Jesus, the Christ, must rule in New York, and that He has a right to be Supreme in all things and everywhere—in the homes, factories, warehouses, financial institutions, and politics of that Imperial City.

—The Voice of Elijah the Restorer, in Shiloh Tabernacle, Zion City, Lord's Day Afternoon, August 16, 1903.

ELIJAH THE RESTORER SHOWS THE SIGNIFICANCE OF THE WORK OF ZION RESTORATIONISTS.

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ONE day, while a comparatively obscure young artist worked and studied and prayed, the Spirit of God came upon him

In the power of that Divine inspiration, he toiled month after month at his canvas.

At last the great picture was finished.

When men saw it, their hearts melted and their eyes filled; for they beheld the glorious conception which had thrilled the great artistic spirit of the painter: Jesus, the Christ, the Son of God, knocking at the long-closed door of the human heart.

On that Sacred Head there still rested that cruel crown of thorns which He wore for them; in His hands and in His feet were the wounds made by the great nails which held Him upon the cross where He bore their sins; and in His eyes was seen something of the infinite love and compassion and patience which had kept Him long and gently knocking, although the door opened not.

It was night, and all around was darkness; but in His pierced hand He bore a lamp, ready to bring the light—the Light of the World—when the door should at last open.

There He waited in an attitude of tenderest love, while the ivy had twined across the door and long-forsaken cobwebs told the sad story of continued indifference to the Heavenly Guest.

The thought that had inspired the painter had found expression on canvas, and touched men's hearts.

The young artist was no longer obscure.

That was half a century ago.

In the years that have followed, thousands have looked upon that wonderful picture and felt its power.

That painting is William Holman Hunt's, "The Light of the World," and hangs in Keble College, Oxford.

Its message is to become the Opening Message of Elijah the Restorer of All Things in the first great Time of Visitation of Zion Restoration Host to New York:

Behold, I stand at the door and knock:
If any man hear My Voice and open the Door,
I will come in to him,
And will sup with him, and he with Me.

Reproduced on a small scale, it will be carried, by the million copies, in the hands of thousands of consecrated messengers of God, and, presented with the Salutation of Peace, to every home in the great city of New York.

It was upon the beautiful thought of this picture that Elijah the Restorer based his address to Zion Restorationists in Shiloh Tabernacle, Lord's Day afternoon, August 16, 1903, taking as his text the words of Jesus, the glorified Christ, in the Message to the Laodicean Church in His Revelation to John, 3rd chapter, 20th verse.

It was with intense earnestness and solemnity that the thousands of Zion Restorationists on the ground floor of Shiloh Tabernacle, rose at the close of their leader's address, and repeated with him a special prayer of consecration.

The Training of the Three Thousand is wonderfully deepening the sense of the eternal significance of the work which they have vowed to do, and their great responsibility.

All over America, and other Continents, millions of eyes, and ears, and hearts are turning to the Visitation of Elijah the Restorer, and the Three Thousand who accompany him

God willing, Public Gatherings will be held in Madison Square Garden, New York, from Lord's Day, October 18th, to November 1st, and in Carnegie Hall for several days in the following week, until November 8th, when the Visitation ends.

Let Zion everywhere help and pray.

Shiloh Tabernacle, Zion City, Illinois, August 16, 1903.

Services were opened by the Processional of Zion White-robed Choir and Zion robed Officers.

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.

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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:
O 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. 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 the Congregation in the recitation of the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

Deacon A. J. Gladstone Dowie then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, 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 great Choir then sang the glorious

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an Infinite Majesty;
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble 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.

Overseer Jane Dowie then read from the Inspired Word of God from the 24th Psalm; also from the 14th chapter of the Gospel according to St. Luke, from the 7th to the 24th verses; and from the 3d chapter of Revelation of Jesus, the Christ, beginning with the 14th verse.

Overseer Brasefield then offered the general supplication, followed by the General Overseer in a prayer for the sick and suffering, at the close of which all joined in chanting the Disciples' Prayer.

The announcements were made and the tithes and offerings received, at the conclusion of which the General Overseer delivered the following discourse:

THE CHRIST KNOCKING AT THE DOOR.

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.

TEXT.

Beloved, I beseech you as sojourners and pilgrims; to abstain from fleshly lusts, which war against the soul;

Having your behavior seemly among the Gentiles; that, wherein they speak against you as evildoers, they may by your good works, which they behold, glorify God in the Day of Visitation. —*1 Peter 2:11, 12.*

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him and will sup with him, and he with Me. —*Revelation 3:21.*

I desire this afternoon to address specially the members of Zion Restoration Host who will form the Legion for the New

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York Visitation which leaves Zion City on October 14th, or at least those members of the Legion who are in this city.

I also desire to address, through the pages of LEAVES OF HEALING, the other members of that Legion of Zion Restoration Host who are enrolled in other cities of the United States for the New York Visitation.

The Missions of Zion Restoration Host are Times of Visitation.

I speak to the workers, the members of the Host, who go with me in the Visitation to New York.

That old word, Mission, that we have used for so many years, I shall drop in connection with the work of Zion Restoration Host, and call our work in New York a Day, or Time, of Visitation.

The word Visitation, both in the Hebrew and the Greek, means, first of all, an Inspection—the Hebrew is *Peguddah*, and the Greek is *Episcope*.

I shall go down to New York as General Inspector, or Overseer, of the Christian Catholic Church in Zion, to inspect things, and to say some words about what I see.

Then I believe that I have Authority to do something more.

I have a right, as the Prophet of God, to make this Visitation one of loving Invitation to an Uttermost Salvation and to an Everlasting Consolation, and to make a clear, vivid, and unmistakable declaration of God's Will in these Times of the Restoration of all Things.

I put in front of all I have to say this afternoon two passages from the Holy Word—first the 11th and 12th verses of the 1st Epistle of Peter.

I desire the Host to first put them in your heart, and then to write opposite these verses, in the margin of your Bibles, the date, August 16, 1903.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

Having your behavior seemly among the Gentiles; that, wherein they speak against you as evildoers, they may by your good works, which they behold, glorify God in the Day of Visitation.

The Last Message to the Church.

That is an exhortation for you who will go with me in this Day of Visitation to New York.

But I want one greater than Peter to speak. I desire you to listen to the Risen Lord Himself.

Therefore turn with me to the 20th verse of the 3d chapter of the Revelation of Jesus, the Christ, which He gave to His servant John long ago on the Isle of Patmos.

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

These are the words of the Risen and Glorified Son of God, spoken to the lukewarm church at Laodicea, and they have reference, as it is the Last Message to the Church, to the Latter Time—the Overcoming Time, the Time in which we live.

God, by His Spirit through His Son, is speaking to the people in these Times of Visitation, "the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began."

The Wonderful Message Told in a Picture.

I will place, God willing, to begin with, One Million cards in your hands which will bear on one side an Invitation in my own handwriting, and on the other a reduction, in colors, of William Holman Hunt's beautiful picture which in 1854, I well remember, although only a child at that time, caused a great sensation throughout my native land—Scotland—indeed throughout all Christian lands.

That beautiful picture represents the Christ as the Light of the World, with the thorns on His brow and the marks of the nails in His hands and feet, carrying a lamp and standing patiently before a long closed door over which the ivy has twined and the spider's web has been woven, for it has long been shut.

Underneath that little picture I propose to print these lovely words that we have read:

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

Our first thought in going to New York is to help the people there to understand that it is not merely Zion Restoration Host, three thousand strong, who go from door to door, from house to house, from street to street and from lane to lane until we shall hope to cover New York twice by our visits, saying at every door: "Peace be to this house."

We go, we humbly trust, because the Master has sent us.

It is, we humbly trust, the Christ knocking at every door in New York with a Message of Peace, entreating the sinner to open his heart that He, the King of Glory, may come in.

Knocking, knocking, who is there?
Waiting, waiting, grand and fair;
Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam the patient eyes, so tender,
Of thy Savior, waiting there.

Knocking! Knocking! Is He to be sent away?

The Churches of New York Not Faithful to the Christ's Commission.

The churches will tell you that we are not needed in New York; for they are there and they are doing the work.

If the work were finished in New York there would not only be nothing left for us to do, but it would be folly to go.

But will the Ecclesiastical Apostasies of New York dare to tell us that they are covering the ground with earnest and loving workers who are continually knocking at every door of that city, and pleading that the Christ may be permitted to enter every heart?

Will they dare to tell us that?

If they dare, they know that they lie shamefully; because their almost empty churches in the very heart of the city tell the tale, while all around the saloons, the dancing halls, the houses of her whose "house is the way to the grave, going down to the chambers of death," are crowded.

Will they dare to tell us that the Christ is honored and obeyed generally by the members of their churches?

They have not done His work.

They cannot do His work, constituted as they are.

They will have to be set aside, and God, in the eleventh hour, must raise up and send into His vineyard those who will do His work.

In the opinion of many there may be considerable egotism ascribed to us in using such words.

Perhaps they say, "Are you so conceited as to think that you can do the work?" To that I reply:

Only God Can Do the Work; But if I Did not Believe That God Would Use Us in Doing the Work, We Would Not Go.

One of those mighty men of Wesley's time, who was full of spiritual power, and good sound sense, and would have, possibly, been splendidly educated had he had the opportunity, one day took for his text: "These that have turned the world upside down are come hither also."

Then he said, "I will divide my text into three parts: First, the world is downside up; second, in order to be put right it must be turned upside down; and third, we are the boys to do it." (Laughter and applause.)

I venture to say that New York is downside up, and in order to be put right it must be turned upside down, and we are just the people to do it.

If we are not, we have no business to go there.

If nothing else is done there is one thing certain: that you and I will read to these people in New York the Eleven Commandments, and that every morning at half-past six o'clock we will all be in our places, not one missing, I hope, when I will expound the Eleven Commandments for eleven consecutive days.

I will add to these morning addresses four others to cover the Fifteen Days of the Visitation in the immense auditorium of Madison Square Garden.

I hope to take Three Thousand with me, and many people are coming from various parts of the land, so I think that we ought to start every morning at half-past six o'clock with Ten Thousand people to hear the Commandments of God, and to help us at a very early hour daily to turn things upside down in that Great City.

Chief Purpose in Knocking at the Door of New York Is to Proclaim the Supremacy of God.

Oh, may God enable us to accomplish much in the great work of making every one in New York hear the truth that the God and Father of our Lord Jesus, the Christ, must rule in New York, and that He has a right to be Supreme in all things

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and everywhere—in the homes, factories, warehouses, financial institutions, and politics of that Imperial City.

If this is recognized and understood, that alone will do a mighty work.

Restorationists, are you determined, by the Grace of God, that we shall burn into the hearts of the millions of New York, that God has a right to be first, last, and all the time Supreme in the life, in the home, in the business, in the church, and everywhere? Shall we proclaim that truth?

Audience—"Yes."

General Overseer—Then if we do so faithfully, God will knock very loudly at the door of New York.

Then we will go on, and, by the grace of God, having proclaimed these Eleven Commandments, and knocked at the door, we will keep on knocking and knocking, with the Invitation to a Full Salvation for spirit, soul, and body, so that the people shall be saved whole and not in part.

Zion Teaches a Whole Salvation.

I am so glad that we have a Whole Salvation to carry.

Jesus said to the woman who touched the hem of His garment: "Thy faith hath *saved thee whole;*" and the woman herself said, "If I but touch His garments *I shall be saved whole.*"

When New York understands that it can be saved whole, I think that we shall have done a good deal of knocking, and the Christ, the Master, will have knocked and said, "Let Me in. I am Jehovah-Rophi—Jehovah thy Healer."

"The Lord that saveth thee is the Lord that healeth thee," is our Message in Zion.

And as they open their hearts to Him He will come in and comfort their hearts; and wherein they trust and live in Him they shall be healed and blessed.

> Blessings abound where'er He reigns,
> The prisoner leaps to loose his chains;
> The weary find eternal rest,
> And all the sons of want are blest.

All mankind are but sons and daughters of want, needy and dependent upon God every hour and minute of every day.

They are wanting God, heart and flesh crying out for the living God, and they can never be satisfied until God satisfies.

Then the sons and daughters of want shall be blessed.

Thus the knocking will go on until the great host of the redeemed shall rise and the Rule of God shall be established, instead of a formal and empty Christianity, consisting in the shameful abomination of the tolerations of the apostasies, which are ready to go hand in glove with the secret empire that is seeking to establish the worship of Baal everywhere under the curse of Masonry, that is seeking to establish the accursed worship of the harlot under the horrible travesty of Christianity, the mystery of iniquity which works and has wrought such misery to the people of New York through the church of Rome.

I say without fear, that there is no form of apostasy that the Christ will not attack when He enters into the house.

When His Voice is heard and men open the door, He enters into the house and there is no room for the Apostasy of Methodism or any other *ism* which protects Masonry or any form of Secrecy.

There is no room for the Apostasy of a Dead Intellectuality.

There is no room for mere formality.

When He enters He must reign supreme.

There is no room for the World, the Flesh or the Devil, to obtain supremacy when the Christ enters.

May God grant that as we knock, the Christ may stand by us, and enter with all and every one who goes from door to door with His Message, and bring Peace to every house.

The Message Carried by Zion Restoration Host.

This great Message that we are bearing is the one that can only be borne in its fulness in the Latter Days by him who is the Messenger of the Covenant, the Prophet foretold by Moses, Elijah the Restorer.

It is a Message concerning which there can be no mistake.

It is a Message which will "Burn as a Furnace."

God will be "a swift witness against the sorcerer, the adulterer, the false swearer," and all those who are mentioned in the fifth verse of the third chapter of Malachi, where the Messenger is told to witness for God against all evils, ending with the words: "and against those that turn aside the Stranger from his Right and fear not Me, saith Jehovah of Hosts."

That is the great Testimony that I carry to New York, and to All Nations—the Everlasting Covenant of Salvation, and Healing, and Cleansing for Spirit, Soul, and Body, through Faith in Jesus, the Christ, and in the Power of the Holy Spirit, to the glory of God the Father.

That Covenant brings Deliverance and Countless Blessings for Home, for Business, for the City, and for the Nation.

It is the Covenant that God has made with His people.

It is that Witness that I must carry, and that you must help me to carry to every deathless spirit within every mortal body in New York City and its surroundings.

Will you do it?

Restorationists—"Yes."

General Overseer—In doing it you know that we shall have to face the world, the flesh and the devils.

The Apostate Church the Most Bitter and Unrelenting Foe of the Christ and His Followers.

I do not consider the conflict with the World, the Flesh, and the Devil as one tithe as severe a conflict as that which we shall have to face with an Apostate Church—the foe that Jesus had to fight.

It was not the poor, sick multitudes, weary and heavy-laden, that rejected the Master.

It was not those who brought their babes to Him, whom He took in His arms and blessed.

It was not the world at large: for He attracted all classes of humanity to Himself, and especially the poor and the heavy laden

The Pharisees objected very much, because they said: "This Man receiveth sinners, and eateth with them."

The Pharisees are not dead.

The Scribes are not dead.

The Sadducees are not dead.

The Herods are not dead.

They remain, and they will band together as one man before we are through with that Visitation, or before we begin it.

Before we begin that Day of Visitation, you will see that many of the ministers of the apostate churches will band together hand-in-hand; and, if it were possible to keep us out of the city of New York, they would do it.

Contempt for the Devil, not Fear.

They cannot do it; for we say with Luther when he went to that famous Diet of Worms, that if every tile in New York were a devil, we would go nevertheless. (Applause.)

> And were this world all devils o'er,
> Each waiting to devour us,
> We lay it not to heart so sore;
> Not they can overpower us.
> And let the Prince of Ill
> Look grim as e'er he will,
> He harms us not a whit:
> For why? His doom is writ,
> A word shall quickly slay him.

They call one of the entrances to New York, Hell Gate.

I tell you God will knock at the gates of hell in that city, and when they ask, "who is there?" He will answer: "Jehovah Sabaoth, the Lord of Hosts, the King of Glory. He is the Lord strong and mighty, the Lord mighty in battle; and that King of Glory is the Captain of this Legion of Zion Restoration Host." (Amen.)

I desire to give the Powers of Hell, visible and invisible, straight notice that I will not be afraid of anything that they can do, or say, or think, or threaten, and I care nothing for the applause of the press, or for the kind words of the pulpit, because *Timeo Danaos et dona ferentes.*

I Suspect the Greeks Even When They Bring to Me Presents.

I do not care for the support of the churches, or the papers, because with few exceptions they are the Devil's own.

I do not want to be tangled up with them at all. (Applause.)

Paper after paper is knocking at my door, and asking me for thousands and thousands of words, promising me that they will repeat them exactly as I say them or write them.

I do not see why I should help the ungodly press to increase its circulation, or be in sympathy with those who are fighting for the Devil.

As far as I can ascertain there is not one newspaper in New York that flings out the banner of the Christ, and says, "We stand for God."

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If they do not stand for God for whom do they stand?

If they are standing for the Devil, not only do I not desire to work with them, but I long to smash them until they do not exist at all. (Applause. Amen.)

You may say that that is an impossibility.

I have triumphed over the press of Chicago, and I believe that I could conquer, if I were compelled to, in a fight with the press of New York, too. (Applause.)

Now and then the press of Chicago comes out with a little squeak, and a few days ago I put up my back because of a squeak that touched my personal honor.

Lies Which Impugn Personal Honor Will Not Be Endured.

I told Deacon Barnes, our General Counsel, to go to Chicago last Saturday and tell the editor of the *Chicago Evening Post* that the retraction of a certain lying statement must appear, and appear at once, or I would thunder at the door of that paper until I smashed it. (Applause.)

When he reached the office the paper was running through the press; but when Mr. Editor knew that I was in earnest he stopped the press, took the form out and put in what was as near an apology as they could make and a complete withdrawal of their dishonoring allegation.

That is the first, but it will not be the last occurrence of that kind.

I believe that God established law for the purpose of smiting the law-breakers; and I will see if law means anything in this country.

When they touch my personal honor they have gone too far.

Some of the other papers are coming perilously near it, and they may hear from me in short order, should they go further.

I stand for law, and the Gospel is law.

It is the Law of the Spirit of Life in the Christ Jesus which will set men free from the law of Sin and Death.

The Gospel is not Lawless Love or Damning Lust or Foolish Endeavors.

The Gospel of our Lord Jesus, the Christ, is the Law of the Spirit of Life in Him, and that Law will crush and crush forever every power of sin, and death and hell, including every accursed newspaper in New York or Chicago.

Do you stand with me in that?

Restorationists—"Yes."

General Overseer—Some may ask: "How will you succeed in your work in New York if the papers do not take any notice of you?"

I do not trouble about that at all,

The Papers Cannot Do Without Me.

I am far too interesting a personality for the papers not to write about.

It does not matter that they misrepresent me.

I am perfectly well aware of the fact that no one has been able to charge me truthfully with being a handsome man, and therefore I am not troubled when I see a caricature of myself, because I think that perhaps that is just the way I look.

I do not trouble about that kind of thing: for I have no personal vanity.

When they represent me in a ridiculous cartoon with the American flag in one hand and another flag with a dollar mark upon it in the other, I say: "That is all right. Under the American flag I will get as many dollars for God Almighty as I can." (Applause. Amen.)

The trouble with them is that they are envious and angry we already have so many dollars, and, although they did their best to crush us, God is pouring in the dollars in tens of thousands and hundreds of thousands, yea, in millions, into the City of Zion, which is being built up for God

He is bringing the people to Zion from every part of the world.

May God continue to bring them.

I do not mind their making fun if it will do them any good.

"He that sitteth in the heavens shall laugh: Jehovah shall have them in derision."

They would like to destroy me, but they cannot.

God's Protection Impregnable.

There is no power on earth or in hell that can destroy me, or you either, if we stand with God; for then we stand where nothing can hurt us.

They may take our lives, goods, honor, children, wives and all things that pass away; but the City of God remaineth.

By the grace of God, we have a city here, and we have a City above which they can never touch. There we shall find the Christ, and all our dear ones, safe in His holy keeping.

So we go down into this work in New York very heartily, not making any concessions whatever to the world, the flesh, or the apostate churches, but telling them plainly that He who stands at the door and knocks—the Christ of God—has come to that city to demand its unconditional surrender.

Understand that it is an unconditional surrender.

I stand as God's messenger, and I call that city, as I called Chicago, to repent, to believe, and to obey God.

Some may say, "You have not got Chicago yet."

Did Jesus, the Christ, win Jerusalem?

Voices—"No."

General Overseer—Did Paul win Rome?

Voices—"No."

General Overseer—Did Apollos conquer Ephesus?

Voices—"No."

General Overseer—Did the apostles who won so gloriously win only when they were able to get the cities of the world with them?

No, but they won.

The Son of God goes forth to war
A kingly crown to gain,
His blood-red banner streams afar,
Who follows in His train?

Thousands, millions, and hundreds of millions have followed in His train.

They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train.

New York Crying Out for God.

I believe that in the city of New York there are millions who are crying out: "If any man can show us how to get comfort for our spirits, and salvation for our souls and bodies, and give us some solution for this everlasting conflict with sin, disease and death and hell, then let him come in the Name of God and tell us."

Therefore I am going, for I hear that cry from millions in New York who do not want to live under the power of the Devil, but want to live under the power of God; and they do not know God's Way of Deliverance.

We are not through with Chicago; and the proof of it is that her people cannot stay at home on the Lord's Days.

Many thousands of them come out here every month to attend these services in Zion City.

I do not know any other minister or any other church that the infernal press of Chicago sends their reporters forty-two miles to report, do you?

Voices—"No."

General Overseer—But they cannot keep me out.

They can no more keep me out than they can keep the Master out whom I represent.

The Christ Demands an Unconditional Surrender.

They know well that there never will be any diminution of my opposition to their villainy, for I will drive them from post to post, until they have surrendered to God, or have been driven to hell.

They must surrender to God to get to heaven; and if they do not surrender to God, they will be driven to hell.

That is where they belong; and sooner or later every one gets to the place where he belongs

I want you to know that the Son of God in this Time of the Restoration is going forth to war, and that He is determined to win back from the powers of Satan, and Sin, and Disease, and Death, and Hell every city and every foot of ground now possessed by the Powers of Evil, until He shall reign from shore to shore, and "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

That is the business in which we are engaged the business of telling men that they must submit to the Christ, who is gently, and with infinite condescension, knocking at the door of their hearts.

I believe that notwithstanding the apostasies, scribes, Sadducees, Pharisees, cruel, wicked men and worse women, that there are multitudes who are reaching forth their hands and

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crying out of the depths to God from New York, and may God help us to bring many of them into Zion. (Amen.)

A Command Which Must Be Obeyed, or Defeat Is Sure.

I tell you that just as sure as God lives, we will suffer most complete defeat in New York unless we obey the exhortation which I read to you:

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.

That is the first part of the Exhortation, and I say that we ought to be soundly whipped if we do not obey that instruction.

If the Host that we lead were a host such as Joseph Smith or Brigham Young led, God could not use us to do His work.

We have not the first atom of sympathy with that false system of religion, although we have for the people.

Zion stands for monogamy; not for polygamy, and not for unbridled damning lust under the guise of religion.

Zion stands for purity in the youth and in the maiden, and for the establishing of chaste, pure and holy homes.

Zion Has No Affinity With Mormonism.

Zion has no affinity with the false Zion that has sent forth a false gospel, false prophets and a false religion under the guise of truth to curse the world.

There were many good people deceived by them because the Mormons had, and, I think still have, the capacity of misquoting Scripture in order to sustain their position.

Let me remind you that when our Lord was tempted, in each instance, He turned the Sword of the Spirit, which is the Word of God, upon the enemy.

In the last temptation the Devil thought that he would try the Sword of the Spirit, too. So he set the Son of God upon a pinnacle of the temple, and said: "If Thou art the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and on their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone."

That was quite smart of the Devil, but he forgot that the Word of God was not a one-edged Sword, but a two-edged Sword, and the Christ turned the other edge of the Sword and with it overcame the Devil; for he said: "Again it is written, Thou shalt not tempt the Lord thy God."

When these false systems that have cursed America and the world come, they come with many things in their favor.

The Mormons taught what the Word of God distinctly teaches: that the apostolic, prophetic, and teaching offices are perpetual in the Church, according to 1 Corinthians 12:28.

They taught the perpetual organization of the Church and the Gifts of the Spirit as the 12th chapter of 1st Corinthians teaches it.

They taught tithing as God's Word has taught it from the far-distant age of Melchesidec, King of Salem, and high priest of God, when Abraham paid tithes to him.

The "word of wisdom," of Joseph Smith, contains some excellent provisions for the good of the people.

Indulgence in Damning Lust the Prize Offered in Mohammedanism and Mormonism.

But with it all came the damning lust; that which enticed, under Mohammed, the tribes of the Koreish to forsake their God and enlist under his banner, namely, that they would have women galore while they lived, and that when they died there would be a host of houris with whom they should dwell in a paradise of damning lust, eating and drinking, and be forever happy, with the happiness of a filthy brute whose highest aspirations never rise higher than its belly.

This was the prize that Mohammed offered, and this is the prize that Mohammedanism still offers.

This was the prize that Joseph Smith and Brigham Young offered.

This is the prize, despite all they say, that still underlies Mohammedanism and Mormonism, and which, by the grace of God, we hope to do something in smashing.

I want them to understand in New York that the suggestion that in founding the City of Zion I received inspiration and help from Mormonism is false, malignant, and diabolical.

A Base Insult.

I never had any understanding with the Mormon authorities at any time, and I think that it is a base insult; because all of good that Joseph Smith or Brigham Young ever knew, I knew apart from them or any of their followers.

I will not be likened unto them; not for a moment!

I am their superior mentally, morally, spiritually, intellectually, and every other way, and I will not be likened to these wicked men. (Applause.)

I have nothing in common with them, and never have had.

If we go to Salt Lake City next year I will let them know that, over the length and breadth of Utah.

I am not sure yet that I shall go.

A short time ago I gave a hint that I might go to Utah next year, and I was immediately offered a sixteen-dollar rate.

That is sixteen hundred cents to take us thirty-two hundred miles there and back, and I think it is a little too high

I figured out that the trains would only cost them about five dollars a person, and they would make far too much profit if they got eleven dollars.

But whether I go there or not, you would better believe that all the world will be on tiptoe to see where Zion Restoration Host go next year. (Laughter.)

Many great cities desire us to come.

It is a matter of public record that the widest-circulated newspapers in Boston, Philadelphia and elsewhere have sent us long telegrams saying that their cities want us to come to them after we have finished our work in New York.

Why?

Because, underlying everything, there is the cry of the people for deliverance, and

Elijah the Restorer Is Elijah the Deliverer.

Have I not, by the grace of God, shown you Deliverance in the Christ from sickness?

Voices—"Yes."

General Overseer—Have I not shown you Deliverance from the power of the world?

Voices—"Yes."

General Overseer—Have I not shown you how, by coöperation and honest work, you can be delivered from poverty and win wealth for God?

Voices—"Yes."

General Overseer—Then if I am not Elijah the Restorer and Deliverer, who am I?

I delivered you by the grace of God from the power of the Devil in many forms; and since God has used me in the Deliverance of tens and hundreds of thousands, cannot God use me in delivering tens of millions?

Audience—"Yes."

General Overseer—We have power to do it, because "greater is He that is in you than he that is in the world."

How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them and Jehovah had delivered them up? For their rock is not as our Rock, even our enemies themselves being judges.

Have you ever figured out what the results would be if each two of you who are in Zion Restoration Host overcame ten thousand?

There are more than 6,000 enrolled in the Host, and 3,000 times 10,000 equals 30,000,000. Think of it, Thirty Millions!

But it will not be many years ere the Host numbers 60,000, and dividing it into twos, it is as follows: 30,000 times 10,000 equals 300,000,000. In less than five years that Host could subdue the entire population of the world for the Christ, even if it reached Fifteen Hundred Millions!

It Does Not Seem to Me too Great a Task to Win This World for the Christ.

This world is only a little world.

"One drop of ink makes millions think."

Do you know how many we have reached already through the printed page?

We have distributed gratuitously by Zion Restoration Host and Zion Literature Mission about nine millions pieces of literature, one way or another, and if only ten persons read each piece that would be ninety millions; and if twenty persons read each piece that would be one hundred eighty millions.

Add to this about five million pieces sold, and suppose each is read by twenty persons, that adds another hundred millions. This makes two hundred eighty millions of readers—about one fifth of the entire human race. *Cut that estimate down by*

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two-thirds, for individual and separate readers, that would reduce the readers to *ninety millions—or, say one-sixteenth of the world's inhabitants.*

Let us go on. We can, and, God helping us, we shall reach "every creature" with the Gospel of the Glory of God within Ten years by Zion Restoration Host, by spoken word or printed page

I believe that the time has come for the line to be drawn sharply and clearly between the World, the Flesh, and the Devil on one side, and God, His Son leading, on the other.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.

That should be translated against the life.

You will be burnt out if you even think evil.

The thought of iniquity is what? Sin.

You must behave seemly among the Gentiles.

You must behave kindly.

There is one mistake that many of you are liable to make, and I warn you against it.

A poor, feeble imitation is always a contemptible thing.

I am sending you out not to do my work, but to do your own work.

You are not me, and I am not you.

You must do your own work; do not attempt to do mine.

You Are Not Sent to Argue the Question.

One of the things you are not to do in New York is to argue the question.

Some of you excellent Deaconesses have awfully long tongues. (Laughter.)

I might suggest that you cut off a piece before you go to New York.

There are some of you Deacons also who are not deficient in tongue

Let us have the maximum of work and the minimum of talk.

When you carry this Message of Peace that I am having prepared, you leave at each door a beautiful picture, an invitation, a message in my writing, and portions of the Word of God; and when you present it with a loving smile and an earnest prayer, "Peace be to this house," you have not time for anything else but to go to the next house, or else you will never get through New York.

Will you ever get through the work there if you stand and talk a half hour on each door-step, or let the Devil fool you into wrangling?

Be content to hold your tongue in all the languages you know, except only to say, "Peace be to this house."

New York Would Better Publish Correct Reports.

If they say, "We want to know what this Dowie fellow teaches," you reply, "come to Madison Square Garden."

Then they will try to come, and multitudes, who cannot come, and could not all get in if they did, will want to read my Message from God.

The New York papers will find it to their interest to report what I say correctly; for if they do not the people will be angry with them, which will create a large circulation for THE ZION BANNER, and a great demand for LEAVES OF HEALING.

You tell them that we have papers that contain correct reports of what I say, and of what God is doing in Zion

If the papers of New York fail to report us the result will be an immense increase in the sale of THE ZION BANNER and LEAVES OF HEALING, and we may be compelled to print New York editions of both our papers.

Remember that your behavior is to be seemly.

It is not seemly if you attempt to do my work, is it?

What the Work of the Host Will Be.

You do your own work, and I will do mine.

You bring the people into Madison Square Garden, and I will shoot them, and you can pick them up. (Laughter.)

You bring them into Madison Square Garden, and I will dynamite them.

You bring them into Madison Square Garden, and I will blow the apostasies to pieces, and you pick up the pieces.

You can pick up the wounded and lead them to the Savior, Healer, and tell them that the only way to bless them was to wound them.

You all know that yourselves, do you not?

Voices—"Yes."

General Overseer—I know many people who, when they first saw LEAVES OF HEALING, became very angry.

They might even have said hard things, but they did not really feel them.

I know many people who have gone out of this and other Tabernacles just as angry as they could be, saying: "I will never go to hear that man again."

Whenever I hear of such people I say, "They will be here again within a week," and so they are.

Some say after reading LEAVES OF HEALING: "I will never read that paper again," then I have known them to hunt for the paper in about two weeks, because they wanted to know what I was saying, and what on earth I was doing.

It is an easy thing for you to do your own work.

I do not want you to be dumb visitors.

You can say many kind words; in fact, you cannot be kept from saying them.

Some of you who have been saved and healed could not keep your testimony back; but do not stand and talk for half an hour upon a door-step.

Do not get into any discussion.

Let me do the fighting.

Let me, and those who will assist me, load up and fire the guns. Your glorious work is to give the Invitation over and over again into the homes of New York's millions, and to pray and bring in the people where we can reach them, and "compel them to come in" to the fold of God.

Do Good!

If you can help any one up, help him.

If they ask you to come in and pray for them, go in and pray earnestly and then pass on your way.

After we are through with this Mission we shall hope to organize a powerful Church in the city of New York to carry on the work, a Church which will soon have a Legion of the Zion Restoration Host large enough to visit every home in that city many times every year.

Go from house to house, do good work, say kind words, and do not wrangle at all, and leave me to be the first wrangler.

I will have to score Dr. James M. Buckley, the Editor of the so-called *Christian Advocate* in New York, for He has been working up for it for the last ten years, and he shall get it.

Nothing, if I am spared, will keep me from it.

By the grace of God, I will smash the lies which that wicked man has told for many years against our Lord Jesus, the Christ, as the Healer of His people; and especially will I expose his wicked and silly article in *The Century Magazine* for October, 1902, entitled "Dowie, Analyzed and Classified." I have waited for a year to do this, which is quite a little self-restraint for a "Megalomaniac," as he is pleased to term me, and to classify me.

We will not do our work only at night, but we will begin early in the morning.

I believe that we shall have tens of thousands of good, thoughtful, Christian men and women come into Madison Square Garden at 6:30 in the morning who will come to listen to the Word of God, and then go to their work

May God bless every one who is coming. (Amen.)

Zion Restoration Host must behave properly, so that they may at least escape Dr. Buckley's estimate of the members of the Christian Catholic Church in Zion all over the world, and of the people of this City of Zion, who are, he says, to be "*regarded with pity—a sentiment due to every honest fanatic.*"

I love you, and have a great joy in thinking that you will keep yourselves pure, by the grace of God, and abstain from every fleshly lust and passion.

Will you?

Voices—"Yes."

The Awful Result if One Restorationist Should Yield to Sin.

General Overseer—Oh, what a sorrow it would be to me if only one member of Zion Restoration Host went down to New York and took that damning liquid fire and distilled damnation, or that stinking, filthy smoke of hell—nicotine.

It is Satan's consuming fire.

How sad I would be if only one young man should find his way into the house of her whose house is the gate of hell.

I would rather that we had not gone down to New York, than that one member of Zion Restoration Host should go to the Devil there.

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If you will go to the Devil, go to the Devil here.

Go to the Devil in Chicago; but do not go to the Devil from Zion Restoration Host in New York.

If you should go down to New York as a member of the Host, and should fall under the power of the Devil, I do not believe that you would ever recover yourself upon this earth.

I believe that you would go to hell quickly.

My God! What an awful thing it would be for a man to be a foul slave of lust, and yet a professed member of Zion Restoration Host!

By the grace of God will you be true?

Restorationists—"Yes."

General Overseer—Will you abstain from every form of lust?

Restorationists—"Yes."

General Overseer—Will you do it here and now?

Restorationists—"Yes."

General Overseer—Will you ask God to give you a pure heart?

Restorationists—"Yes."

The Power of a Pure Heart.

General Overseer—May God help you and me; because if you go down with a pure heart, your strength will be more than the strength of ten thousand who are unclean: for there are no limits to the spiritual power of those whose hearts and hands and eyes and words are pure, and who love God supremely, and desire to lead all men into the Kingdom of Heaven and all its blessings here and hereafter.

If there is no damning lust within you, but only the Pure Life of God, then the Christ will stand by your side, and when you say "Peace be to this house" it will be as if the Master Himself were knocking at the door, and beneath the crowned hair they will see the patient tender eyes of the Savior waiting there, as they look into your eyes, and the pierced hand will be knocking, as your hands, sometimes weary and ever faithful, will knock at the last door.

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Spirit. Help me to see if it is not my duty to enrol myself with the Hosts of Zion in the glorious work of the Restoration in the Day of Visitation as we go from city to city, state to state and land to land; hosts of God, bearing the message of God in these latter days with love to all, with malice to none, hating sin, but loving the sinner. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Voices—"Yes."

Hymn No. 20, "They That Be Wise Shall Shine," was sung, following 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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Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
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DEACON DANIEL SLOAN, Manager Zion Securities and Investments.
Zion Administration Building, Zion City, 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 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, Zion City, Illinois, 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 IN SWITZERLAND AND GERMANY

BY EVANGELIST MARIE BRIEGER-HODLER

THE FOLLOWING interesting account of the work of Zion's Messengers in Switzerland and Germany, was written by Evangelist Marie Brieger-Hodler, Associate Editor of BLÄTTER DER HEILUNG.

It tells a most wonderful story of what God hath wrought in these lands, through the Message of His Messenger and Prophet, Elijah the Restorer, as carried to the people on the pages of BLÄTTER DER HEILUNG, the monthly German edition of LEAVES OF HEALING, and through the preaching, teaching, testimonies and prayers of His messengers from Zion. A. W. N.

BEHOLD, I send My messenger before Thy face,
Who shall prepare Thy way before Thee.

The history of Zion in Switzerland dates from the summer of 1900, and had its beginning in several seemingly unimportant events.

A copy of BLÄTTER DER HEILUNG fell into the hands of a poor, suffering woman and became to her a source of blessing and comfort.

This, and a few other happenings of a similar nature, created an interest which, in its development, led up to that most important event on the 9th of December, 1901, when the General Overseer of the Christian Catholic Church in Zion, Rev. John Alex. Dowie, paid a visit to Zürich, making a four days' stay.

Although it seemed for a time as if the adversary would succeed in frustrating the accomplishment of this visit, which the man of God had been repeatedly invited to make, the cause of God triumphed in the end, and he came.

That four days' visit had glorious results.

The large hall in which the meetings were held was packed with hearers, some of whom had come from a far distance, even from other countries, to listen to the words of truth.

The power of God worked mightily through these words, so simple and yet so direct and powerful.

Many accepted the Divine Message; and, when the General Overseer prayed for the sick, many astonishing healings were effected.

Some were instantaneously made whole; others experienced marked improvement, which finally led to their complete recovery from diseases, from which many had been suffering for years.

Seventy-two persons, in obedience to the commandment of God, were baptized and many more handed in their applications to become members of the Christian Catholic Church in Zion.

As might be expected, the adversary was not idle at this time. His servants were kept busy strewing about lies and abuse, far and near, for the purpose of stifling the work of God.

But we see today how futile all their exertions were.

Zion is built upon a rock, which is the Cornerstone, Jesus, the Christ.

Before us lies a copy of BLÄTTER DER HEILUNG, issued January 15, 1901, containing an article entitled, "The General Overseer's Mission at Zürich."

We contemplate this article as we might the first picture of a sweet baby, for that was, so to say, the birthday of Zion in Switzerland.

How gratifying it is to compare that first photograph with the features of a healthy, thriving baby after a year or more has passed.

So may we compare, with thankful pleasure, the Zion in Switzerland today with what it was then.

The good work has constantly grown and spread; for no longer is the preaching and teaching of the threefold Gospel confined to Zürich.

This center is now surrounded by a complete circle of cities and towns in which messengers of Zion hold weekly meetings and make visits.

On his departure from Zürich the General Overseer left a dear sister in charge of the meetings that he had started.

Although greatly surprised that a task to which she scarcely deemed herself equal should be assigned to her, she went forward, looking to God for strength.

And, behold, the power of this simple, pure Gospel, which the man of God has dug out of the rubbish of all human creeds and theories, and which has become a blessing to thousands of weary ones during the twenty-seven years in which he has taught it, was proved even from the lips of this humble handmaid of the Lord.

Many an afflicted suffering one experienced healing strength.

Great numbers, seeking salvation and healing came to the meetings, which Mrs. Hofer-Roth at first held at her own home, until the room there proved too small and she was obliged to rent a larger place.

Many conversions and healings were recorded at this time, and, in order to contradict the many misconstructions and falsehoods that were plentifully strewn about by the enemy, and also for the encouragement of other poor, afflicted ones, these were published in a little pamphlet by Mrs. Hofer-Roth.

A part of them also appeared in BLÄTTER DER HEILUNG, Volume 11, Numbers 6 and 7, in the article, Zion in Zürich, Messengers of Zion from America.

In the autumn of 1901, the General Overseer sent the first Elder, Rev. Carl Hodler, and two assistants, Evangelist Hertrich and Deaconess Baliff, to Switzerland.

These established their headquarters at Castle Liebburg, in Thurgau; distant from Zürich, two hours by rail.

BLÄTTER DER HEILUNG, as well as oral reports of such as had been healed, were spread throughout the land, and the work grew in every direction.

Beside the headquarters, there was a smaller station at Zürich, at which the Messengers took up their stay by turns.

The petitions for visits and meetings received at these two places, from the different cantons of Switzerland, increased from day to day.

The Headquarters at Zürich and the Different Districts for Work.

In the summer of 1902 Elder Hodler found it expedient to unite the two offices and establish his headquarters at Zürich, where, already, one hall not having been found large enough for holding meetings, a second, much larger, had been rented.

These two places are crowded Sunday after Sunday, so that soon more room will be needed.

In these two halls, which lie in two different parts of the city, services and healing meetings are held Sundays and during the week.

Then there are the outside stations, nineteen in number, which the Zion workers take turns in visiting, so that there is an average of twenty meetings held weekly.

Connected with these are, of course, many visits to private homes.

On the first Sunday of every month there is baptism in the morning and communion in the afternoon.

According to needs, baptism is also administered during the month in Zürich, as well as elsewhere.

The number of those baptized is, up to date, four hundred and sixteen; the number of members, two hundred and twenty-one.

There have been held in all, twelve hundred meetings.

There is a constantly growing demand for BLÄTTER DER HEILUNG among all classes of society.

Already ten thousand copies have been distributed.

The subscribers number several hundred.

A larger printed edition of several of the Zion messages, translated by Evangelist Hodler-Brieger, is in preparation.

Zion meetings for children, supplying the place of the Sunday-school, and held on Sunday afternoon from two to three o'clock in a hall on Waisengasse, are well attended and are led with great success by Miss F. Seibt and other faithful workers.

This work among the children has also been begun in some of the stations outside of Zürich, and gradually will be introduced in all.

Owing to the fact that religious instruction in the Swiss schools is unsatisfactory and that the older children, after joining Zion, naturally do not attend the instruction preparatory to confirmation, there was felt a need for especial religious teaching, to provide which the meetings for young people have been started.

These are held on Sunday forenoon from half-past ten to eleven o'clock, by Miss Frieda Seibt.

These meetings have proved an inestimable means of implanting in the minds of the young the pure, Divine truth, unadulterated with human theories.

A Zion Choir of forty voices, under excellent leadership, assists at our services.

The progress of Zion has grown to be a history of world-wide importance, rather than that of a particular church; and since LEAVES OF HEALING, published weekly, gives a far more comprehensive idea of this than the monthly BLÄTTER DER HEILUNG, it is desirable that more be able to read them in the original.

For this reason the study of English for adults is placed on the already well-filled weekly program.

The instruction is given by an experienced teacher of languages, and the class of beginners, as well as that of more advanced students, is making very satisfactory progress.

The above mentioned headquarters of Zion for German countries, in Zürich, Klausstrasse 44, consist of nine rooms.

They are the office of the Elder and his assistants, the library, the prayer-room, the living rooms of the attendants, and three guest chambers for such as come from far and near, wishing to make a short stay here in order to recuperate spiritually or physically.

One of these, a dear sister suffering from rheumatism, stopped there lately, and, in a few days, departed. Her arm, which she had not been able to move when she arrived, was free from pain and healed, so that she could use it in any way.

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Many visitors come daily into the Elder's office with their various physical and spiritual ailments, to seek advice, comfort, and help, and God answers the prayer of faith, as soon as His conditions are complied with.

A short time ago a man to whom the Elder was called at night was healed of blood poisoning, which had reached a very critical stage.

His hand was swollen to the size of three hands placed one above the other.

The Elder prayed with the man, and three days later he came into the meeting completely healed, and testified, with thankful heart, to what God had done for him.

Another was freed of stomach trouble of long years' standing, and never felt another pain after the Elder prayed for him.

Children and adults having suffered from greater or lesser ailments, rejoice at God's readiness to help, and go on their way healed.

One day a girl came to the Elder exclaiming: "Oh, come to my mother, who is seriously ill from blood poisoning. It began in her hand, and now it is over her whole body. I fear there is no help for her."

But for God, all things are possible.

The woman was healed, and she and her daughter praise God today for His Word, which never fails, but stands firm and immovable as a rock.

It is gratifying to contemplate the beginning of the Zion stations outside of Zürich.

Generally it was a copy of BLÄTTER DER HEILUNG that came to some one in need of help, and brought him great physical or spiritual blessings.

This attracted the attention of others seeking after truth, and thus a desire for regular instruction was created, and a Zion messenger had to be sent to hold regular meetings, at first in a private house, but later, if necessary, in some larger place.

The stations at Winterthur, Horgen, Dübendorf, Herisau, Weiach, Glattfelden, Seebach, Uster, Rohrbas, Schaffhausen, Berne, Aarau, Höngg, Stäfa, Uetikon, Erlanbach, Lausen, Frankendorf, and Adliswil were similarly organized.

In all these places God's message is bearing glorious fruit.

Each station has its own history, and from each arise songs of praise to the Lord for His goodness, and for the miracles wrought by Him.

Blessings have come not only in answer to the prayers of a few persons, ordained for the purpose, but, wherever a true, sincere child of God has supplicated for an afflicted brother or sister, God has sent healing and blessing. (Mark 16:18.)

At Winterthur, a woman suffering from neuralgia was instantly freed from her tortures in answer to the prayer of a member of Zion there.

At the same place Deaconess Baliff was summoned to a woman who had bowel trouble, and she prayed with her.

After this woman had thrown aside the last remedy prescribed for her by a physician, the pain left her and she was healed.

A very pitiful sight was that of a little child, whose upper lip had been eaten away by a cancer, that had spread to the nose and adjacent parts of the face.

Thanks to the Prayer of Faith to the God of Mercy, the severe pain instantly ceased, the decaying places became dry, and new flesh began to form.

The attendance at the meetings has tripled since a year ago.

The many different healings that have been effected have somewhat lessened the opposition of the clergy, which the cause of God encountered here as well as at other places.

In Herisau where, in spite of much hostile feeling a fine Zion group has been formed, regular meetings are held, and God has done great things.

A woman suffering from the effects of an operation was so far restored in answer to prayer by Evangelist Hertrich, that, to the astonishment of her neighbors, she undertook a short journey to Castle Liebburg, in order to gain there, through the means of her own recovery, a deeper insight into the manner of Divine Healing.

By a new attack of the Devil, it seemed, for a time, as if the adversary would succeed in robbing her of the blessing already received, but by looking steadfastly to God, she was enabled to return to her home in a few weeks, almost healed, and confident that the work of healing begun in her would also be completed, which God did perfectly

This case caused much excitement in that part of the country, and much chagrin to the clergy.

We give the details of this case in another place, where we speak of the work at Castle Liebburg.

At Horgen, one of the earliest Zion stations, which came into existence through the faithful efforts of several members, there were effected, among other healings and conversions, that of one, whose body was, so to say, almost eaten through by parasites.

By the grace of God, he was restored and healed in soul and body, and is now a faithful worker in Zion.

This case was reported, in detail, in BLATTER DER HEALING, Volume II, Number 6.

Another case, at this place, is that of a woman who had long suffered from asthma, from which she was delivered in answer to prayer.

At Dübendorf there is a constantly growing interest in the Zion meetings.

The very decided opposition to God's prohibition of eating swine's flesh is lessening and God is blessing. His full Gospel, by accompanying signs at this place, also.

The healing of a woman afflicted with deafness at this place, was also reported in the BLÄTTER DER HEILUNG, Volume III, Number 2.

She had lost her hearing as the result of a paralytic stroke.

She could not understand a single word that was said at the meeting, yet she was attracted to them.

She asked to be prayed for.

A week later she rose in a meeting and gave her testimony of how God had healed her soon after prayer had been offered for her.

She could again hear the faint ticking of the clock against the wall.

In Rohrbas, where the children of Zion are visited weekly by one of the Zion leaders, God answered the prayer of Deaconess Baliff, for a woman who had been suffering five years with a tumor on the bladder.

At Berne, where fifteen persons were baptized a short time ago, the miraculous healing experienced by a young man has very much increased the membership of Zion.

After an operation for appendicitis, he was worse off than before, and little hope for his recovery was entertained.

Elder Hodler visited him, and, after hearing his confession of sin, prayed with him.

He soon desired to take nourishment, which, previously, could be given him only through a tube.

He ate two hearty meals, then rose and went to his work that same day.

In Seebach, where several brethren and sisters of Zion have formed a little Gathering to which, by faithful and zealous Restoration work, they are daily adding members, the wonderful healing of a brother suffering from cancer in the stomach, has again given proof of the truth, that to God nothing is impossible, and that he that perseveres in well-doing is sure to secure a blessing.

The beautiful testimony of this brother is contained in BLÄTTER DER HEILUNG, Volume II, Number 6.

At Schaffhausen also, despite great opposition, the power of the Full Gospel is making its way.

Faithful Restoration work is bringing about the conversion and the healing of the parents and the children.

One little child was healed of a double rupture.

In Aarau, where a girl hard of hearing was restored; in Weiach, where the healing of an internal trouble of long standing was effected; in Glattfelden, Höngg, Lausen, Frankendorf, Stäfa, Uetikon, God's power is working wonders.

Zion Restoration Host.

In Zürich, Zion Restorationists, with Deaconess Baliff at the head, have for some time been doing good work.

Its members have made visits from house to house, bringing BLÄTTER DER HEILUNG and the greeting "Peace be to this house" to many a downcast man or woman, burdened by sin and disease.

They have pointed out the way to God and have invited such to the meetings, and there, if he was ill, brought him healing through prayer.

The retrospect of the year's labor of Zion Restoration Host, who gladly devote a portion of their time to the service for the erring and needy, is encouraging, although naturally their work is done under great difficulties and against much opposition.

A copy of BLÄTTER DER HEILUNG fell into the hands of a woman that was about to have an operation performed on her child's eyes.

Through reading BLÄTTER DER HEILUNG her heart was inspired with confidence in God's Power to heal, and in prayer of faith she turned to Him, and the eyes of her child were healed.

A man who had long been told by a Christian friend that he must be converted, but who still persisted in walking in the ways of sin, was led, by reading a Zion message, to attend the meetings, and was converted.

An ailing woman was led into the way of faith by the visits of the Restorationists.

When the clergyman visited her, he used to leave her feeling lonely and despondent, she said; but, since the Restorationists had begun to come to her, she felt comforted and happy, and looked forward hopefully to their weekly visits.

She is now restored in body and soul, and attends the meetings regularly.

A young girl at Thalweil, who had been ailing all her life, was about to have her leg amputated.

The Restorationists found her in a pitiable condition.

Her limb was very badly swollen and was turning black, causing her great pain.

They prayed, but when improvement was not at once perceptible, the girl became discouraged.

Yet she shuddered at the thought of the clinic, which was all that was left her.

The family, particularly one of her sisters, lost all faith in the efficacy of prayer and urged that the operation be performed.

But, in spite of all this, she desired the visits of the Restorationists, which had brought her so much comfort.

Then Miss Seibt came to her, and the poor, sick girl accepted the Divine Message to the sin-laden and diseased, and hope and trust began to spring up in her heart.

When, a week later, the Zion messenger returned, she found that the leg had begun to heal.

It had suddenly broke open and a great mass of corruption had flowed out.

The unbelieving sister was greatly moved.

In a short time the great, ugly wound had so far lessened that it was scarcely a quarter of its

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former size, and the girl had what she had not enjoyed for many years, a hearty relish for food.

Soon the pallor of her cheeks gave place to a fresh, healthy color, and in three weeks from the time that healing began, she attended the meetings and gave her testimony with a joyous, thankful heart

Now she visits the sick herself, telling them what God has done for her.

Not only has her leg been healed, but, her blood, which had been unclean since childhood, has been cleansed and made pure, and her life has been renewed and she has been led back to God

At Horgen, a woman was directed to the Great Physician through the efforts of a faithful Restorationist, and was healed.

Then she thought, as she afterwards related, "I do not want to join Zion; I want to remain in the established church."

When the Restorationists visited her again, they found her sickness had returned.

She then came to the conclusion that she must go where she could obtain help.

She recovered again and has no more desire to belong to the established church.

At Berne, the Restorationists, in making their round of visits, met a woman who had a chronic ailment of the head.

When they left her she said to them, "This is the best day I have had for a long time; the prayers and the reading from the Scriptures have done me good, and the pain in my head is nearly gone."

Many such experiences have the Restorationists had.

But they have also often been the objects of scorn and derision.

The greatest difficulty they have had was with those who professed to be most pious and devout.

The police have sometimes been called, and the Restorationists accused of spreading dangerous errors.

The two Restorationists thus accused explained their work to the police.

The police listened to their explanation, took the papers offered them, and for this once the matter was dismissed.

All-Night Meeting.

Zion in Zürich had the joy of holding an All-Night meeting December 31st.

About two hundred fifty members and friends congregated about nine o'clock in the large hall on Waisenhausgasse for service.

Addresses by ordained Zion officers, songs of praise by the choir, prayers and the testimonies of about forty of those who had been healed and converted, filled up the hours of the night

All felt themselves one with the great Zion Gathering across the Atlantic and with their dearly beloved leader, and a short cablegram took the warm New Years' greeting from the Gathering in Zürich to the All-Night gathering in Zion City, where the greetings from every continent arrive on New Year's night.

Not till five o'clock in the morning did the meeting close.

All who attended it felt that it had been rich in blessings; that their lives had been brought nearer to God and to each other; so that each one left it with a deeper trust in God and a more earnest desire for holiness, thus equipped anew for the labor and the duties of the new year.

It was a real Zion meeting, for even a healthy humor had not been lacking, when the honest Swiss told of their struggles with the deep-rooted habits of eating swine's flesh, or using tobacco, and of their final and complete triumph over these.

God be thanked for this triumph over alcohol and all uncleanliness of spirit, soul and body, against which there is in Zion a constant war!

One could detect in the testimonies of those who had been healed, that dearer than the being freed from bodily ailments was to them the precious peace of God and the being united with Him, which they had secured, and to which they now sought to lead others.

Castle Liebburg.

The work at Castle Liebburg, which is visited from time to time by ordained workers from headquarters, is superintended by Mrs Hofer-Roth, mentioned at the beginning of this report, and is bearing fine fruit.

The Castle is distant an hour by rail from Konstanz, and a half hour from Lake Constance

Far from the tumult and noise of the world, it is surrounded by shady groves, quiet fields and peaceful meadows.

Of the guests that have made a longer or shorter stay here since its opening there is probably not one who does not hold Castle Liebburg in loving remembrance.

All agree in this, that Love dwells there

With few exceptions, all who stayed here were such as sought to be prepared to receive healing for physical ailments.

Many, and among them such as had been given up by the doctors, have been healed, and very many experienced an improvement in their physical condition, which subsequently led to complete recovery.

Castle Liebburg has had to fight much prejudice; but those of the different countries of Europe, who have received blessings and healing there, have attracted the attention even of the unbelieving critics, and, with hearts overflowing with peace and joy, have spread the glad tidings that the Divine Physician can heal gloriously both body and soul

Those in health as well as those who are sick, testify that it is good to be here, and many a guest from a distance, who came in order to learn of the work here, has left Liebburg with the determination to contradict, in his own circle, the wrong ideas entertained in regard to Zion, and to help spread the Truth.

Evangelist Hertrich divides her work between Castle Liebburg and Zürich, and, at intervals, visits the other stations.

God has richly blessed her increasing labor of devotion and self-sacrifice, and much prey has been snatched from the adversary.

Miss Ruth Hofer devotes all her young strength to the service of Zion, and has the intention of attending Zion College in Zion City, in order to become fully equipped for the work to which her whole heart belongs.

A young girl from Württemberg, who had been ill several years, and for whom the physicians feared that her spinal trouble would result in paralysis, was induced to come to Liebburg by reading a copy of BLATTER DER HEILUNG which had been brought her by a friend, who had been healed through prayer offered by the General Overseer.

With childlike faith she repented, received forgiveness of sins, and grasped the words of instruction with her whole heart.

Evangelist Hertrich prayed with her, and, after having been there five days, her trouble disappeared.

Thankful and rejoicing in her Almighty God, she returned home, a living witness to God's power.

But she had much persecution to endure, most of all from her own pastor, which was checked only by a certificate from the physician stating her former condition and her complete healing.

The testimony of this young girl is contained in BLÄTTER DER HEILUNG, Volume III, Number 10.

An earnest Christian man whose attentions had been attracted by this case, and who had himself pointed many sick to God, came to Castle Liebburg.

After having disposed of his old views and opinions and grasped the threefold Gospel of Salvation, Healing and Holy Living, the heavy oppression of Satan in the form of a filthy, cancerous tumor, which could be plainly felt in the region of the stomach, was removed from him

He now eagerly intercedes for the teaching of God's full salvation in his Württemberg home.

A woman at Herisau, who after suffering for years had finally undergone an operation which had made her condition still worse, came to Castle Liebburg after God had so far supplied her with strength that she was able to undertake the short journey

Eagerly she accepted the teaching of God's way to Full Salvation, and felt a relief from her pain.

But at the thought of returning home she was seized with a fear of what people there might say if she were not fully healed; and as a result of this fear, which above all things she would have to get rid of, she relapsed into her former condition

She remained there three weeks longer, during which time she learned to see things in a new light.

Then she returned home in a different spirit, although she was not yet fully healed.

She looked steadfastly to God, no matter what people might say, and firmly stood on His Promises waiting for their fulfilment.

She did not trust God in vain; for those in her home at once noticed a change in her

Her children, who had been accustomed to having their mother wearied and tired, and often groaning with pain, said to one another "We have a new mother now."

Her unbelieving husband, who had not welcomed her home in a loving manner, because he said that he could not bear all that "pious stuff," had to confess in the end that his wife had become a different woman.

She was so gentle and loving toward him and the children, and from day to day seemed to grow more able to attend to her so long neglected household duties

When, after a time, Evangelist Hertrich visited her, she met her with a beaming countenance.

She was well, for God had done His work in her fully; the old had passed away and all was new.

"How your dear pastor, of whom you so often spoke, must rejoice with you," the Evangelist remarked.

"Oh, he never comes to see me now," was the reply, "and he admonishes the neighbors to keep their children away from the Zion meetings."

Journey of Zion Messengers to Germany.

From all peoples and tongues comes the call to Zion: "Come over and help us."

Messengers equipped with the Power of the Spirit and well grounded in the teachings of Zion have gone to carry the threefold Gospel to the millions of China, to the beautiful islands of Australia; as also into the valleys and up the mountains of Switzerland. Soon new messengers from the City of Zion may find their way to their waiting brothers in Sweden, Denmark, Italy, France, and Hungary, in order to bring them the tidings of the great deeds done by God, and of His willingness to save and heal.

Already in the spring of last year, Elder Hodler, of Zürich, in spite of his manifold duties there, undertook a short mission tour through Germany, in order to study the conditions obtaining there, and to prepare the way for later work.

He traveled over a distance of twenty-five hundred miles in twenty-eight days, held twenty-nine meetings in fourteen different cities: in Stuttgart and Karlsruhe, where he met members and friends of the Christian Catholic Church in Zion; and in

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Baden, then in Ulzen, where two of our members, Mrs. and Miss Ulrich are busily engaged in distributing BLÄTTER DER HEILUNG.

A well-attended meeting was held here.

In Berlin Elder Hodler was also welcomed by dear friends of Zion.

Several meetings were held in a private house, and by visits from house to house, the threefold Gospel was brought very near to persons of rank.

In Herrichsdorf two meetings were held and much interest was awakened among the Lutherans.

In Lauben and Görlitz, also, stops were made.

In the first named place a visible blessing was secured in the healing of a little girl, for whom the Elder prayed.

She was the niece of Sister F. Seibt of Seidenberg, where so many persons have experienced healing in answer to the prayers of the General Overseer. (See BLÄTTER DER HEILUNG, Volume III, Number 10.)

In the same manner were the visits of Mr. Muller to Oberfrohna, Saxony, and other places richly blessed, God proving Himself everywhere the Healer and Comforter.

Then he visited Hungary where, in many places, instruction by Zion messengers is earnestly desired.

At Budapest, Elder Hodler was invited to speak, through an interpreter, at a Baptist meeting.

He accepted the invitation on condition that he be allowed to explain freely the principles and teachings of Zion.

On the way home, he visited friends of Zion at Vienna and other places.

With thankful heart for the blessing that had attended his journey, the Elder returned to his field of labor in Switzerland, while the good seed sown began to spring up, and the knowledge of the cause of Zion spread farther and farther.

As a result, it became quite evident that a second visit by some messenger from headquarters would be necessary.

This was made by Evangelist Hertrich, when she, accompanied by Evangelist Brieger-Hodler, went on a two months' tour through the Rhine Provinces, Hanover, Pomerania, Prussia, and Saxony.

Nagold, Ludwigsburg, Carlsruhe, Baden, Strasburg, Coblenz, Braunschweig, Ulzen, Lübeck, Stettin, Nuremberg, Belgard, Neuretz, Rattich, Berlin, and Oberfrohna were successively visited; meetings were held and family visits made.

Although it was by no means a favorable time for travel, and there were many hardships to bear, God held His protecting hand over His messengers and helped them to overcome all difficulties, which latter were quite outweighed by the joy experienced in meeting so many brethren, sisters and friends, and in being privileged to teach them with the Word, which God richly blessed.

At every place there were weak hands to be strengthened and feeble knees to be made firm; there were doubting hearts to be set up, and those seeking Salvation to be instructed; there were the attacks of the ignorant world, the opposition of the prejudiced pious, and of narrow-minded scribes to be met.

But the Divine Truth, which is as foolishness, to these, is mightier than all human wisdom.

Short as was our stay at most places, there were yet some persons who reported for Triune Baptism; children were blessed and consecrated to the Lord; members received into the Christian Catholic Church in Zion, and, where circumstances permitted, Zion Gatherings were organized; BLÄTTER DER HEILUNG was distributed and the sick and needy visited and prayed for.

Thus in many places of Germany a Zion plant, yet tiny, has sprung up, that will, with the help of God, grow into a mighty tree with outspreading branches.

In Pomerania, Zion has many adherents among the Baptists.

The preachers are much excited and warn the people from the pulpits and through the religious papers against this constantly growing danger.

At one of their conferences the matter of Zion was thoroughly discussed, and again designated as a very pernicious error, which had already worked much harm in the Baptist churches.

Of others one hears the complaint, "Zion takes our best people away from us," and those of us who know Zion in Europe and America must agree with them.

A very active brother, often styled the Baptist king, and his wife, were put out of the Baptist church, because he entertained the Zion messengers as guests and distributed BLÄTTER DER HEILUNG.

As if lighted by an electric wire, the little Gatherings at the different places have begun to flame up one after another, as soon as the preaching of the vivifying Gospel reached them.

The Word of God was not less eagerly received at all other places, where, as mentioned above, there were either a few friends of Zion or groups of brethren and sisters, who came forward with glad willingness to make arrangements for meetings, and who showed the messengers much kindness.

Everywhere there is manifest a more thorough repentance; a more earnest consecration to God; and a more joyful life of faith.

Amid the unavoidable hostility of the world, the work of God goes forward and is borne onward by the prayers of all Zion and its beloved leader, from whom a visit is earnestly desired at all places.

Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.

Zion was founded by the Lord, and therein the oppressed of His people shall find a refuge.

The hosts in all lands are increasing and the mission of our beloved leader, as the Messenger of the Covenant, as the prophet whose coming was predicted by Moses, as the Elijah whom Jesus promised us, is being more and more fulfilled, and will shape itself ever more and more gloriously.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the Little White Dove for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market-place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective August 1, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
*2.00 p. m.	3.20 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m.	4.16 p. m.	*11.49 a. m.	1.15 p. m.		
4.15 p. m.	5.39 p. m.	* 1.18 p. m.	2.50 p. m.	ZION CITY TO CHICAGO.	
*5.20 p. m.	6.55 p. m.	*†2.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	5.05 p. m.	6.20 p. m.	*8.24 a. m.	9.45 a. m.
		*6.10 p. m.	7.45 p. m.	5.05 p. m.	6.40 p. m.
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‡ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

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OPENING OF THE ZION CITY COURT

SURROUNDED by the rich and beautiful fittings of the council room of the General Overseer of the Christian Catholic Church in Zion, the City Court of the City of Zion, Lake County, Illinois, held its first session at 10 o'clock a. m., Thursday, September 10, 1903.

The simple but impressive ceremony was conducted with quiet dignity by the new judge, Honorable V. V. Barnes, in the presence of the General Overseer and several Overseers of the Christian Catholic Church in Zion; the mayor, council and officials of the City of Zion; the heads of Zion Institutions and Industries, members of Zion City bar, and several invited guests.

Bailiff Hugh Williams called "The Honorable City Court," when the Court, accompanied by the General Overseer, Sheriff Powell and State's Attorney S. D. Talcott, entered the room and the assemblage arose.

Sheriff Powell then cried, "Hear ye! Hear ye! Hear ye! the Honorable City Court, in and for the City of Zion, is now open for the September term!"

The Court then said:

"It is one of the fundamental purposes of the Constitution of the United States that justice shall be established, and in order that justice shall be established it must be based upon the Word of God. It is appropriate that in establishing our Court we recognize Divine Providence in all of the affairs of government and in the administration of justice. I will, therefore, ask Overseer Speicher, in leading the devotional exercises in the opening of this Court, to read the Scripture, to make such remarks as he may think proper, and to lead in prayer."

Overseer John G. Speicher then read the 24th Psalm;

The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods
Who shall ascend into the hill of Jehovah?
And who shall stand in His holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
This is the generation of them that seek after Him.
That seek Thy face, O God of Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of Glory shall come in.
Who is the King of Glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of Glory shall come in.
Who is this King of Glory?
Jehovah of Hosts,
He is the King of Glory.

The Overseer then led in earnest prayer.

The Court then introduced State's Attorney S. D Talcott, an officer of the court, with a few complimentary words, stating that although, owing to a lack of time to fulfil the necessary legal forms for the summoning of a jury or a grand jury, there was no jury present, and therefore Attorney Talcott had no official duty in the nature of an address to the jury, it would be fitting that he should say whatever he had in mind to present.

Attorney Talcott rose, and, speaking with deliberation and sincerity, was listened to with profound attention as he made the following able address:

State's Attorney Talcott's Address.

"*May it please the Honorable City Court, Officers and Citizens of Zion:*—I would indeed be unkind if I did not take this opportunity of thanking the judge and the members of the court for extending to me this invitation to be present with you at this time.

"Regardless of the law—the law that makes it my duty to be here—I say that I would indeed be unkind if I did not accept this invitation, although accepting it put me to a great deal of inconvenience, and at this time, for the first time in my life, briefly to address the good people of Zion City.

Success Due to Righteousness.

"I am very glad that you have established here a city court.

"I am very glad, at this time, of the opportunity of congratulating you upon your wonderful success.

"I do not think that I can say that it is phenomenal, for the simple reason that it is based upon justice and right.

"Based as it is upon the right, it certainly will succeed.

"I believe that the fundamental principles of Zion are right.

"This summer, I spent a great deal of time in and about Salt Lake City, Utah.

"I inquired as to the people of Salt Lake City; I mingled with them and I could determine, comparing that people with the people of Zion City, that there was no comparison at all.

"I was surprised most of all to learn that they were a profane people.

"I was surprised to learn that they gave themselves up largely to the worldly affairs of life.

"They were running and operating, what is called 'Saltair.' Many of you know what that is, and what it has been in the past, although not at present. It has been in the past nothing but a bar-room, but at the present time they have discontinued that feature, but continue the other features, that are not for the upbuilding of righteousness.

"Comparing that people with a people that follow the Christ we do not wonder that they have stopped in their growth.

"I congratulate the General Overseer and the good people of Zion upon their marvelous growth

"I am glad for their presence in our midst.

Friendliness of Waukegan People.

"I assure them of the good feeling of the most of our people in the city of Waukegan.

"I hear the people, perhaps as you do not hear them, and the better class of people feel very kindly toward Zion.

"We have, in Lake county, a great many institutions that are not good for the county, I am sorry to say.

"I am sorry to say that many of the villages are almost uncontrollable, so to speak, as far as vice is concerned, and it is deplorable that in this beautiful Lake county such conditions exist.

"It is incumbent upon the officers of the county to control that condition; to stamp vice and lawlessness out, if possible.

"You have begun right, here. You have built a city upon a beautiful site that has not been desecrated.

"We find it more difficult to stamp these evils out, where they have crept in, than if we were to build anew.

"The officers of the county, I assure you, are doing their best, in their feeble way, to build up the county and make it what it should be, but they find it difficult so to do.

"People who are engaged in unlawful practices do not come out publicly.

"The laws of the country require that we be very careful in doing this work.

"We wish to secure convictions, and you cannot secure conviction by taking a brass band to catch a criminal.

"Unfortunately, the press of the country has been one of the features that has caused this delay.

First Court to be Opened with Prayer.

"This is the first time in my experience that I have heard court opened with prayer.

"I firmly believe that if that time should ever come when I should be elevated to the Bench—and that is certainly a laudable aspiration—if that time should ever come, I believe now that I should insist upon that feature. (Applause.)

"While Overseer Speicher was reading the lesson, I had vividly brought before my mind the 12th chapter of Romans that my mother taught me, and which I have never forgotten.

"I learned that chapter when but a mere boy about seven years of age.

"To the young men I simply say this, that it certainly will do you good to commit it to memory. I believe it to be the young man's guide.

"I congratulate you again upon the opening up of this judicial department in Zion, which I believe to be of great good to your city and to your people. I thank you all." (Applause.)

The Court paid a very emphatic tribute to the ability and probity of the State's Attorney in his handling of legal affairs pertaining to Zion and in his energy in enforcing the law.

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He also mentioned the distinguished services of Judge DeWitt Jones, of the County Court, in the preliminary steps necessary to the incorporation of the City of Zion.

He stated that the Honorable Mayor of the City, Richard H. Harper, who was present, was fully as cognizant as he of this kindness and justice of these officials.

Mayor Harper spoke briefly, confirming the words of the Court and offering his hearty congratulations to the citizens of Zion City upon having a judge known not only for his learning in the law and wide legal experience, but for his clean, strong Christian life and righteousness.

City Attorney C. E. Lauder, also an official of the Court, being called upon by the Court, spoke briefly, expressing his gratitude to God for the honor of being an official of the court. He also paid a handsome tribute to Sheriff Powell, speaking of the straightforward, energetic manner in which he had carried out all his duties in connection with the police court of the city, and expressed his belief that he would be a faithful official of this higher court.

Judge Barnes then very happily introduced the General Overseer, who spoke as follows, substantially:

An Old Custom.

"*Your Honor:*—I have the great pleasure of fulfilling an old custom in Great Britain, and in presenting to you a pair of white gloves. There are no prisoners, I understand, to be brought before the Court, and the old custom is that the Judge shall have a pair of white gloves: for this is called in England 'A Maiden Assize.' (Applause.)

Tribute to County Officials.

"I should like to be permitted to thank, not simply in formal terms, but from my heart, the Circuit Judge, and especially, having been brought in connection with him, Judge Jones, the Judge of the County Court; the Honorable Mr. Talcott, State's Attorney, and all of the officials in the present and past administration of affairs in Lake county.

"I shall never forget the great kindness of the State's Attorney.

"Mr. Talcott, in the most unmeasured terms and with hearty goodwill, pledged to us his utmost support in helping us in every possible way to become established under the law. And he fulfilled his pledge.

"I very heartily and very highly honor the State's Attorney, and should the time ever come when he aspires to judicial honors, in Lake County, I do not think the votes of Zion will be missing. (Applause.)

Zion Honors Law.

"I do not believe there ever has been in any land a people that have worked together more harmoniously and more absolutely sustaining law than this community.

"We have endeavored to ascertain what the law was, and not only to keep within its spirit, but to obey its letter.

"In this we have been wonderfully helped by the Judge of the County Court, who has given advice and who has, while acting strictly within the law, helped us in every possible way.

"We reciprocate every kind word and thought that has been uttered there, and also say that up to this time, and I hope it will ever continue, we have had none but the kindliest relationships and the most effective, neighborly coöperation.

"I thank Mr. Talcott for the words of congratulation upon the establishment of this Court.

"I shall continue to do all I can to strengthen the hands of the State's Attorney in the administration of justice throughout the entire county.

"I think we have been of some little help already in using our officers in suppressing the 'blind pigs.' We have certainly proved our good citizenship by sweeping all around our borders and bringing them to justice.

"I thank Mr. Talcott for some little personal reminiscences that he has uttered this morning.

"I have felt all the time, in my intercourse with him, that he had Bible in him somewhere. (Laughter.)

"I had the same experience that he did, only I had to commit to memory the entire epistle.

Tribute to Zion Attorneys.

"I feel deeply indebted to the legal help that I have had.

"I thank God for the Judge, who is now the General Counsel of Zion, and who is permitted under the law to practice as well as to sit as Judge.

"We of course shall take great care that we shall never bring before His Honor any matter with which he has dealt in his capacity as General Counsel.

Zion City Court Free From Interference.

"In the presence of the State's Attorney I want it distinctly to be understood that as far as I represent Zion we have in the most careful manner provided that the Court's hands shall be absolutely free from any interference politically, socially, or religiously in the administration of his high office.

"Your Honor, if I might place in your hands some words that have been very much impressed upon me here, they would be these: 'Jehovah said, Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor.' (Amen.)

"These words of Divine inspiration have been sustained in every age by the highest legal authorities in all lands where law is supreme.

"Lord Coke said, 'The common law is the perfection of reason.'

"Our distinguished friend, Judge Gary, in commenting upon that, said words like these: 'I understand that dictum of Lord Coke to mean that the law is common sense; good, sound reason.'

"In that chapter of Romans that our friend learned, the very first words are these: '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.'

"If God's service were not reasonable, we could not serve Him, because He has made us reasonable beings.

"He has imposed upon us the absolute duty of exercising reason—sound judgment.

"I have simply demanded of this people that they and I should give unto God a reasonable service—a service that reason proves is right, recognizing His supremacy in presenting to Him our bodies, that the fierce passions and cursed lusts that have dragged down the nations of the earth should not burn destructively within us and destroy us.

"And now, let me ask you to pray for the Judge.

"There are times, I know, when the laws are very complex.

"I am thankful that we have a Judge who will never respect the poor nor honor the mighty, but will, I verily believe, judge righteousness judgment at all times.

"May God bless your Honor, and enable you to be a great blessing to the City of Zion."

The Court then said:

"The General Overseer has referred to Lord Coke, one of the great writers of English law, one of the most profound students and practitioners of the courts of Great Britain, and one whose word is still authority wherever the English law is used or the common law is referred to in our courts.

"I remember one of the celebrated sayings of Lord Coke in speaking of the practice of law and in advising lawyers who were thorough students of law, in reference to their profession, 'The occasion is sudden, and the practice dangerous.'

"We find the law always full of sudden occasions, and the practice is always dangerous.

"The lives and the liberties and the property of men have to be secured on very short notice, without any opportunity for special preliminary examination or preparation.

"But the law is not the only thing in which the occasion is sudden, nor the only thing in which the practice is dangerous.

"We find the City of Zion under the administration of the General Overseer very full of sudden occasions, and, although the practice is not dangerous to the good morals of the community, it sometimes makes very heavy attacks upon the reputation of those who have to take part in the program. (Laughter.)

"I feel that a great deal of honor has been conferred upon me, and while it is a matter of self-congratulation in one aspect of the case, it is one of regret on the other, that I am in a position where I am receiving so much more honor than I can possibly bestow, either upon the General Overseer, upon the Court, or upon this assemblage now present.

"There are some matters, as the General Overseer has said, of very great importance, that must necessarily come before this Court; questions not only local but constitutional in their character.

"We expect to secure justice in any event.

"The principal work of this Court will not be in the adjustment of matters between litigants in the ordinary sense of litigation. A great many of these ques-

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tions are friendly in character, where it is impossible to make a plea of adjudication by arbitration, for the reason that the law itself, under the constitution, requires the decrees of some competent court, as in the case of minors, and in various other matters that come before the law for settlement.

"Zion is full not only of surprises, and sudden occasions, but of new applications of the law.

"One thing that a lawyer does not desire to see is an amendment in the law. The lawyer is usually a conservative man.

"Whenever a new situation takes place, and there can be no resort to precedent to settle it, as is the case with us frequently here in Zion, the problem becomes exceedingly difficult.

"It is impossible, sometimes, to tell what a new law does mean, and herein comes the great work of the lawyer.

"I believe there are certain profound principles of the law to be applied in a new way, that will tax the learning and the experience and the judicial capacity of the members of the bar and of the courts not only of this state, but of the United States.

"There will come a time when the judges of the United States Supreme Court will not agree among themselves, after the most learned arguments by the most profound counsel, as to what ought to be decided with reference to the principles involved in the City of Zion. Therefore you cannot expect that a man like me should be able to pass finally upon all of the propositions that may come before this Court.

"I may have to pass upon them, and, according to the light that I possess and am able to obtain, I shall do the best I can, as I know I must be accountable to God when I come to stand before Him and His Court in the last great day of judgment.

"I wish to thank the State's Attorney for his kind words that he has expressed here, and perhaps, more than for anything else, for opening his heart.

"If there is any class of men to whom I have been chiefly indebted, it is to those who open their hearts wide, and state honestly what their experiences are.

"When you open your heart to me, you influence my life.

"When the State's Attorney so eloquently referred to his early experience, and expressed his great faith in the principles of the Bible, it touched me very deeply and I believe it touched all.

"I learned to read by the side of my mother's knee, in the old Bible.

"Among the many things my father profoundly impressed upon my life when I was a boy, was the saying of the Psalmist, 'I have been young, and now am old; yet have I never seen the righteous forsaken, nor his seed begging their bread.'

"I wish to thank the General Overseer for his kindness, his goodness, and his sense of justice for all that he has said here today. I know that I am not worthy of his high consideration in all respects, but I shall strive to move in that direction by the blessing of God. I thank him for his confidence. I thank this people for their love and confidence, and shall strive to do as well as I can in the administration of the law.

"I thank the General Overseer for recalling again the ancient custom of the courts of criminal law in Great Britain, and for this token that he has been pleased to give to me and which I shall always retain as long as I live, with the kindest of memories, and with gratitude to him and to this people. It means a great deal. I hope that you will all pray for me. I need your prayers that the judicial ermine shall in no wise be soiled while I wear it.

"Again thanking the General Overseer and all others present; officially and privately, for the honor you have conferred upon me, I desire to bid you Godspeed."

The General Overseer, calling forth Messrs. Mothersill and Cressy, of Zion Law department, then said:

"I wish to say that there is a young bar growing up in the City of Zion, and as my own son is a member of the law department, with the young gentlemen standing at my right, I think it might be well to introduce them.

"While they are not yet members of the bar of the state of Illinois, our young friend, Mr. Philip W. Mothersill, is a distinguished graduate of law of the University of Michigan at Ann Arbor, and is a bachelor of laws, having taken his degree with very great honor.

"Mr. Morton Cressy is a graduate of that very ancient institution, the Law School of Harvard University, having also the degree of L.L.B.

"Both of these gentlemen are about to become members of the bar of the state of Illinois.

"My own son, who has just received the degree of Doctor of Law from the University of Chicago, will regret exceedingly that he was unable to be present, but I desire to represent him."

Mr. Mothersill expressed his pleasure at being present and paid a very sincere compliment to the Court, with whom he had been associated in legal business.

Mr. Morton Cressy spoke very happily, expressing his pleasure in being at the opening of the court and a resident of the City of Zion. He said he had come to Zion City because of the life and character of his friend, Dr. A. J. Gladstone Dowie, who had studied with him for two years at Harvard, but was glad to find that the people also lived up to the standard that he had expected.

The Court then extended a hearty right hand of welcome to these young gentlemen and to Attorney Lauder, L.L.B., of the University of Michigan.

After a few words regarding the legal education of these gentlemen and his son, Dr. Gladstone Dowie, by the General Overseer, the court presented the other officials of the court; Clerk of court, O. L. Sprecher; Deputy sheriff, Hugh Williams; and official reporter, Laura L. Heath.

After stating that certain matters would come before the Court at the afternoon session, Judge Barnes dismissed the first session of the City Court of the City of Zion by calling for the singing of the Doxology by all present, after which the General Overseer pronounced the Benediction.

Many Desire Citizenship.

At the afternoon session of the Court Judge Barnes received the necessary declarations of and issued the first papers to the following subjects of King Edward VII., residents of Zion City, who desire to become citizens of the United States: John Thomas Baines, Peter Moffat, John Prowett, Wesley George Fee, Archie C. McNeill, Henry Cardwell Morgan and George Wilkinson.

Full citizenship papers were issued to Silas Moot.

The City Court will be in session daily hereafter in the city clerk's office, connected with the law department, in the Administration building.

L. H., A. C. R., A. W. N.

NOTES FROM ZION'S HARVEST FIELD

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

Zion in Johannesburg, South Africa.

Conductor, H. M. Powell, Box 3074, Johannesburg, South Africa.

Those who are in touch with the work of Zion are already informed of the fact that at the last Feast of Tabernacles Elder Daniel Bryant was ordained Overseer for South Africa.

We rejoice in the fact that that great continent is soon to have such an able Overseer to direct the work of the Christian Catholic Church in Zion.

His work will not be to plant the standard of Zion there, for in many places in that beautiful country Zion already has her strong Gatherings.

We bespeak for Overseer Bryant a hearty welcome from the loyal hearts of Zion in South Africa.

The following report is from H. M. Powell, Conductor of the Gathering at Johannesburg.

This Gathering is doing good work.

May God continue to bless them in their labors.

JOHANNESBURG, SOUTH AFRICA.

DEAR OVERSEER:—I write a few brief lines to inform you of our condition here.

Our average attendance is about thirty-five.

Last night we had forty-three present.

Zion Restorationists go out on their work Wednesday afternoons and on Saturday night when they visit the hotels and bars.

Over sixty LEAVES OF HEALING were sold last Saturday night.

We seem to get into the confidence of the people a little more than formerly.

When we first went out in the street wherein our hall is situated, the people would not buy Zion Literature.

Lately I have noticed that these people are getting more kindly disposed towards us.

Last Wednesday week, Mr. Thomson and I sold fifteen copies of LEAVES OF HEALING, and gave away over forty Messages.

Nothing less than steady perseverance and faithfulness will recommend our work to them.

Three more have told me of their intention of applying for membership.

Six or seven more, I believe, are gradually being brought that way.

We have had some interesting testimonies lately.

It is our endeavor to lay the foundation of true repentance; and they that will not do this, soon leave us for some other and easier way.

Yours very faithfully, H. M. POWELL.

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NOTES FROM ZION'S HARVEST FIELD

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

Chicago, Illinois.

Readers of LEAVES OF HEALING will remember that the work of Zion in Chicago was begun down by the World's Fair.

Patiently the man of God proclaimed the truth, even though at the beginning his total attendance numbered only about fifty.

Nevertheless, believing that one with God was a majority, he patiently continued to proclaim the everlasting truths of God; and that which was sown in tears is now being reaped in joy.

God's Word cannot return to Him void.

The General Overseer proclaimed the Word of God, and it is now yielding an abundant harvest.

Elder Farr, who is in charge of the South Parish in Chicago, writes as follows:

CHICAGO, ILLINOIS, May 28, 1903.

DEAR ELDER EXCELL:—Since my wife and I began to work upon this field in July, 1902, we have been pleased to see the previous seed sowing of our dear General Overseer bear fruit to the glory of God.

His personal teachings in the Auditorium, his messages and LEAVES OF HEALING which have been scattered thickly in Englewood, have brought forth a harvest of many spirits saved, and diseased bodies Divinely healed.

Our people are very active in Christian work.

Not only in Zion Restoration Host on Sunday morning with messages of peace and LEAVES OF HEALING, but all through the week, they are watching for opportunities to speak of Salvation, Healing and Holy Living to those who know little about these truths; thus much personal work is being done.

Our people are united in Christian love, and seem each week to become more and more united in this work of love and faith, and to increase in spiritual stature.

Since our ministry began in this parish, through the united prayers of the General Overseer, Elder, Evangelist, Deaconesses, Deacons and members of the Christian Catholic Church in Zion, many have been healed who were not members of Zion, besides all the sick of our own number.

About all the diseases known to the medical profession in Chicago have been healed by our Heavenly Father in the Name of our Lord Jesus, the Christ, without any aid or hindrance of medicine.

Such diseases as cancer, tuberculosis of the bones and tissues of the body, curvature of the spine, abscesses, tumors, appendicitis, inflammation of the bowels, diphtheria, typhoid fever, pneumonia, grip, scarlet fever, rheumatism, dislocated knees, crushed hand, ruptures, corns, etc., all have been instantly and permanently healed by the power of God, so that we have no reason to doubt for a moment that our Heavenly Father forgiveth all our iniquities and healeth all our diseases.

If some of our testimonies that have been given in our meetings from week to week could have been taken down in shorthand and reported for our readers of LEAVES OF HEALING, they would be very interesting and helpful.

While many of our members with their children have moved to Zion City, and others are continuing to go every month, yet the Lord has been very good to us in giving us others to take their places, so that with conversions and baptisms nearly every week, our ranks have been filled with newcomers about as rapidly as the older ones have gone, for which we give all praise and glory to God.

The Juniors and the Choir under the direction of Evangelist Emma A. Farr have been doing good work, and many of the children have been converted and brought into the Church, and are active in working for others.

We feel it a great privilege to live in these Times of the Restoration, and to enjoy the ministry and teaching of the Prophet of God, Elijah the Restorer.

We feel that we cannot be thankful enough to our Heavenly Father for raising up such a Prophet to lead us in these times of apostasy, and to prepare us for the Christ's Second Coming.

We never enjoyed the work anywhere as we do in Zion.

We have the best people to minister to that we have ever had the privilege of associating with.

No Baptist church that we have ever known can compare with ours in kindness, love, liberality and spiritual power.

We hope to live and work in Zion Till Jesus Comes.

Yours faithfully in Jesus, GILBERT E. FARR.

Champaign and Urbana, Illinois.

The following report of labor is from J. C. Atkinson, who was for some time the Conductor of our Gathering at Champaign, Illinois, and later moved to Urbana, Illinois.

He is now in Zion City.

We rejoice, however, in the good work that was done in the above mentioned places, and know that the seed that was sown will continue to spring up and bear fruit unto everlasting life.

URBANA, ILLINOIS.

MY DEAR ELDER:—The influence of Zion has been felt in Champaign and Urbana for a number of years, but no systematic Restoration work had been done until the winter of 1901-1902, during which, together with my wife, I made a systematic canvass of the greater part of Champaign.

God blessed the winter's work by the healing of one woman and the bringing of herself and husband into Zion.

In September, 1902, on our return to Champaign to continue my University work, a Zion Gathering was organized, and I was appointed Conductor.

We continued the Restoration work, until now nearly all of Champaign and about two-thirds of Urbana has been covered.

The work has been constantly growing and the attendance at the Gathering has increased; especially since moving to Urbana two months ago.

The salvation, healing and holy living of a workman at the railroad shops in Urbana has greatly influenced many toward harmony with Zion and its teaching.

A large proportion of the people have read Zion Literature sent to them by Zion friends or received in some other way.

Often we have found that literature distributed one Sunday has gone on ahead of us by being lent from neighbor to neighbor.

Thus the good seed is being sown and the way prepared for the coming harvest.

The people have treated us very kindly.

Many have received the message gladly, several have profited by the teaching and have given up tobacco and pork; others are seeking salvation and healing.

Prayer requests are frequently sent to the Gathering on the Lord's Day, and we have been sent for several times to pray with the sick.

An old lady who had never read Zion Literature before, said that it was what she had been looking for, for years.

She is seeking healing and readily gave up the use of pork, and is now distributing the Literature among her relatives.

An old colored man was led to see God as the Healer, and is now seeking healing for asthma.

A colored woman testified to the healing of her son through the prayers of Zion.

Two members of the Gathering received healing during the last month.

A number of times we have left LEAVES OF HEALING at the Roman Catholic convent, and very few Romanists have refused to receive the message.

We are thankful to God for the privilege of carrying the good tidings to the people; for the blessings received in doing Zion Restoration work, and the manifestation of the Holy Spirit's presence in our Gathering.

The field here is white to the harvest, and we are praying that God will send some one to continue the work after June 1st, when we leave for Zion City.

Your brother in the Christ,

J. C. ATKINSON.

Detroit, Michigan.

Zion Tabernacle, Corner Twenty second and Fort streets. Elder-in-charge, T. Alexander Cairns, 878 Lafayette avenue. Services—Lord's Day, 3 p. m., Tuesday 3 p. m., Wednesday 7:45 p. m.

Elder Cairns writes:

Zion in Detroit is Going Forward.

We have been only two months with the people here but we have had a time of intense joy in the service of God in Zion.

I am glad to report that we were never among a more harmonious company than we have here.

We now number forty members.

Among these are about fifteen who are quite regular in their Restoration work.

They are like all other Zion Restorationists, in that they report some very interesting experiences.

Upon one occasion two of our women talked with a young woman in a house of shame.

She promised to give up her sinful life and expressed a desire to have them call upon her mother.

The ladies hunted up the mother and brought her out to the service.

When she came, she was in a state of intoxication, but they will continue to deal with her to lead her to God.

The father came too, and promised to give up his tobacco and liquor and lead a clean life.

Then on a certain Saturday the ladies called again and had a talk with the son, a young man of about thirty years.

They tried to persuade him to give his heart to God, but he would not, and the next day he committed suicide by drinking a bottle of laudanum.

Under such circumstances we used to say he

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received his last call and turned away, and hence is eternally lost. Now, thank God, we have learned that these words are true: "He shall see of the travail of His soul, and shall be satisfied." And we know the Christ can never be satisfied till that young man is brought out of hell.

Our Restoration Drill Class, which follows our half-hour of devotion on Wednesday evening, is being blessed of God.

We have only had five meetings, and yet the class is able to locate any chapter in five of the books of the New Testament when they hear it read

In six months, we shall expect them to do the same with the whole of the New Testament.

Besides this, they have the important miscellaneous chapters in the Old Testament.

We find that a good method is the secret of successful and pleasant Bible study.

The audiences in Zion Tabernacle have been increasing, and on the last two Lord's Days nearly every available seat was occupied.

The Dorcas workers, under the direction of Mrs. Cornwall, have done faithful and efficient work all through the winter and spring months, and their work has been the means of bringing a number of people to the meetings.

Several have testified to healing through faith in the Lord Jesus; and our Divine Healing Meeting has been a source of blessing every week.

Several people have given themselves to God recently.

Detroit is a veritable Vanity Fair, where the god of pleasure is enthroned and entrenched, and the allurements of the Devil along this line are legion.

Belle Isle, the pride of Detroit, may well be called Hell Isle, for it is a hotbed of everything ungodly.

Next Lord's Day a band of nearly twenty Restorationists is going on a special mission into the colored district of the city.

One portion of Detroit is called "Kentucky," and it is there our work will be done

We have on hand about one hundred copies of the LEAVES, having on the front page the testimonies of colored people, and we will take these and the regular Messages.

The workers are eager to get into the field, and we know God will bless.

Yours for God and Zion, T. ALEX. CAIRNS.

Port Alleghany, Pennsylvania.

Tabernacle, Smith avenue.
Conductor, Mrs. Esther Berfield.
Services—Sunday, 3 p. m.; Tuesday, 7:30 p. m.; Friday, 7:30 p. m.

In the letter printed below is the record of God's gracious answers to the prayers of the General Overseer and the faithful officers in Zion in behalf of the lame, halt and sick.

Our Conductor, Mrs. Esther Berfield, writes as follows:

PORT ALLEGHANY, PENNSYLVANIA,
May 24, 1903.

DEAR GENERAL OVERSEER:—I thank you for the prayers and for the kindly way you and others have answered questions, and made plain the Scriptures, hard for so many to understand.

When I read "Notes of Thanksgiving," I desire to have people know that I, too, have much to be thankful for through LEAVES OF HEALING, although, with many others, I ignored it at first.

Now I cannot get enough of it.

It is indeed a light in this deep darkness of the apostate times.

God has wonderfully revealed His power to heal as well as to save, in the nearly three years since Overseer Mason organized a Gathering here.

At that time a dear old lady, who had not walked for thirty-six years, was led to believe; and when Overseer Mason prayed for her, we had the joy of seeing her take her first steps in the Name of Jesus.

In December, G. W. Berfield's right arm, which had been almost helpless for over a year from a dislocated shoulder, was restored in answer to the prayers of two, in accordance with the promise in Matthew 18:19.

The Devil seemed determined to keep him bound, for in January the grip settled into pneumonia.

We sent a telegram to you for prayer.

At the time you prayed he began to mend.

Overseer Piper prayed for him again at one o'clock, at which time he was perfectly healed, not only of pneumonia, but of rheumatism and kidney trouble of years' standing; also of the tobacco habit.

The pastor of the Methodist Episcopal church called and said that it was as sensible to ask God to plow our garden at night expecting to find it done in the morning as to ask God to heal our bodies.

Nevertheless, Mr. Berfield knew in whom he was trusting, and in just one week from the day he was taken sick, he resumed his work, and has lost no time on account of sickness since.

He has been not only saved and healed, but kept; and he gives God all the glory.

One Thursday a little child of Mrs. W. Archer, now of Don, Ohio, fell from the porch, causing concussion of the brain, the doctor said.

Its suffering was terrible.

On Saturday they came for me

I asked her why she did not take it to God instead of to the doctor.

She said, "God does not answer every one's prayers."

I asked, "Why not, when He said 'whosoever?'"

She promised not to give medicine, and I prayed for the child, asking God to prove the teaching.

The child then slept, and awoke perfectly well.

One time my little boy was healed of croup while friends were praying, and without the usual hoarseness following.

It seemed that first year was a continual fight; for on August 4th I fell, breaking my arm at the wrist.

On August 9th I used it, after you prayed and sent God's promise in Ezekiel 34:16:

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.

The doctors of course do not like it.

One of our members was converted through reading "Methodist Apostasy."

I am glad I live in these times of refreshing from the presence of the Lord and Restoration through Elijah, the Messenger of the Covenant.

Praying God to bless and keep you and yours, giving you the victory over enemies and sin, I am,
MRS. ESTHER BERFIELD.

Los Angeles, California.

Deaconess-in-charge, Mrs. L. A. Wilkinson, 406 North Hill street.
Time and place of meeting, Sunday, 2:30 p. m., 630 East Twenty-third street.

A short time ago, as there were a number to be baptized at Los Angeles, Deaconess Wilkinson requested us to send Elder Taylor to that city to hold a few meetings and baptize these people.

The Elder was accordingly directed to go, and has sent us an interesting account of his meetings.

We desire to call particular attention to the spirit manifested by the so-called promoters of temperance.

Such conduct in those who profess to be the children of God is truly enough to make the angels weep.

Elder Taylor writes as follows:

2224 HOWARD STREET,
SAN FRANSISCO, CALIFORNIA, June 4, 1903.

MY DEAR ELDER:—I returned from my visit to Los Angeles last Saturday, May 30th. We had good meetings and much interest was manifested; but I have not been in a place where the prejudice against the General Overseer and Zion on the part of so-called Christians was stronger.

They fought us from the beginning; but the common people heard us gladly.

The Deaconess and members of the Branch had made arrangements before I went, with the Secretary of the Woman's Christian Temperance Union, to use their hall, and they had their circulars printed.

However, when they found out it was to be used for "Dowie meetings", as they called them, they flatly refused to let our people meet in their hall.

The papers took it up in what they called a "fight for fair play", and one editor gave us quite a flattering report. I enclose herewith the clipping.

After being refused the Woman's Christian Temperance Union hall, the Deaconess secured the Blanchard Hall just across the street from the City Hall.

This hall was much more centrally located.

Not a church in Los Angeles would allow us to use their building for baptismal services, so we were compelled to go outside of the city.

At Ontario we baptized five persons, and five at Long Beach.

Among those baptized at Ontario was one of the leading merchants of Pomona and his wife, a convert from the Roman Catholic faith.

These two persons also sent in their applications for fellowship.

The Deaconess had arranged to have the baptismal service at the swimming tanks on Main street, Los Angeles, but when we went there on Monday morning, for some reason, we were refused the use of the tanks.

God opened up the way, however, for us to go to Long Beach.

The manager of the Plunge Baths at this place was very kind to us, allowing us the use of his building to preach in as well as to hold the baptismal service.

On our arrival at Long Beach, about eleven a. m., we sent out the members of Zion Restoration Host to scatter messages and announce the services.

One of the largest congregations we had preached to assembled in the gallery surrounding the baths, and we had a most impressive service.

Long Beach is a watering place only a few miles from Los Angeles, where people go from all parts of the world to spend the summer.

At this place about fifty copies of LEAVES OF HEALING were sold and several hundreds of the messages were given away.

Most of the people seemed to be interested in the Full Gospel.

Before leaving, we held another meeting on the beach, and the songs of Zion attracted the people.

Many became interested and inquired what Zion stood for.

When they learned that Zion stood for all that the Full Gospel of Salvation, Healing and Holy Living implied, they said: "We can see nothing wrong in that."

Your brother in the Christ, W. D. TAYLOR.

The following clipping to which the Elder referred in the above report we

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print verbatim as it appeared on the first page of the *Los Angeles News* on Saturday, May 16th.

We wish to state for the benefit of our readers who have not read the original account of this hog-killing, that Graves is not the name of the farmer, but of the Evangelist who presented the truths of Zion to the people of Bigelow, Minnesota.

It is not a marvel that the world does not believe in the religion of the apostasies, including the Woman's Christian Temperance Union, when they manifest such a spirit as is evinced by the Los Angeles branch of the so-called union.

SEE HOW THESE CHRISTIANS LOVE ONE ANOTHER.

Dr. Dowie's Zion movement in Los Angeles hired Temperance Temple for a series of religious meetings, but when the women who let it learned that it was to be used in the interest of Dowie's Evangelical Catholic Church, they revoked the contract and refused to let the Zionists have the use of the Temple.

The Zion people are probably asking, as Jesus did: For which of our good works do you persecute us?

Is it because our church members are not allowed to use intoxicating liquors in any form that we cannot have a temperance temple in which to teach our doctrines?

Or, is it because no one can be a member of our church and use tobacco, that we are shut out of a house built to inculcate temperance and clean habits?

Or, is it because we are opposed to eating swine's flesh and rearing hogs for slaughter that you swine-eating and swine-growing Christians reject us as unclean?

Or, is it because we do not allow the taking of usury that you money-changers and usury-taking, get-rich-quick Christians cast us out of your temple instead of casting out the usurers and money-changers, as Jesus did?

Or, is it because we follow Jesus and Peter and Paul and the primitive Christians in practicing Divine Healing, and eschew, as far as possible, drug poisons and drug-poison doctors, that you refuse us the use of a house dedicated to reform and the disuse of alcoholic poison?

The *News* comes to the fore again in favor of fair play, the fullest liberty and the largest tolerance! "Tolerate anything but intolerance," is a good motto. The *News* has never heard of an evil doctrine or practice in Dr. Dowie's church, but it has heard much of the purity of their lives, their pure and simple Gospel doctrine, and especially of their wonderful success in healing the sick by invoking the Divine or God-power to effect God-cures.

To contrast two classes of Christians, take one incident which occurred a few years ago.

We knew a young man named Graves, a farmer, and an intelligent, sensible, devoted follower of the Nazarene. He heard of the wonderful healing among the followers of Dowie and of their Primitive Christian lives. He went to Chicago and spent some time among them.

He returned to his farm in Minnesota and told his neighbors that he had become convinced that it was unchristian to engage in swine-growing and swine-eating, and that, on a certain day, he would kill his hogs and wash his hands forever of that one unbiblical feature of farming.

On the day set he began to kill his hogs. His neighbors gathered, and in a frenzy of prejudice, bigotry, and intolerance threatened to hang him. They finally declared him insane, took him to the county town and instituted an inquiry as to his mental condition.

Graves was the only really sane man among them. "I am not mad," said Paul to Festus, and the Christian world for ages has confirmed the declaration.

These men, prejudice-insane, were mostly orthodox Christians, some of them veteran soldiers, some ex-county and ex-township officers.

Graves was the one sane man and follower of the Scriptures among them. Had he called them together for a grand Carnival of Butchering in the old way, with strings of sausage handed around, and the big dinner swimming in hog-fat, they would all have been there, making merry, wallowing in grease and the smoking entrails of murdered swine, and Graves would have been hailed a prince of sane and sound hog-growers, and toasted, in dripping cups of lard, as, "Our Host! may he and his Hogs never grow lean!"

Zürich, Switzerland.

The headquarters of the Christian Catholic Church in Zion on the continent of Europe are at Zürich, Switzerland.

Waves of blessings radiate from that center.

Elder Hodler and his faithful colaborers have visited many other cities, and the work is rapidly going forward.

He sends us, from time to time, lists of those who have obeyed the Lord in baptism, and we note with pleasure that much good is being done through the German LEAVES OF HEALING.

We cull the following from some of Elder Hodler's recent correspondence, and subjoin two testimonies which we have received from Switzerland:

ZÜRICH, SWITZERLAND, May 19, 1903.

DEAR ELDER:—Your letters of April reached me in due course of mail, but I could not answer until now, having been much engaged in the work.

We are so busy in making history that we scarcely find time to write about our work.

We are now receiving Zion Literature regularly.

We have two young men selling LEAVES OF HEALING from house to house; one in Zürich, the other in Konstanz.

Mr. Klauss sold two hundred copies last week in Konstanz.

These workers go from house to house, giving the tracts to the people where they cannot sell the LEAVES.

We are sending much Literature to the friends and members in Lübeck; and we have sent hundreds of LEAVES and tracts free.

I am sending a young man to Germany to sell our Literature there.

It will be a seed sown for the time to come.

There are many friends of Zion all over Germany, and we will have a large harvest in the future.

We are in close touch with them by letters.

I am leaving for Italy today.

I will report when I come back in about seven or eight days.

This morning a little band of seven, three young working men, and a little family of four, all members of the Christian Catholic Church in Zion, left us to go to Zion City.

The husband and wife rejoice at the thought of being able to have their children trained in Zion schools, where God reigns.

The wife was healed through the General Overseer's ministry when he was here two years ago.

With Christian greetings, and assurance of our continued prayers for you and all Zion, I am,

Faithfully yours in the Master's service, Till He Come, C. HODLER.

HERISAU, SWITZERLAND, November 5, 1902.

DEAR MRS. HOFER: I rejoice to tell you that I received great blessing while I was with you at Liebburg.

I will give you the main facts.

I never was so happy in all my life as I am now, for God has done so much for me, my family and relatives.

My husband is now good to me and to our dear children, and he is glad to have us go to the meetings.

He even sheds tears, sometimes, when he sees how happy we are.

This is indeed a miracle from God, because he used to be terribly angry, and even when I was at Liebburg he talked badly about me to his brother.

The latter wrote me a disgraceful letter, saying that he could not understand how I could leave my husband and children and go to such a place (meaning Liebburg), staying there without having a doctor.

He said that I should come home and think of the peace which it was my duty to maintain in the family.

He will have to learn that real peace has come to our family since I returned from Liebburg, the place which he so wrongfully scandalized.

Last Sunday he sent his son to come and see how I was getting along.

When he saw how happy and well I was and what peace there was in our family, he was quite changed.

He liked it so much here that he did not wish to leave us.

He had to go home to tell his father all about it, and I hope that he was glad to hear it.

I believe that the Holy Spirit is also working in the hearts of my brothers, because they now have no rest.

I thank God for the privilege of letting my light shine for Him that others have to see it.

There is much to do here, and I am asking God every day to make me a joyful and true worker in His vineyard.

I am praying for you and your helpers every day, and I know that God will reward you for what you have done for me.

Praise and thanks be to God for bringing me into Zion!

No one in the world could keep me away from it.

Whenever the enemy comes I take the Sword of the Spirit, which has become so precious to me.

The things which I could not understand before are now clear to me, and we all love to read BLÄTTER DER HEILUNG.

With Christian love, I am,
Your grateful sister in the Christ,
(MRS.) SCHIESS-ZUBERBÜHLER.

WÜLFLINGEN, SWITZERLAND, June 8, 1903.

DEAR GENERAL OVERSEER:—Last August I sent you a request for prayer for a young man who was in the last stages of consumption.

The doctors had given up all hope of recovery, as the hemorrhages were getting worse.

He also had pleurisy and pneumonia, and for three months was constantly attended by doctors and nurses, who expected that he would die any moment.

Helpless as a child, he was taken from the hospital to his home, where his broken-hearted mother did all she could for him.

Her hopes that her son would soon be able to help her were gone.

Deaconess Baliff told us in a meeting that we could pray for the healing of others as well as for ourselves.

I felt impressed to ask you to pray for this young man.

Four weeks later I received a letter from the mother of the young man with the glad tidings that God had done great things for her son.

He was able to do light work, and she praised God for His healing power through Jesus the Christ.

She emphasized especially that BLÄTTER DES HEILUNG came to her as an angel from heaven.

After three months the young man was strong enough to take up his work again, and he has had no relapse.

I trust that this testimony will be published in BLÄTTER DER HEILUNG, that it may be a blessing to many.

Next to God I owe it to you that I am able to send you this testimony.

Yours respectfully, MARGARET EBERLEIN.

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery and in caring for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and LEAVES OF HEALING while out on district work.

This case will carry two hundred folded Messages and ten copies of LEAVES OF HEALING, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that

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unless names are sent immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world.

The schedules of eight of the trains which will carry the General Overseer and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion Transportation and Railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14	Zion City—Arrive	9:00 a. m.
	Zion City—Leave	9:30 a. m.
	Chicago—Leave	12:45 p. m.
October 15	Pittsburg—Arrive	1:45 a. m.
	Pittsburg—Leave	3:00 a. m.
	Altoona—Arrive	6:15 a. m.
	Altoona—Leave	6:45 a. m.
	Washington—Arrive	1:15 p. m.
	Washington—Leave	11:00 p. m.
October 16	New York—Arrive	7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14	Zion City—Arrive	9:30 a. m.
	Zion City—Leave	10:00 a. m.
	Chicago—Leave	1:00 p. m.
	Garrett—Arrive	5:00 p. m.
	Garrett—Leave	5:05 p. m.
	Chicago Jct.—Arrive	8:35 p. m.
	Chicago Jct.—Leave	8:40 p. m.
October 15	Pittsburg—Arrive	4:45 a. m.
	Pittsburg—Leave	4:50 a. m.
	Cumberland—Arrive	9:15 a. m.
	Cumberland—Leave	9:35 a. m.
	Washington—Arrive	1:45 p. m.
	Washington—Leave	11:40 p. m.
October 16	New York—Arrive	6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14	Zion City—Arrive	10:00 a. m.
	Zion City—Leave	10:30 a. m.
	Chicago—Leave	1:00 p. m.
October 15	Niagara Falls—Arrive	6:00 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14	Zion City—Arrive	11:00 a. m.
	Zion City—Leave	11:30 a. m.
	Chicago—Leave	2:30 p. m.
October 15	Niagara Falls—Arrive	6:30 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14	Zion City—Arrive	11:30 a. m.
	Zion City—Leave	12:00 m.
	Chicago—Leave	3:00 p. m.
October 15	Niagara Falls—Arrive	6:20 a. m.
	Niagara Falls—Leave	7:40 p. m.
October 16	New York—Arrive	8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14	Zion City—Arrive	12,00 m.
	Zion City—Leave	12:30 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	7:00 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14	Zion City—Arrive	12:30 p. m.
	Zion City—Leave	1:00 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	8:30 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14	Zion City—Arrive	2:00 p. m.
	Zion City—Leave	3:00 p. m.
	Chicago—Leave	5:30 p. m.
	Fort Wayne—Arrive	9:10 p. m.
October 15	Bellevue—Arrive	12:27 a. m.
	Cleveland—Arrive	2:20 a. m.
	Conneaut—Arrive	4:11 a. m.
	Erie—Arrive	5:04 a. m.
	Buffalo—Arrive	7:30 a. m.
	Niagara Falls—Arrive	9:00 a. m.
	Niagara Falls—Leave	8:00 p. m.
October 16	New York—Arrive	9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agents for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

WE preach the Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but 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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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Seven Hundred Twelve Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Seven Hundred Twelve Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 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, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	3525		
Total Baptized at Headquarters.....			8899
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6060	
Total Baptized outside of Headquarters.....			6701
Total Baptized in six years and three months.....			15,600
Baptized since June 14, 1903:			
Baptized in Zion City by the General Overseer.....	14		
Baptized in Zion City by Elder Bouck.....	29		
Baptized in Zion City by Elder Clibborn.....	54		
Baptized in Zion City by Overseer Excell	242		
Baptized in Zion City by Elder Lee.....	30		
Baptized in Zion City by Elder Cossum.....	24		
Baptized in Zion City by Overseer Mason.....	83		
Baptized in Zion City by Overseer Bryant.....	94		
Baptized in Zion City by Overseer Speicher.....	114		
Baptized in Zion City by Elder Fockler.....	1		
Baptized in Zion City by Elder Dinius.....	98		
Baptized in Zion City by Elder Royall.....	30		
Baptized in Chicago by Elder Hall.....	9		
Baptized in Chicago by Elder Farr.....	17		
Baptized in Chicago by Deacon Christie.....	8		
Baptized in Chicago by Overseer Mason.....	13		
Baptized in Chicago by Elder Richert.....	18	878	
Baptized in California by Elder Taylor.....		1	
Baptized in California by Deaconess Wilkinson		1	
Baptized in Canada by Elder Simmons.....		1	
Baptized in Canada by Elder Eugene Brooks.....		8	
Baptized in England by Evangelist Cantel.....		81	
Baptized in Illinois by Elder Royall.....		6	
Baptized in Iowa by Elder Graves.....		5	
Baptized in Ireland by Evangelist Corkey.....		2	
Baptized in Kansas by Elder Reed.....		3	
Baptized in Michigan by the General Overseer.....		3	
Baptized in Michigan by Deacon Van Woerkom.....		2	
Baptized in Michigan by Elder Cairns.....		3	
Baptized in Michigan by Deacon Sprecher.....		7	
Baptized in Minnesota by Elder Graves.....		2	
Baptized in Missouri by Elder Brock.....		4	
Baptized in New Jersey by Elder Leonard.....		1	
Baptized in Ohio by Elder R. N. Bouck.....		2	
Baptized in Ohio by Elder Bryant.		14	
Baptized in Ohio by Elder Mercer.....		2	
Baptized in Oregon by Elder Ernst.....		3	
Baptized in Pennsylvania by Elder Hammond.....		17	
Baptized in Scotland by Evangelist Cantel		13	
Baptized in Switzerland by Elder Hodler.....		32	
Baptized in Washington by Elder Ernst.....		10	
Baptized in Wisconsin by Elder McClurkin.....		8	
Baptized in Wisconsin by Elder Percy Clibborn.....		1	
Baptized in Wisconsin by Deacon S. P. Fogwill.....		2 234	1,112
Total Baptized since March 14, 1897			16,712

The following named believer was baptized in Chicago, Illinois, Tuesday, August 25, 1903, by Elder L. C. Hall:

Goss, Mrs. Lucille Georgia.....38 Park avenue, Chicago, Illinois

The following-named four believers were baptized in the South Side Tabernacle, Chicago, Illinois, Lord's Day, August 30, 1903, by Deacon W. C. Christie:

Choron, Evangeline.....6050 Monroe avenue, Chicago, Illinois
Choron, Lucella .....6050 Monroe avenue, Chicago, Illinois
Jochim, Edwin Herman.....9356 Washington avenue, Chicago, Illinois
Jochim, Herman Ferdinand .....9356 Washington avenue, Chicago, Illinois

The following named two believers were baptized in the Detroit river, Detroit, Michigan, Lord's Day, September 6, 1903, by Elder T. Alex. Cairns:

Jones, Mary Fisher.....104 East Larned street, Detroit. Michigan
Porter, Mrs. Elizabeth.....131 Oakland avenue, Detroit, Michigan

The following-named twenty-nine believers were baptized in Shiloh Tabernacle, Wednesday, September 2, 1903, by Elder R. N. Bouck:

Bostron, Ruth.....209 West North avenue, Chicago, Illinois
Cahee, Irene.....Elijah Hospice, Zion City, Illinois
Carpenter, Howard Carleton.....2809 Elim avenue, Zion City, Illinois
Chupp, Lotta.....Twenty-first street and Jordan avenue, Zion City, Illinois
Chupp, Nomi.... Twenty-first street and Jordan avenue, Zion City, Illinois
Clouston, Della.....2106 Ezekiel avenue, Zion City, Illinois
Conway, Thomas J.....2409 Elisha avenue, Zion City, Illinois
Detienne, Hazel.....3101 Emmaus avenue, Zion City, Illinois
Fisher, Miss Dott.....2600 Elizabeth avenue, Zion City, Illinois
Fisher, Florence.....2600 Elizabeth avenue, Zion City, Illinois
Fisher, Miss Gladys.....2600 Elizabeth avenue, Zion City, Illinois
Fisher, Mildred.....2600 Elizabeth avenue, Zion City, Illinois
Ford, J. H.....Milan, Michigan
Greener, Mrs. William.....Streator, Illinois
Henry, Mrs. Minnie H.....Elijah Hospice, Zion City, Illinois
Hersey, Miriam.....2704 Elim Avenue, Zion City, Illinois
Horter, Miss Ruth.....3006 Edina boulevard, Zion City, Illinois
Johnson, Clara.....2715 Elizabeth avenue, Zion City, Illinois
Johnson, Yerva .....2715 Elizabeth avenue, Zion City, Illinois
Protor, Helen .....Waukegan, Illinois
Rogers, Mrs. Victoria.....Streator, Illinois
Schleter, Anna.....2405 Gilboa avenue, Zion City, Illinois
Sinclair, John Bruce .....2710 Eshcol avenue, Zion City, Illinois
Snow, Flora Eva .....Zion City, Illinois
Symons, Maggie.....Elijah Hospice, Zion City, Illinois
Taylor, Hart Ella .....3009 Gilead avenue, Zion City, Illinois
Thompson, Walter Glen .....2713 Emmaus avenue, Zion City, Illinois
Taylor, James Edward .....3009 Gilead avenue, Zion City, Illinois
Thompson, William Daniel .....2713 Emmaus avenue, Zion City, Illinois

The following-named thirty-five believers were baptized at Zürich, Switzerland, Tuesday, June 7, 1903, by Elder Hodler:

Blume, Margarete.....Korsfotheater 3 Stock, Zürich, Switzerland
Bollinger, Alexander.....Schaffhausen, Switzerland
Bollinger, Magdalena..... .....Beringen, Schaffhausen, Switzerland
Brändli, Eduard .....Kronenberg Thalwil, Zürich, Switzerland
Brugger, Miss Verena.....Hegnau, Zürich, Switzerland
Faul, Miss Babette.....Klausstrasse 44 Zürich, Switzerland
German, Eugen..... .....Schaffhausen, Switzerland
Hartmann, Mrs. Anna..... .....Höngg, Zürich, Switzerland
Hauser, Miss Luise.....Ober-Engstringen, Zürich, Switzerland
Hefti, Miss Margarethe.....Gotthartstrasse. 52, Zürich, Switzerland
Hürlimann, Mrs. Carolina. Zur neuen Bank, Winterthur, Zürich, Switzerland
Hürlimann, Heinrich...Museumstrasse 127 Winterthur, Zürich, Switzerland
Hürlimann, Henry,. ...Museumstrasse 127 Winterthur Zürich, Switzerland
Isler, Jakob.....Horgen, Sommerau, Zürich, Switzerland
Jäger, Hermann .....Baumacherstrasse, Zürich, Switzerland
Keller, Wilheim.....Klausstrasse 44, Zürich, Switzerland
Kummer, Mrs. Hermine,.....Gotthartstrasse. 52, Zürich, Switzerland
Leimbacher, Mrs. Elisa .....Thalwil, Zürich, Switzerland
Leuthold, Mrs. Albertine.....Oberrieden, Zürich, Switzerland
Morlock, Mrs. Luise .....Feld Winterthur, Zürich, Switzerlard
Muggli, Arnold.....Klausstrasse, Zürich, Switzerland
Muggli, Reinhold.....Bäretswil, Switzerland
Müller, Barbara..... Rüschlikon, Zürich, Switzerland
Pfeninger, Miss Selma.....Elektrisches Werk, Stäfa, Zürich, Switzerland
Rickli, Mrs. Elizabeth.....Höngg, Zürich, Switzerland
Rottinger, Mrs. Luise.....Erlenbach, Zürich, Switzerland
Schlepfer, Heinrich .....Utostrasse, Zürich, Switzerland
Schumacher, Mrs. Emma .....Höngg, Zürich, Switzerland
Schaffner, Miss Luise.....Horgen, Zürich, Switzerland
Straub, Mrs. Anna.....Quellentrasse, Zürich, Switzerland
Vontobel, Mrs. Anna.....Thalwil, Zürich, Switzerland
Vontobel, Jakob .....Thalwil, Zürich, Switzerland
Welti, Miss Lina.....Adliswil, Zürich, Switzerland
Zollinger, Johannes.....Egg, Zürich, Switzerland
Zollinger, Mrs. Marie.....Egg, Zürich, Switzerland

The following-named seven believers were baptized at Castle Liebburg, Tuesday, June 7, 1903, by Sophia E. Hertrich:

Altwegg, Wilhelm.....Kehlhof bei Berg, Ct. Thurgau, Switzerland
Guggenbühl, Joh. Jakob.....Schloss Liebburg bei Kreuzlingen, Switzerland
Graf, Mrs. Katharina.....Rebstein, Ct. St. Gallen, Switzerland
Gimbel, Miss Anna .....Russdorf Sachsen-Altenburg, Germany
Schmalzigang, August.....Hornberg Schwarzwald, Germany
Schmalzigang, Mrs. Emilie.....Hornberg Schwarzwald, Germany
Wüst, Mrs. Verena.....Birrhead Bei., Brugg, Ct. Aargau, Switzerland

The following named six believers were baptized in Toronto, Ontario, Canada, Lord's Day, August 23, 1903, by Elder Eugene Brooks:

Chaney, Mrs. Fannie Caroline...51 Nassau street, Oshawa, Ontario, Canada
Hollingshead, William Jacob.....Collingwood, Ontario, Canada
Jones, Miss Mary Jane Charlotte, King street, West Oshawa, Ontario, Canada
Leggett, Albert Richard.....1630 Michigan avenue, Niagara Falls, U. S.
Morris, Miss Mary Matilda.....Wingham, Ontario, Canada
Robison, John.....South Cayuga, Ontario, Canada

The following named believer was baptized in Vancouver, British Columbia, Canada, Tuesday, August 25, 1903, by Elder R. M. Simmons:

Ramsell, Mary Adeline..... 2124 First avenue, Fairview, Vancouver, B. C.

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The following named believer was baptized in Los Angeles, California, Monday, August 24, 1903, by Deaconess L. A. Wilkinson.

Stamper, John Wesley.....406 North Hill street, Los Angeles, California

---

The following-named fourteen believers were baptized at the Caledonian Road Baths, London, England, Lord's Day, August 30, 1903, by Evangelist H. E. Cantel:

Buller, Miss Caroline M.,
75 Harrington road, Norwood, S. E., London, England
Durban, Edward George,
1 Portsea place, Edgware road, W., London, England
Edwards, Miss Rose.....High street, Harlow, Essex, England
Jackson, Miss Elizabeth Ann.....32 Park Lane, Croydon, Surrey, England
Levett, Miss Clara Rose.....19 Hartley road, Croydon, Surrey, England
Manwell, Miss Anna, 75 Harrington road, Norwood, S. E., London, England
Owen, Arthur Edward,
52 Sydney buildings, Brunswick road, Poplar, E., London, England
Sampson, Miss Sarah Jane,
10 Highcroft road, Hornsey Rise, N. London, England
Seago, Mrs. Rose A. E., 5 Kensington avenue, East Ham, Essex, England
Stange, Miss Anna.....4 Winchester road, Highgate, N., London, England
Stevens, John S. J., 55 Huntington road, East Finchley, N., London, England
Waple, Mrs. Emily,
158 Corporation buildings, Farrington road, E. C., London, England
Woodbridge, Edward..5 Gainsford street, Barnsbury, N., London, England
Zambra, Miss Alice....10 High street, Kingsland, N. E., London, England

---

CONSECRATION OF CHILDREN.

The following-named child was consecrated at Detroit, Michigan, Tuesday, August 23, 1903, by Elder T. Alexander Cairns:

Russell Stanley Watts, Detroit, Michigan.

The following-named child was consecrated Friday, July 31, 1903, by Evangelist H. E. Cantel:

Elder, John Alexander....Eighton Banks, Wrekenton, Gateshead, England

---

The following-named child was consecrated Lord's Day, August 2, 1903, by Evangelist H. E. Cantel:

Lancaster, Doris Kathleen....95 Hoe street, Walthamstow, Essex, England

---

The following-named four children were consecrated in the South Side Tabernacle, Chicago, Illinois, Lord's Day, August 30, 1903, by Elder G. E. Farr:

Harmesen, Esther Edith.....6738 Ashland avenue, Chicago, Illinois
Harmesen, LeRoy.....6738 Ashland avenue, Chicago, Illinois
Schuerr, Arthur.....5425 Justine street, Chicago, Illinois
Schuerr, Barbara.....5425 Justine street, Chicago, Illinois

The following names are those of young children consecrated Wednesday, July 29, 1903, by Evangelist H. E. Cantel:

Liddle, Alexander.....21 Jamaica street, Edinburgh, Scotland
Liddle, Cecelia Emily.....21 Jamaica street, Edinburgh, Scotland
McDonald, Donald.....4 Millar place, Edinburgh, Scotland
McDonald, Amelia.....4 Millar place, Edinburgh, Scotland
McDonald, William John.....4 Millar place, Edinburgh, Scotland
McDonald, Isabella.....4 Millar place, Edinburgh, Scotland
McDonald, Georgina.....4 Millar place, Edinburgh, Scotland
McDonald Alexander.....4 Millar place, Edinburgh, Scotland

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN, in Shiloh Tabernacle, Zion City, Lord's Day Mornings at eleven o'clock, and used in Zion Homes and Gatherings, throughout the World.

MID-WEEK BIBLE CLASS LESSON, SEPT. 30th or OCT. 1st.

The Whole-hearted Love God Requires.

1. *It involves every power of our whole being.*—Deuteronomy 6:4-6.
   The whole mind.
   The whole heart.
   The whole body.
2. *It finds expression in life and conduct.*—Deuteronomy 10:12-22.
   It thinks of self last.
   It loves to keep the Word.
   It can never be selfish.
3. *It binds one in a Covenant God will never break.*—Deuteronomy 7:7-11.
   God never forgets those who love Him.
   God gives good things to all who obey Him.
   God then fights every battle.
4. *It makes God the defender of every interest we may have.*—Deuteronomy 11:22-25.
   No enemy can destroy us.
   No evil can overtake us.
   Only goodness and mercy will follow us.
5. *Such love is only possible when God prepares and keeps the heart.*—Deuteronomy 30:1-10.
   The Holy Spirit fills with that love.
   It is the outgrowth of His love to us.
   He, and He only, must occupy us.
6. *No blessing can be kept back when such love is enthroned.*—Deuteronomy 11:13-17.
   Health will be ours.
   Wealth will be ours.
   No want can ever come.
7. *The proof of such love is proved by obedience to every command.*—Deuteronomy 13:1-5.
   We love Him if we obey Him.
   We love His creatures if we obey Him.
   There can be no love without obedience.
8. *It means life and health and every blessing to love God with the whole heart.*—Deuteronomy 30:15-20.
   How easy it is to enjoy God!
   How blessed it is to obey!
   He never breaks His Word.

The Lord Our God is a Jealous God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 4th.

Love Fulfils the Law of God.

1. *The person who loves God will make Him supreme.*—Exodus 20:3.
   He will be the Fountain of Life.
   He will be the Source of every joy.
   He will be All and in All.
2. *The person who loves God will delight in worshiping Him.*—Exodus 20:4-6.
   He will be the object of praise.
   Our meditation of Him will be sweet.
   His mercy will ever fill us with thanksgiving.
3. *The person who loves God will never blaspheme His Name.*—Exodus 20:7.
   He will be our Adorable Father.
   We will bow to His Name.
   We will speak of His Name only in veneration.
4. *The person who loves God will not abuse the purpose of His Holy Day.*—Exodus 20:8-11.
   The wisdom of it will always be seen.
   It will ever avoid overwork.
   It will perpetuate the life God has given.
5. *The person who loves God will not rebel or disobey those over them in the Lord.*—Exodus 20:12.
   They will love to obey.
   They will not be wilful.
   They will respect authority.
6. *The person who loves his neighbor will not murder him.*—Exodus 20:13.
   Anger will never burst forth.
   Vengeance will never break out.
   Mercy will always be shown.
7. *The person who loves his neighbor will not pollute his neighbor's wife.*—Exodus 20:14.
   The relations of home will be conserved.
   He will see God's Divine Plan.
   The race will not be born full of sensual instincts.
8. *The person who loves his neighbor will not steal his neighbor's property.*—Exodus 20:15.
   He will want only that which God can bless.
   He will look to God as the Giver of every gift.
   He will know the treasures of God's bounty.
9. *The person who loves his neighbor will not lie about him.*—Exodus 20:16.
   He will always speak the truth.
   He will never utter a reproach.
   He will love to put away sin.
10. *The person who loves his neighbor will not set his heart on acquiring his neighbor's possessions.*—Exodus 20:17.
    He can seek comfort in these things.
    He has no desire towards idolatry.
    He is satisfied with God.

God's Holy People are a Love-exhibiting People.

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Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

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THE TIME EXTENDED

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SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, "In whose hearts are the Highways to Zion." All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places: Shiloh Park, near the site of Shiloah Tabernacle, which will cost One-half Million Dollars. Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence. Kedron Park, an interesting and Picturesque spot.

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The Present Market Value of the best lots in the settled districts is about double the amount asked for similar lots in the New Subdivision, which clearly bespeaks the certain increase in the value of the latter.

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H. WORTHINGTON JUDD,
Secretary and Manager
FIELDING H. WILHITE,
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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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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

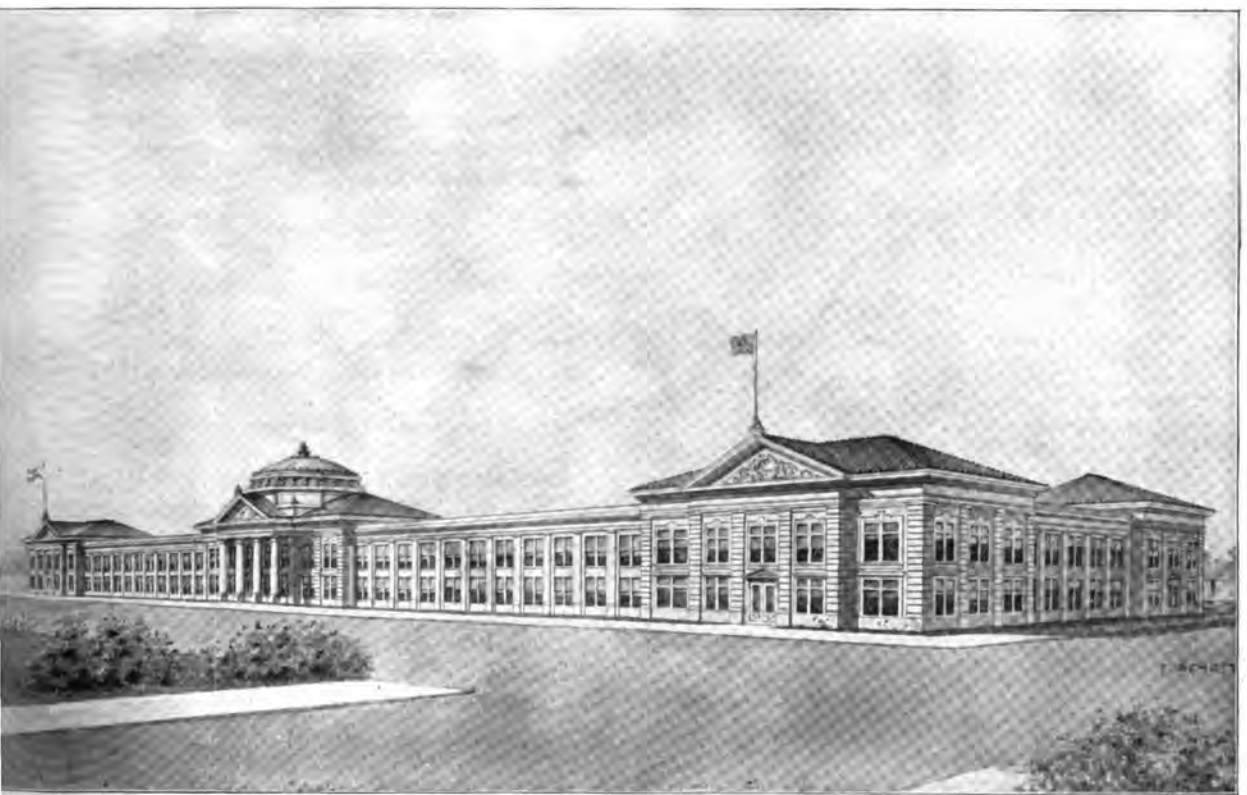
I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

lume XIII. No. 22. ZION CITY, SATURDAY, SEPTEMBER 19, 1903. Price Five Cents



Zion Printing and Publishing House

. . . . Building . . . .

Now in Course of Construction :: Corner Stone Laid Today, Saturday, September 19, 1903, by the General Overseer

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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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EDITED BY THE REV. JOHN ALEX. DOWIE.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, SEPTEMBER 19, 1903.

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EDITORIAL NOTES.

"THE PEOPLE WERE IN EXPECTATION."

THESE WORDS were first written (Luke 3:15) concerning John the Baptist, who came in the "spirit and power of Elijah," and was, although at first he knew it not, Elijah the Preparer.

And as the people were in expectation,
And all men reasoned in their hearts concerning John,
Whether haply he were the Christ;
John answered, saying unto them all,
I indeed baptize you in Water;
But there cometh He that is mightier than I,
The latchet of whose shoes I am not worthy to unloose:
He shall baptize you in the Holy Spirit and in Fire:
Whose fan is in His hand,
Throughly to cleanse His Threshing-floor,
And to gather the wheat into His Garner;
But the chaff He will burn up with Unquenchable Fire.

ONCE MORE the people's hearts are in Expectation in one of the greatest Cities of the world, concerning another John who is Elijah the Restorer.

WITH DEEP and unaffected humility, the Restorer stands where the Preparer stood, proclaiming the Coming of the Mighty One, Who came in John the Baptist's time, and Who, like His forerunner, sealed His witness with His blood.

BUT, LIKE the Christ, Elijah comes once more, to restore, in Zion, the Kingdom of God over all the earth, until the King shall come, and all other Kingdoms shall pass away.

ONCE MORE we say, the Christ will "cleanse His Threshing-floor," and "He will burn up the chaff with Unquenchable Fire."

WE ARE AMAZED at the intensity of interest which is being shown on every side all over the American Continent, and indeed all over the world, in our approaching Visitation to the City of New York with the First Legion of Zion Restoration Host.

The eagerness of the people for our coming is in some degrees seen in the feverish intensity with which the press is seeking to know the details of our plans.

Long articles, often profusely illustrated, many of them full of blunders, appear daily in newspapers in many cities.

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We are simply overwhelmed with requests for interviews or articles from newspapers all over the United States, and especially from the States on the coast of the Atlantic Ocean.

THE NEWSPAPER PRESS is finding, in all parts of the land, and especially in the City of New York, that the people will be no longer satisfied with the foolish and false misrepresentations of ourself and our people, in which they have so long indulged, in the hope that thereby we would be drowned, either with floods of falsely aroused public indignation, or with universal ridicule and contempt.

THEY SOUGHT to bring about these conditions by shamefully declaring that we had spoken and done and designed, words that never were uttered by our lips, and deeds that were never even imagined in our heart.

BUT THE DAY for such a form of deception has passed away; for Zion has taken an embodiment in the City of Zion, which can no longer be misrepresented with impunity.

It is now known over all the world that in that City, within two years, there has been established an Ecclesiastical, Educational, Social, Commercial and Manufacturing Center where about ten thousand earnest Christians are gathered, who have built more than two thousand homes, many of them large and beautiful; established a College and four schools; great Industries and strong Financial Institutions; and a great Tabernacle, seating over seven thousand persons, where large congregations assemble weekly to hear the Word of God, to obey His Ordinances, to organize for His work, and to learn how to speak, and sing, and live the Everlasting Gospel.

CRIME AND POVERTY, drunkenness and frivolity, vice and infidelity, find no place in that City, where they may dwell in peace or find protection.

On the contrary, they are usually absolutely invisible; and when for a moment they do appear, it is only that they may be quickly cast out and thrown back into the Dark River of Corruption and Sin, from whence they came, and which flows on unchecked through all the cities of the world.

THIS GREAT OBJECT LESSON has already fulfilled one of its most glorious purposes, and the Solution of many Social and Political, Financial and Business problems has been given so plainly in the City of Zion that "he who runs may read."

There is only one resource left, therefore, to the critics, namely, the weapons of so-called wit, and the power for a little while to set the world laughing.

IN VAIN, HOWEVER, do they exercise all their misapplied talents to the destruction of Zion; for none of their weapons prosper, and none of their conspiracies prevail.

ON EVERY SIDE there is the expectation that the Visitation of Elijah the Restorer and Zion Restoration Host to the City of New York, within less than a month from this time, will be the Opening of an Era of Aggressive and Progressive Christianity along every line of human life and destiny such as has never been seen in the world before.

THE MOVEMENT of this Legion of Zion Restoration Host is more and more felt to be the fulfilment of a Great Divine Purpose, and even those who do not know the "Sure Word of Prophecy" are realizing that the methods that we are adopting are such as will promote the welfare of mankind, and the glory of God.

LOOKING UPON ZION HOSTS, the people who carefully observe the trend of events, and the combinations which operate in the unification of vast producing interests, see that in Zion there is not merely a spiritual and a progressive power, but an organization which can cope with the world in some of its most successful lawful business enterprises.

The powers of evil see that the "great people and strong," foretold by the prophet Joel, who are to appear in the Day of Jehovah, are beginning to take form.

Zion is "as a Strong People set in Battle Array."

THEY RUN like mighty men;
They climb the wall like men of war;
And they march every one on his ways,
And they break not their ranks.
Neither doth one thrust another;
They march every one in his path:
And they burst through the weapons,
And break not off their course.

THIS SPIRIT of unity and coöperation arises from the fact that Zion has made a Covenant with God by Sacrifice.

LAST LORD'S DAY we had the joy of receiving no less than Four Hundred and Ninety (490) members into the Fellowship of the Christian Catholic Church in Zion at the Communion of the Lord's Supper, and our conferences with the people throughout that day were full of blessing.

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WE EXHORTED the thousands at the Early Morning Meeting to consider the beautiful words of God in the Fiftieth Psalm:

Whoso offereth the Sacrifice of Thanksgiving glorifieth Me;
And prepareth a Way that I may show him
The Salvation of God.

MORE AND MORE earnestly do our people, and especially the poorest, realize the Blessings of Sacrifice.

It was only by Sacrifice that God could prepare *the* Way by which He showed His Salvation so gloriously to all men.

The Father gave up the Christ in Loving Sacrifice.

The Son of God gave Himself in Loving Sacrifice, and the Holy Spirit continues the Sacrifice by showing those who have already followed in the Christ's steps that Deliverance and Full Salvation which alone is found in God Himself.

NO ONE WILL ever be able to estimate the extent and value of the Sacrifices which are being made by many among the thousands who are enrolled in the First Active Legion of Zion Restoration Host.

MANY ALSO are sacrificing much to help those who are less able than they to pay their way to and from New York, and to work with us throughout the Visitation.

At their own cost, thousands, without any hope of personal financial gain, and looking for no aid whatever from the resources of the Church, are Going Forward into this "glorious warfare" in these Times of Restoration.

MULTITUDES, multitudes, in the Valley of Decision!
For the Day of Jehovah is near in the Valley of Decision!

WE ARE FAR from being under any illusion as to the immediate effects of Zion's operations during the three short weeks in the greatest City on the American Continent.

Over and over again, when asked as to what we "intend to do" in that City, we have answered the Question by saying, "It is not what *we* will do, but what *God* will do, that is the Most Important Question."

Unless He is in our midst, and unless we are obeying His direction in all things, there will be nothing done.

It is impossible for us to anticipate His work.

We know that "He will work, and none can hinder."

JEHOVAH OUR God is with us,
And the shout of the King is among us.

FOR MANY YEARS there has been in our heart an ever-deepening conviction that the people of God everywhere need to be reminded that the Christ came to proclaim the Gospel of the Kingdom of God.

He laid the foundations of that Kingdom by His Loving Self-sacrifice, and the Supreme Object of all His Ministry, then and now, on earth and in Heaven, is to establish forever the Kingdom of God on earth—the Rule of God in every home and in every heart.

MORE AND MORE do all men see that *the* True Church is but the "chosen few" from the world-wide Kingdom of God, into which Church all "enter in" who are born of Water and of the Spirit of God.

LET NO ONE ever forget the words of our King to a Ruler of the Jews:

Verily, verily, I say unto thee,
Except a man be born of Water and the Spirit,
He cannot ENTER INTO the Kingdom of God.

"BORN AGAIN," or "born from above," he can "SEE the Kingdom of God."

But not until he has realized the power of the "Living Water" of a Real Triune Baptism, and received the Life of the Holy Spirit, can he "enter into" the Kingdom of God.

VAST MULTITUDES "see" the kingdom; "few there be which go in thereat."

To "see" and not "enter in" is the saddest of all experiences.

May all in Zion "see" and "enter in."

BRETHREN, PRAY FOR US.

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By Evangelist Sarah E. Hill.

FORASMUCH as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.—*Daniel 2:45.*

NEBUCHADNEZZAR, the King of the great Empire of Babylon had a remarkable dream which he was unable to recollect when he awakened.

He called together the wise men of his kingdom and threatened to put them all to death unless they could tell him his dream with its signification.

Daniel alone was able to do this; because God had revealed it to him in answer to prayer.

The King, in his vision had seen a great image of a man.

It was composed of gold, silver, brass and iron.

The iron, in the feet, was mixed with clay. The head which was of fine gold represented the King of Babylon and through him this empire.

The breast and arms of silver represented the Medo-Persian Empire; the belly and thighs of brass, the Greek Empire; and the legs of iron represented the Roman Empire.

The great Empire of Babylon, also called Assyria and Chaldea, ruled the world for nearly seventeen centuries, and it was conquered by the Medo-Persians.

This Empire, in turn, was conquered by the Macedonians or Greeks, and became the Macedonian or Greek Empire, which ruled the world for a time, to be conquered by the Romans and become the Roman Empire, which was ruling the world when our Lord was born.

The Roman Empire became so weak, through luxury and vice, that it was conquered by the barbarians of the North.

The feet and the toes of the image, part of potter's clay and part of iron, show the universal Empire of Rome, after being conquered, as a divided kingdom—divided into the various nations which have been on the earth since that time to the present.

Some of these have the strength of iron and some have the weakness of potter's clay; mixing with but not cleaving to one another. (Daniel 2:41-43.)

The king also saw another Kingdom, God's Kingdom, which was represented by a Stone cut out of the mountain, without hands.

This Stone, which was the Christ, broke into pieces the image by striking it on the feet, its foundation.

Daniel said to the king:

And in the days of those kings shall the God of Heaven set up a Kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—*Daniel 2:44.*

It shall consume them as each of these ruling empires was consumed.

The stone grew until it became a great mountain (rock) which filled the earth. (Daniel 2:35; 1 Corinthians 15:24-29.)

This is a wonderful representation of God's Kingdom breaking to pieces the kingdoms of this world.

The wind (the Spirit of God) is to carry them away so that no place shall be found for them. (Daniel 2:35.)

Jesus, the Christ, is that Stone which the builders rejected, but which became the Head of the Corner. (1 Peter 2:6, 7.)

In the Scriptures, our Lord is often called the Stone.

The reference is to the stone which Jacob used for his pillow, when, because of his sins, he was exiled from his father's face, and a wanderer from his home, he found a stone outside of the City of Luz, and lay down upon it to rest for the night.

Jacob had many faults, but he always sought God when he got into trouble.

While resting upon this stone he saw the ladder, the way to God; and he communed with God.

Any one in trouble who will rest upon the Stone, the Christ Jesus, will find the Father and be comforted.

God promised Jacob that the Christ should come to the world in the flesh through Him.

He said:

In thee and in thy seed shall all the families of the earth be blessed.—*Genesis 28:14.*

Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. (Genesis 28:18.)

Stones in the Old Testament times were used instead of written documents as witnesses of bargains or covenants. (Joshua 24:27.)

Jacob set up the stone as a witness to the wonderful Covenant which God had made with him and his seed.

God said:

Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and thy seed shall all the families of the earth be blessed.—*Genesis 28:14.*

God met him on his return to his native land, at this place, Bethel, and He confirmed this Covenant and changed Jacob's name to Israel, and then this stone became the stone of Israel.

Jacob probably carried this stone of witness with him down into Egypt.

On his deathbed he referred to it as having been given into Joseph's keeping, and he said of Joseph, "From thence (from Joseph) is the Shepherd, the stone of Israel." (Genesis 49:24.)

As the Great Shepherd, the Lord Jesus, shall gather all the nations of the earth into one flock, under His dominion, so the Stone of Israel, like a shepherd, will gather together the wandering sheep, the lost tribes of Israel, and identify them in the Anglo-Saxon race, that Judah and Israel may be one, as God has promised; and God may be vindicated as having kept His Covenant with His people.

Tradition and history point to the Anglo-Saxons as the descendants of Jacob; the name Saxons being a corruption of Isaac's sons, which God told Abraham they should be called. (Genesis 21:12.)

The British Isles are the corner of Europe and the stone of Israel is the head of the corner. It is believed by students of history that Jacob's stone is the foundation stone in the coronation chair upon which the sovereigns of Ireland, Scotland and England have been crowned for centuries.

It is called the Lia-Fail, or stone of destiny, because the popular belief has been that wherever that stone goes the kingdom will go with it.

It bears chisel marks as if it had been prepared for a place in a building but had not been used. Geologists, after careful search, have gone all the way to Bethel near the city of Luz, before they found the strata from which it was taken.

Great Britain has acknowledged God as the Corner-stone of its government by founding it upon His laws as given in the Scriptures.

God has sent, in these Latter Days, Elijah, the Messenger of the Covenant, whom He also calls "to break in pieces the nations" and establish the Kingdom of God—the Theocracy. (Jeremiah 51:20.)

God, through him, has established Zion, and he brings forth the Christ, the Head stone of this great work, with shoutings of grace—grace unto it. (Zechariah 4:7; Haggai 2:22; Jeremiah 51:20; Malachi 3.)

Zion Literature must carry over the world the Stone, which the world's builders have rejected—the Christ who is to save and heal the people.

Reader, it is your privilege to help in this great work of establishing the Kingdom of God upon the earth. Zion Literature Mission needs your help.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending September 12, 1903.

3,084 Rolls to.....Hotels of the United States
1,800 Rolls to.....Hotels of Europe, Asia, ...Africa, and the Islands of the Sea
152 Rolls to.....Business men of England
197 Rolls to.....Germany and Switzerland
330 Rolls to.....Various Countries
Number of Rolls for the week..... 5,563
Number of Rolls reported to Sept. 12, 1903, 2,916,166

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He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation. (Acts 17:26.) . . . I stand for the Restoration. As Elijah the Restorer I desire to bring back again the strength of the primitive man; and I believe from my spirit that if the yellow, the brown, the black and the white man could, in the Christ our Lord, and in purity, mingle together in One Great Family, we would probably get the type of man Adam was, and which we lost at Babel when language was confounded and man was scattered. . . . The nation should have a System of Education that would be National, coextensive with the boundaries of the states; that would be secular; that would be compulsory, and that would be absolutely free to children of every shade of color under the American Flag. Give them that, and give them Zion's Gospel.

—The Voice of Elijah the Restorer, in Shiloh Tabernacle, Zion City, Lord's Day Afternoon, September 6, 1903.



ELIJAH THE RESTORER GIVES THE SOLUTION OF THE NEGRO PROBLEM.

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THE height and the breadth and the depth of the meaning and universality of the scope of the Restoration of All Things, now being accomplished by Elijah the Restorer, are being daily more and more clearly revealed.

There is not a problem nor a perplexity which confronts mankind that does not find its solution in the Restoration.

This must necessarily be so, since all vexed questions in all the ages have arisen because of man's disobedience toward God, and the Restoration means only bringing man and all creation back into harmony with Him.

More wonderfully, and more fully than ever before, God's Messenger showed, last Lord's Day afternoon, how Restoration Truth was the key that would unlock one of the greatest difficulties now confronting the American people, the so-called "negro problem."

In an oration at the Forty-eighth Convocation of the University of Chicago, held on Thursday morning, September 3d, John Temple Graves, editor of Atlanta (Georgia) *Courier*, an orator of national reputation, spoke on "The Problem of the Races."

The General Overseer was present to witness the conferring of the degree of *Juris Doctor*, Doctor of Law, upon his son, Deacon A. J. Gladstone Dowie.

After the close of the Convocation, Mr. Graves expressed a desire to meet the General Overseer, and the two greeted each other cordially in the president's office.

During the conversation, the General Overseer complimented the talented Southerner upon the scholarly, literary, and oratorical excellence of his address, at the same time telling him that he believed him to be wrong, and that he would reply to him in his Message in Shiloh Tabernacle on the next Lord's Day afternoon.

Mr. Graves expressed his keen interest in the reply and his desire to hear it, upon which the General Overseer invited him to become his guest, an invitation which Mr. Graves was compelled to decline, owing to other engagements.

It was in accordance with this conversation, therefore, that the man of God announced as the subject of his discourse for Lord's Day afternoon, September 6th, "The Rights of the Ethiopians in America: Zion's Solution of the Problem of the Races, with an Examination of the University Convocation Oration of John Temple Graves of Atlanta, Georgia."

This announcement was received with great interest, not only in Zion City, but in Chicago, so that it required eleven railway coaches to bear the over seven hundred people, who came out from the great city on Lord's Day morning to attend the service. Besides these, there were many who arrived on the previous Saturday night, and some hundreds who came from nearby places in carriages, automobiles, and other vehicles.

It was therefore a representative audience of fully six thousand people that the General Overseer faced, when he discussed this important subject.

With the very kindliest of personal feeling and expression, with the highest compliments to the chivalrous courtesy, polished oratory, and unquestioned literary ability of his antagonist, the General Overseer proceeded with clearest logic, and keenest wit, and above all by using the Sword of the Spirit, to demolish one by one, the beautiful arguments of the convocation orator, until, in the mind of that great audience, not a shred was left.

More significant even than this complete answer to the argument of Mr. Graves, was the setting forth of the solution which Zion offered for the so-called "Problem of the Races."

The man of God objected to the title of Mr. Graves' address, "The Problem of the Races," holding that all the so-called races of mankind were but Families of One Great Race, all of them not only spiritual children of God, the Heavenly Father, but the psychical and physical children of one great human ancestor.

In this very statement was the keynote to Zion's solution of this problem.

The audience caught the inspiration of the thought, and again and again the Tabernacle rang with enthusiastic applause, culminating in an almost unanimous expression, by rising, of acceptance of the truth.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, September 6, 1903.

Services were opened by the Processional of Zion White-robed Choir and Zion Robed Officers.

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.

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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.

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, from Gospel Hymns:

Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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 great Choir then sang the glorious

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an Infinite Majesty;
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble 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.

The readings that I take will at first appear to be fragmentary, but you will soon see their connection.

First, I desire to read to you a few words in the 41st chapter of Genesis, and the 45th verse.

And Pharaoh called Joseph's name Zaphenath-paneah.

That is almost the same as if he had called him Salvator Mundi, the Savior of the World.

Joseph had, by his great wisdom, and by Divine revelation, prophesied the seven years of plenty and the seven years of famine, and being entrusted with the control of the vast harvest of the plenteous years, he stored them up so that not only Egypt but many surrounding nations were saved from many miseries and from death.

Therefore, in his gratitude, Pharaoh said: "Your name is Zaphenath-paneah, the Savior of the World."

What a wonderful thing, that this name, which is so pre-eminently that of our Lord, should have been given to Joseph!

And Pharaoh gave him to wife Asenath, the daughter of Poti-phera, priest of On.

I call your attention to that passage to remind you that the wife of Joseph was an African lady, the daughter of Poti-phera, the priest of On.

On is the equivalent of Heliopolis, the city of the sun.

Now let us read in the 46th chapter of Genesis, and the 20th verse.

Manasseh and Ephraim Sons of an African.

And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-phera priest of On bare unto him.

I call your attention to the fact that Manasseh and Ephraim, the great patriarchs, who established these great tribes in Israel, were the sons of an African lady.

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In these remarks I am only laying the foundation of what I will say regarding miscegenation. I want you to notice my object.

Will you now read with me in the 12th chapter of Numbers beginning with the 1st verse:

And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

Moses' wife was not merely an Ethiopian, but a Cushite, with a black skin: for the word Cush, which was first given to a son of Ham, means "black."

That was miscegenation.

There was trouble because of this, for Miriam did not like it; she no doubt wanted him to marry a "lily white" person.

You will see what came of it.

Aaron and Miriam were brother and sister of Moses, and they spake against Moses because of the Cushite, the African woman.

Cush was a land farther south than Egypt.

Aaron's and Miriam's Punishment for Scorning Moses' Ethiopian Wife.

And they said, Hath Jehovah indeed spoken only with Moses? hath He not spoken also with us? And Jehovah heard it.

Now the man Moses was very meek, above all the men which were upon the face of the earth.

And Jehovah spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they three came out.

God was going to take a hand in this miscegenation question.

God thought it was important enough to take a hand in it Himself.

God help us, in His Name, to take some hand in it today. (Amen.)

It is time this question was settled forever in Zion.

And Jehovah came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth.

You must remember that they had been grumbling about this marriage of Moses with the African woman.

And he said, hear now My words: if there be a prophet among you, I, Jehovah, will make myself known unto him in a vision, I will speak with him in a dream.

My servant Moses is not so.

Moses was more than an ordinary prophet. God had raised him up to be a leader, a commander of His people.

My servant Moses is not so; he is faithful in all Mine house.

He is faithful! He is faithful!

Do not forget it.

You Southern people, with that big black spot on your heart, do not forget it!

God said: "Moses is faithful."

He had not lost confidence in Moses because he had married an Ethiopian woman.

He is faithful in all Mine house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Jehovah shall he behold: wherefore then were ye not afraid to speak against My servant, against Moses?

And the anger of Jehovah was kindled against them; (Aaron and Miriam) and He departed.

And the cloud removed from over the Tent; and, behold, Miriam was leprous; as white as snow: and Aaron looked upon Miriam, and behold, she was leprous.

She was white enough then.

She was white as snow; white as a corpse.

That was her punishment for grumbling against miscegenation.

Do you hear it?

We hear of men talking like Lorimer, of Boston, that high priest of Baal, a Mason who enters into a lodge where the Christ's sacred Name cannot be spoken, and he wants a "lily white party."

I should think Miriam would about suit him.

Does he want a leprous party?

Does he want a party whose disease makes them to be physically as white as snow?

He will get it if he continues to grieve God.

Spiritual leprosy is worse than physical leprosy.

I do not know but that he may get both.

It was bad business to interfere with Moses when he married an Ethiopian.

I will go to the root of the matter today.

I Defend Miscegenation.

I will teach it, and I trust that in a proper manner Zion people will practice it.

I trust that there shall be "no difference," but that we shall have marriages in Zion between all the families of the one great race upon the earth; for there are not a number of races.

There is only one race, but there are many families.

All this nonsense about different races is just so much trash.

And Aaron said unto Moses, O my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned.

The High Priest got down on his knees then.

He did not fight Moses any more, but he wanted Moses to pray.

He could not pray the prayer of faith that saves the sick: for he had "drawn the color line" on his own brother, and God was angry with him for doing so.

The man who fights his fellow men on grounds of racial distinction cannot pray the prayer of faith that heals the sin or physical sickness.

Lorimer cannot pray the prayer of faith.

They cannot pray who rebel merely because a white man marries a black woman.

Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto Jehovah, saying, Heal her, O God, I beseech Thee.

And Jehovah said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut up without the camp seven days, and after that she shall be brought in again.

And Miriam was shut up without the camp seven days: and the people journeyed not till Miriam was brought in again.

And afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran.

What a sad humiliation for an aged daughter of Israel, who was at that time, probably, over one hundred years old.

It is quite clear what God thought about that racial question, so-called.

I now ask your attention to a very brief reading; first in the 17th chapter of the Acts of the Apostles, beginning at the 22d verse:

And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are somewhat superstitious.

The margin reads "religious."

It is astonishing how much worthless "religion" there can be in people who call themselves Christians, but who are practically heathen, even in our own day.

What Are the Bounds of Habitation?

For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD.

What therefore ye worship in ignorance, this set I forth unto you.

The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself giveth to all life, and breath, and all things; and He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation.

What does that mean?

Does it mean that the African must remain in Africa, and the American must remain in America?

Then all the English and European people had better get out and leave America to the Red Indian—if that is the meaning.

Then Boxers have a right to massacre Americans in China.

Get out!

Your habitation is bounded by Hell Gate on the East and Colden Gate on the West.

You belong to America. Get out!

If we were all to scuttle back to the place from whence our fathers came, how would we get there?

I believe that the bounds of habitation are the whole world; that I am free to go anywhere; and that any other man is free to come here.

The "bounds of habitation" are wherever a man can honestly earn his bread; otherwise it seems to me the mixed families the product of miscegenation—which constitutes the American, would have some difficulty in returning to their bounds of habitation.

Can You Tell Me What an American Is?

He is an awful mixture of Dutchman, Irishman, Scotchman, Englishman, German, Italian, Hungarian, Roumanian Swede, Norwegian and what not? (Laughter.)

A true born American!

How many of them are there in Chicago?

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There is no doubt whatever that nearly three-fourths of the population of Chicago were either born on foreign soil or of foreign parents.

What a miscegenatious lot we are!

If we have got out of our habitation, let us all scuttle back again and please Mr. Graves and the people of the South.

But he will have to scuttle back, too.

The wide world is the bounds of man's habitation.

The islands of the ocean and the continents which God has planted in the sea are the bounds of man's habitation.

He gave them appointed seasons.

Did he give one season to one part of the world and another to another?

No. He gave them all a seed time and a harvest.

He gave them all a summer and a winter.

He appointed seasons, and they were the same kind of seasons for every one, only they did not come just at the same time.

As the seasons are for every one, so the land, the whole world, is for every one.

"He Made of One."

Do not read it, "He made of one blood." The word blood is not in the original; so in the Revision the word blood is omitted.

"He made of one."

There is a great deal lying behind that word "One."

I believe that it points to the second Adam as well as the first Adam.

It points to a spiritual nature that was God's own offspring, the Regenerative Power that purifies spirit, soul, and body.

He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation.

At the beginning it was impossible to limit the families of man to one place. They were sent out to all the earth.

We cannot get out of the bounds of the earth.

As long as we are in the body, this is our home.

We cannot get to Mars; and even if there were any way of getting to Mars, there would be a row; for somebody would want to get a corner on Mars, and control the transportation interest between the planets.

This earth is our present habitation.

That they should seek God, if haply they might feel after Him, and find Him, though He is not far from each one of us: for in Him we live, and move, and have our being; as certain even of your own poets have said, For we are also His offspring.

All Men in All Nations Are the Offspring of God.

Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent.

God commandeth men that they should all everywhere repent—North, South, East, and West.

He commandeth men that they should all everywhere repent; inasmuch as He hath appointed a day, in the which He will judge the world in righteousness by the Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

That Man is the Man Christ Jesus.

Now, I will read to you a few words from a letter that Paul wrote and sent to the Romans, the 19th verse of the 3d chapter.

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in His sight: for through the law cometh the knowledge of sin.

But now, apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus the Christ unto all them that believe; *for there is no distinction; for all have sinned, and fall short of the Glory of God.*

Therefore, this salvation is for all men.

There is "no difference."

I will now read to you a few words from the 10th chapter of that same epistle beginning with the 11th verse.

For the Scripture saith, Whosoever believeth on Him shall not be put to shame.

For there is *no distinction* between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him:

For, Whosoever shall call upon the Name of the Lord shall be saved.

May God add His blessing.

The Fatuity of Man's Opinions.

I do not doubt that there are in this audience of perhaps six thousand people a number of persons who have come here with what they call opinions. Opinions are not worth a pin on matters where God has spoken.

If I were a counsel, learned in the law, and had a client who came to me for counsel, and I told him what his rights were under the law, he might say to me, "Dr. Dowie, I do not have the same opinion."

"My dear fellow," I would say, "it is not a matter of opinion at all; it is a matter of law as settled by decisions of the Supreme Court of the United States; opinion is not worth a snap of the finger."

"But it goes for something in the United States," he might object, "we can vote our opinions."

Yes, you can, but you do not alter anything.

Have you ever noticed that?

You can vote down the liquor traffic, but you do not alter a whisky drinker's stomach, do you?

You can vote, as the foolish cardinal's voted the other day in Rome.

They voted a fallible cardinal to be an infallible pope.

They might just as well have voted that an old woman should from henceforth be a man. (Laughter.)

Could they make that the fact by votes?

Audience—"No."

General Overseer—Do you not know that votes accomplish nothing except the muddling up of everything?

"But we live in a country," you may say, "where it is all voting."

You are mistaken. There is no voting in the Capital City of the United States, Washington, nor in the District of Columbia which surrounds the city.

There Is No Voting in Zion.

"How do you get on?" you may ask.

We get on without voting as far as the rule of Zion is concerned.

"But do you not have a municipal council elected by votes?" you may question.

Yes, we all go up there and say "Amen" to the Theocratic Ticket. No one says "No." (Laughter. Applause.)

"Do you not vote on things in that council?" you may ask again.

No, every one says "Amen;" there are no divisions.

We voted in aldermen, we voted in officers, and when the time expired we voted in others.

We voted in a judge, but all we did was to go up to the polling booth and say, "Amen," because we all voted the same way.

"Oh, then, that is different from what it is in Chicago," you say.

I should think it is.

I should like to know what your voting means in Chicago.

Pooh! Your voting means less than nothing at all.

Can you not see that things have been settled long before you go to the polls?

Can you not see that God's Law settled them long ago?

Some of the people here are Democrats, some Republicans, some Popocrats, and, funniest thing of all, some of you think that you are Aristocrats. (Laughter.)

You are not quite sure what aristocracy means; but think that it means money, or something of that kind.

You may be a Plutocrat or some other kind of rat; but it is of no use.

Let God's Opinion Settle It.

Let us pray that we shall get to know what God thinks about a thing, and then let that settle it.

Will you do it—yes or no?

Audience—"Yes."

General Overseer—If He came down in a cloud and punished Miriam and Aaron, because they grumbled against Moses for marrying an Ethiopian, was not that eternally right?

Audience—"Yes."

General Overseer—Of course it was.

You cannot make one standard of right for thirty-three centuries ago, and another standard of right for today.

Right is right all the time and everywhere.

It can never be right for you to vote in the liquor traffic.

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because it is voting in the sale of liquid fire and distilled damnation.

It can never be right.

No Legislature Can Make the Drug Trade Right.

It cannot be right to vote in nicotine, you dirty stinkpot teetotalers.

Some of you teetotalers are reeking with nicotine, and are full of narcotics.

I have some very distinguished temperance men here today, but I am speaking of men who are not here, who are continually drunk with tobacco, drugs, opium, and laudanum.

I have known some who were tea drunkards; who could not talk or think until the tea was made, and made so strong that it would have shattered a bullock's nerves.

These men and women could not talk until their tongues were set wagging by tea.

It does not matter what the poison is, we must be set free from it.

Zion fights the medicinal use of all drugs.

"How do you get along without doctors?" we are sometimes asked.

We get along splendidly.

Our children are born without them; and we have people who die without their help.

We have the lowest death rate and the highest birth rate in America.

"How do you do about smallpox?" some ask.

We get along splendidly.

When they send in the smallpox from outside we take the persons afflicted with it down to Bethesda, a very nice place that we have fitted up for them on the lake front.

The disease does not spread.

Four times we have got it in from the outside.

We never vaccinate.

We never take one kind of filth to drive out another.

I desire you to pray and as honest men and women, to say: "I will find out what God thinks, and what are the principles which underlie all the distinctions of the varied families of one race."

May God help us.

Overseer Speicher then led in the general supplication, after which the General Overseer prayed for the sick and sorrowing.

The tithes and offerings were then received, after which the General Overseer delivered his message.

THE RIGHTS OF ETHIOPIANS IN AMERICA; ZION'S SOLUTION OF THE PROBLEM OF THE RACES, WITH AN EXAMINATION OF THE UNIVERSITY CONVOCATION ORATION OF JOHN TEMPLE GRAVES, OF ATLANTA, GEORGIA.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, 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 Comes. Amen.

I will put two passages in the front of all I have to say in addition to that which I have already read, which of course is fundamental to my speaking: the 31st verse of the 68th Psalm, and the 12th verse of the 10th chapter of the Epistle to the Romans.

TEXT.

Princes shall come out of Egypt; Ethiopia (Cush) shall haste to stretch out her hands unto God.

For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the Name of the Lord shall be saved.

The Crawling Serpents of the Press Give Their Usual Wickedly Distorted Reports.

The secular press informed you in all kinds of ways, as they usually do, that I said a few words at the close of the Convocation Oration at the University of Chicago last Thursday morning.

The words that I said were not spoken publicly.

It was a breech of common propriety for the reporters to take any notice of words that I said within the privacy of the office of the President of the University of Chicago, into which I had been most courteously invited.

These eavesdropping scoundrels, who are to be found everywhere; who have no respect for the commonest decencies of life, must, I suppose, have followed upon my heels into that private office.

They had no right whatever there.

It was a piece of insolence, and they should have been turned out.

What right have reporters to go, uninvited, into private places?

I was there as a private citizen; and I went into that office as a private citizen, and what I said to Mr. Graves was not a matter for the public to know at all.

I feel at the beginning of this talk as if I owe it to Mr. John Temple Graves, the Editor of the Atlanta *Courier*, to state that a number of the observations made concerning my very brief conversation with him were absolutely false.

They were all put in the usual distorted light of that generation of vipers, who can never go straight, for they crawl like so many serpents.

They cannot go straight. They have the flexible backbone of a snake.

They do not get anything straight as to what I say.

I desire Mr. Graves to be put in the proper light.

Differing in Opinion, Yet Courteous.

Mr. Graves was exceedingly courteous.

He had apparently expressed a wish to see me, and said some very polite and very pleasant things in the usual way of the Southern gentleman.

I say to you Northerners that you would do well to imitate the chivalrous courtesy of the Southern gentlemen.

Even when they do not agree with you, they can be courteous gentlemen.

Mr. Graves is a typical Southern gentleman, with the soft, gracious manners of a polished scholar.

When he said a few kind words to me concerning myself and Zion, I could not do other than express to him my admiration for the eloquence and for the great ability with which he had spoken on the "Problem of the Races."

Then I said: "Aside from those excellent qualities, your oration was wrong from first to last. Next Sunday, I will go after you, hot and strong,"

I said it kindly, and with the smile that was in my heart, and added: "I wish I could have you there."

"I would like to be there," he replied.

I remarked that I would be glad to have him for my guest; but he was obliged to decline the invitation, because of the necessity of his returning to Atlanta the next morning.

The statements of the press that I showed great displeasure and apparently talked in a discourteous manner, were entirely false.

The Necessity of Understanding All Sides of a Question.

I have nothing to say regarding Mr. Graves, except that we are very much indebted to him for putting the Southern view of the negro question so clearly, fundamentally wrong as that view is.

We need to get the views of those who live in the Southern States, who are our common fellow citizens, and who desire, as I believe that he does, in perfect honesty, to find a solution to the grave problem that confronts this country not only in the South and in the North, but in the East and in the West, of how we should deal with our black-skinned brethren, who are to be found all over the Union.

I desire to say that I have not one word of an offensive character to say either to Mr. Graves or to any one else.

Under this Flag of the Republic, it is the common right of all men to put their case in the strongest and clearest language possible, and we are indebted to him for language which, while it was shocking to hear, was perfectly honest, and evidently absolutely sincere.

The man who is in any public position, influencing his fellow men, who can fail to give tribute to sincerity, even when he knows the man is wrong; to eloquence and ability, even though it may be arrayed against him, is not a fair, honest man, and his words must carry no weight whatever.

I would like to repeat, therefore, that with regard to the very able orator, there can be no question as to his sincerity. There can be no question as to his ability, nor can there be

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any question but that he very fairly represents the opinions of the great majority of the thoughtful men of the South.

Not by any means of all, for there are many matters upon which they differ very much in the South, as they do in the North, with even the men that best represent them.

This preface being made, it is only proper that I should state in as plain terms as I can, what seemed to me to be the sum of his contention, the demand of his section, and the present condition of the negro problem, especially in the Southern States.

Degree of Doctor of Law Conferred upon Deacon A. J. Gladstone Dowie.

I listened to the address with the utmost care.

I might say in passing, that I was there because I had been invited, and because I desired to see my son, Alexander John Gladstone Dowie, receive the reward of twenty-one years of close study; seven years of which had been passed in the preparatory schools, and eight years in the Universities of the United States of America.

When he stood on the platform at the convocation, and was so handsomely and kindly cheered by the faculty and the students of the University, and had conferred upon him the high and honorable degree of *Juris Doctor*, Doctor of Law, I thanked God that I had lived to see my son complete his university education with so much honor.

I ask you very earnestly to pray for the young man, who is not here today, and who needs a rest after twenty-one years of intellectual toil, for he has been a student from his childhood.

May God bless Doctor Alexander John Gladstone Dowie. (Applause.)

I thank you very much for this expression, which I know is in all your hearts.

I may say, therefore, that I did not go down to that convocation for the purpose of picking a quarrel with Mr. Graves; although if I had not been there I should probably have dealt with the question nevertheless, for this to us in Zion is a tremendously important question.

Broad Principles Upon Which Zion City Was Established.

In the first place we have laid down great broad principles, upon which we have invited from all the world those who are of like mind with us, to assemble in Zion City.

The consequence is that within two years, we have these many thousands gathered in this city,

Upon examination I find that there are at least seventy nationalities in this city of Zion.

When we discuss what he calls "the problem of the races" I differ with Mr. Graves.

I differ with him in the statement of his case as contained in the title of his oration.

I believe that the fundamental mistake lies right there in the assumption that there is more than one race upon the earth.

There is only one race, for they all came from one man.

The Nations of the Earth Are Merely Families of the One Race.

That is my first point; and I believe that you are with me there.

We have a very great interest in this question as to whether there are different races, or whether there are only different families of one race.

We have very great interest in this question, because the flag of Zion has already been planted on almost every continent, amongst every race; and the truths that Zion is teaching are spreading rapidly throughout the world.

Therefore, we have a right as among those who are laboring for the extension and establishment of the Kingdom of God everywhere, to make our solution of this problem well known; because I claim that we have already solved the problem in a measure.

In the infancy of a city like this, when seventy nationalities, composing a population of about ten thousand—when people of no previous knowledge of each other come into fellowship in the Church and into coöperation in missionary activity in Zion Restoration Host—many leaving home and distant lands, it is most wonderful to see the perfect harmony among all the "families."

These three score and ten nationalities have come together in this city, and are coöperating without any reference to the national difficulties which separated them in Europe, in Asia, in Africa, in Australia or in any part of America.

When we have seventy distinct families of this human race who had no previous affinity in language, in custom, or any experience in coöperating with one another, come together and remain together, in perfect unity, then it does seem to me as if we have a right to say that we have found a solution.

A Distinction Without a Difference.

We do not, for a single moment, say that there is no difference between families.

I ask you to notice the correction in the translation which does not say that there is *no difference;* but it says that there is *no distinction.*

Some will say that it is a distinction without a difference, and I am very glad to be able to say that it is true.

It would be perfect folly for me to say that I believe that all families on the earth are equal.

It would be as much folly for me to say that all the members of the same family are equal.

Equality exists nowhere except in your own foolish imagination.

Some one said to me the other day, "I believe that men are as like one another as peas in a pod."

"I agree with your analogy; but there is a big pea in the middle, and they tail down to very small ones," I replied. There is no such thing as equality, not even in a peapod.

Compare the peas and see if they are equal.

I am not the equal of my brethren, and they are not my equals.

There are things in which they excel me, and things in which I excel them.

Even in the smallest family you will not find them equal.

One, strange to say, may be a musical member, always singing; the other may be a mathematical member, always calculating; and another, perhaps, is a gardening member, who does not care to be in the house.

She began by making mud pies in the very beginning, and continued at it until the results of these tendencies have developed into flower-beds.

You will find it thus in every family; and I am so glad that it is so.

There Is no Such Thing as Uniformity; but a Beautiful Distinction in Their Varied Talents.

The best kind of harmony is when we sing different parts, and all the instruments blending in their sacred beauty, without any discord.

Where would we be, if every musical instrument were a horn, or a fiddle; or if every one sang in the same part, and every voice sounded the same.

Where would be the beauty in anthem and song?

It would be the same if painters were all painting with the same color, as if there were no other differences in paintings than the differences in the various people who painted them.

It is a beautiful fact to me that there is never a day like the day that has passed, but that the unfolding of the hidden power is making every day to which I go in the future, a different day.

To me this beautiful diversity, this continual unfolding, and the fact that all my brethren and sisters have a diversity of talent that I desire to see harmonized with all the others, is a great attraction.

The greatest attraction that I know of is that you all have distinct and different organizations, but you are one great family in our Father above, through Jesus, the Christ, our Lord.

So in Zion we have found the solution in spiritual unity, spiritual purity, spiritual purpose and in spiritual progress.

These four things have brought us, diverse as we are, belonging to many lands, and born under many flags, into perfect unity.

The first real difficulty, either in labor or any diversity in connection with our monetary or other affairs, has not yet been found.

While we recognize that all are different, that one man or woman's wages may be properly paid to him or her at one, or two, or three, or four dollars a day, yet we recognize the perfect unity of love and perfect coöperation.

We do not make any distinction whatever between any of our beloved people, no matter what their race, their color, their poverty, their riches, their ignorance, or their education.

"There is no distinction."

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While there may be many differences that we are compelled to recognize and reward, for instance in college and various other institutions where there are talents which are worthy of the highest reward, yet there is a perfect unity of purpose, of spirit and of motive.

Hence it is that Zion has gone forward.

I defy the whole world to point to the first quarrel arising from what is called racial distinction.

At the same time, it would be a farce for us to say that people born in European countries where their education, even in their own language, was neglected, where they were not taught arts or sciences, and were kept in a very poor and oppressed condition, were the equals of men who have had every educational advantage.

A Bold Defiance of the Constitution.

It would be a perfect farce to say that of our colored brethren who have not been out of slavery thirty-eight years, and who are not out of slavery today, for Mr. John Temple Graves tells us in unmistakable language that the negro is still a slave, must always be a slave, cannot be anything else but a slave, and that they mean to keep him a slave.

He says that his rights under the fifteenth amendment have been taken from him by set purpose, and that they do not intend to let him vote.

Their purpose is to violate the Constitution of the United States of America, and to throttle his vote, not to count his ballot, and to destroy the law.

He has the audacity to stand up and tell us in melodious and in eloquent language, that in short, in these Southern States they have established an anarchistic community that intends to violate the law.

John Temple Graves, if I were the President of the United States I would order out the militia, and, if necessary, the regular forces of the United States, to compel you and those who think with you, to obey the Constitution, and let the vote of the negro citizen be counted. (Applause.)

I say it plainly.

He says, "We tell you to your face that the Fifteenth Amendment is dead. We tell you to your face that you cannot revive it."

I would tell him to his face, as President of the United States, that I would maintain it even if it were necessary to send my good friend, John Temple Graves, behind the bars for a few weeks while he thought out the question as to whether he could be a good citizen of a country whose Constitution he trampled under his feet. (Applause.)

A Rebellious, Anarchistic Sentiment.

The man has great audacity who says that the Constitutional Amendment which cost this nation blood and tears and treasures and griefs and sorrows, that life can never compensate, was not worth the cost.

John Temple Graves, you are a gentleman, speaking up to your light and knowledge, but I would disfranchise you for that speech tomorrow, if I could. (Applause.)

No man has a right to attack fundamental principles of the Constitution and expect to maintain his right to vote.

He has a right to endeavor by lawful means, to change that Constitution, but he has no right to say, "By virtue of our superior intelligence, by virtue of the power that we maintain, we will not count the ballots. We will smash the Constitution."

If that is your stand, John Temple Graves, the Rebellion still continues. and the rebels must be dealt with.

You are the rebels.

It is time for this Nation to consider whether it will not suspend the Constitution of every State in the South where such anarchistic principles prevail.

I am not considering, at the present moment, the question as to whether it was right to give the negro the ballot.

There Were Two Wrongs Committed After the War.

The first was the immediate enfranchisement of all male negroes over twenty-one years of age in the southern states.

They were utterly incompetent to exercise the ballot.

There should have been an educational standard.

No negro and no white man in the South should have been permitted to vote in the government of this nation who could not read and write, and understand the Constitution of the country.

If that test were applied, Mr. Graves, you know that the illiteracy of your own beautiful state, Georgia, is very great, not only amongst the blacks, but also amongst the whites. Large numbers of what is often cruelly called "poor white trash" would not be permitted to vote at all.

The second mistake was in turning over the Government of the Southern States to those who had trampled the Flag and Constitution of the United States underneath their feet, and had never repented, and have not repented yet. (Applause.)

They say, "We were beaten, but we were not convinced of anything. We are not sorry we fought; we are only sorry we lost."

Such people are rebels still, and ought not to be in control of the Government of any part of the United States.

That is my opinion, John Temple Graves, and that is the opinion of Zion, I believe, is it not?

Audience—"Yes."

General Overseer—Let those not of that opinion be manly, and say, No. I do not hear any.

Upon what ground have they any right to complain in the South? Utterly without repentance as they mostly are, they were immediately reinstated, although that reinstatement was accompanied by the enfranchisement of the blacks.

Remarkable Behavior of the Negroes During the War.

Did the blacks not act kindly and honestly?

Who was it that protected the homes of the Confederate soldiers when they went to battle? It was the negroes of the South, who, although their liberties were at issue in the conflict, stood by their mistresses and masters. In the hour of their agony they were faithful servants unto death.

Many of the generals in the Confederate army were accompanied to the battle by negro body-servants, who ministered to them when they were alive and well; knelt by their sides when they were wounded and dying; and who took their bodies back to the homes whence they had gone out to fight for the perpetuation of slavery.

You Southern men, of all men, ought to be thankful to the negroes of the South, who could have cut the throats of your families, burned your homes, fought for their liberty, and raised a fire behind you that would have swept you out altogether.

Thank God for the good that was in the Southern negro! (Applause.)

Ingratitude of the South to the Negro.

It is a very poor mark of gratitude that you show to them by saying, "We were willing to keep you when we could sell you, when we could breed you like cattle; but now that we cannot do it, go! Go, and leave to us a country for which the black man bled as much as the white; a country to which the black man has as much right as the white man; in which he has an equal right to a place to breathe; to a place to work; and for which he has an equal right to live, to fight, and to die! Go!"

If the franchise was prematurely given, it was, at any rate, given to a people who have as much right to it as the ignorant European foreigners who come to these shores, and vote, even in Chicago, in tens and hundreds of thousands, without understanding the English language, or being able to read a line of the American Constitution.

I do not, however, place my argument upon any such basis.

The Worthlessness of Votes.

I do not care one farthing for all the votes you can muster. If I were to advise the negro, I would be inclined to say to him, "Leave the white man to go on voting; but attend diligently to your own business.

Labor honestly for your bread.

Educate your children.

Coöperate as Christians.

Demand a proper reward for your labors, and if you do not get it, coöperate in agriculture and industry, and be your own masters.

Plant your own cotton-fields; plant your own wheat-fields; plant your own corn; build your own houses; love your neighbors as yourselves, and even a little better.

The effect of such a policy will very soon be seen.

Your white neighbors will find that they cannot do without you.

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People that are sober and intelligent, and God-fearing, and industrious, protected by the Constitution of the United States, may leave the voting in abeyance for a while, and go on and do their duty, build up their families and their people, and it will very quickly tell.

It does not seem to me to be very much of a matter as to who shall vote in this country.

There are only two ruling parties, and only one of these dominant at a time.

I might call the one Pompey and the other Cæsar, and I would not be quite able to tell you which was the blacker.

As far as party rule is concerned, you must not imagine that you elect your rulers from amongst yourselves. The whole thing is arranged for you by the political bosses, who make trades with each other.

Political Bosses Trade Votes and Patronage.

In San Francisco, when the Democratic boss, Buckley, a blind saloon-keeper, did not happen to have a man who could fill a certain office, he went to Boss Ryan, who was a Republican boss, also a saloon-keeper, and said to him, "I have no man to fill the place as stenographer in this Democratic Court. Have you a man? If so, send him along. The salary is three thousand dollars, and we will make him give up a thousand to you as the Republican Boss. Then you can come down to the saloon and we will divide it between us."

A Political Murder Planned.

Are you so short in your memory as to forget that at the last Judicial Election in Chicago, a Master of Chancery came to me, representing the Mayor of Chicago, and in order to get my vote, offered that a bad and wicked judge should be immolated, his head cut off politically, and his dead carcass sent to me, if I would direct Zion people to vote for the Mayor?

The negro can do very well for a while without voting, while he builds himself up.

The United States will protect him in acquiring property.

There are some in the South who say with Senator Tillman, "We will put the negroes' faces in the dust and we will keep them there," which means the shotgun will do what they cannot do otherwise.

If it is to be a shotgun game, two can play at that.

But may God avert that!

I warn the South against being foolish in this matter.

This Statement of Mr. Graves, That the African Is the Weakest Race, Is not True.

It is not true, historically; it is not true today.

I do not say that the African is as well educated as the American, but I could find in Georgia thousands of Africans better educated than many thousands of illiterate Georgians.

I could find educated Africans in Alabama who would put to shame thousands and tens of thousands of white voters in that state.

Physically, it is not true, that the Africans are weak, because there are negro Deacons of the Christian Catholic Church in Zion, who could take John Temple Graves on one shoulder, and another John Temple Graves on the other shoulder, and put another one around their waist, and walk off with the three with ease. (Applause.)

The statement is trash and nonsense.

The oracular historical deliverance was also all contrary to fact.

The African Race in History.

Long before the Anglo-Saxon race had any civilization at all; when as yet the original families that afterwards composed the Anglo-Saxon race were savages—yes, before Moses brought Israel out of Egypt—the African race was a powerful race.

They built the pyramids; they built the great temples along the Nile.

In arts and in sciences they were in the front of the world, before the Hebrew or the Anglo-Saxon nations had any existence.

If John Temple Graves does not know that, he does not know history, and he does not know anything about archæology.

He has only to take a trip to the Nile, and to deal not only with lower Egypt, but with upper Egypt, and even with Nubia itself; he has only to climb the mountains of Abyssinia, to find abundant evidence of the power of the African race.

The people of Abyssinia today, in the midst of all their weaknesses, have held to the Gospel of the Lord Jesus, the Christ, ever since the eunuch of Ethiopia went back to Queen Candace.

The historical facts that he alleges may impose upon the passionate and the ignorant of the South, but they cannot impose upon us in the North, who certainly have some little knowledge of Egyptology.

The Africans were the inventors of many things that Europe never understood anything about until long ages after.

Christianity's Debt to the African.

If he says that Christianity is not indebted to them, I want to know whether he knows anything at all about the early Christian Fathers.

I want to know whether he has ever heard the name of St. Augustine, the greatest, perhaps, of all the early Fathers. I want to know whether John Temple Graves considers himself for a moment the spiritual equal of Augustine, the writer of *De Civitate Dei*—"The City of God"—that gigantic intellect and that mighty spirit which was enshrined in a body as black as my robe! Think of that wonderful book entitled "Confessions," and of the sainted mother, Monica.

I want to know how many white Christian Ministers in the Southern States have the spiritual majesty of Cyprian, of Carthage, the martyr, one of the great exponents of Christianity in the early century, whose skin was black.

I want to know whether he would sweep out of existence the glorious company of black martyrs, and him who bore the cross for the Christ on His way to Calvary!

I want to know, O John Temple Graves, where you got your history! (Applause.)

Perhaps it was written when you Southerners framed the Confederate Constitution, the keystone of which was the recognition of the perpetual slavery of the black man.

The weakest race, is it?

If it were, who made it so?

Who made it so in America?

In 1619, a Dutch vessel brought twenty negro slaves.

When the war ended, that awful fratricidal strife, they had increased to four millions, and since the war the negroes have increased to nearly ten millions.

If the same proportionate race vigor is shown, they will outnumber the whites in the Southern states, John Temple Graves, by three to one in fifty years.

A Solemn Warning.

Your declaration that you will hold them in subjection and in slavery may be met by bullets, which they can fire as well as you.

You had better let this thing be settled by wisdom, because if you provoke this strife, and declare the reign of anarchy, it will become the positive duty of the states north of Mason and Dixon's line to bring their army once more into existence, and march out, and take the Government from your hands. (Applause.)

It cannot be permitted, that you shall dare to trample the Constitution of the United States beneath your feet, and make a war of races.

What reason does Mr. Graves give for it?

He says, "Look at the thirty-eight years since their emancipation, and see how little progress they have made."

I might again say, "Whose fault is it?

"Why did you not provide education?

"Why did you not help them?

"You professed to be Christians, and you even sent missionaries to Africa from the Southern States.

"Why did you not send missionaries to them in your own states?

"You want to teach the little children in Africa how to read and write; why do you not teach them in America?"

Effect of Education Upon the Negro.

You say that when you educate the negro he is a worse man for the education.

You cannot prove your case.

You do not prove it by Fred Douglass; you do not prove it by Booker T. Washington; you do not prove it by a large number of intelligent men who are lawyers, some of whom have wrestled for prizes in Harvard, and been the orators of their classes.

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You do not prove it by the facts, for the facts are dead against you wherever you have given the Africans a chance.

Even though they were born in slavery they have shown to you the possibilities intellectually, morally and spiritually, of the race.

Your facts do not fit your assertions.

Alleged Inferiority of Black Race Not According to God's Word.

As a Christian, you are guilty of a crime in stating that the race must always be inferior.

That is an assertion that is in flat contradiction to the Word of God and the facts of the history contained in the Word of God.

In the first place, before our Anglo-Saxon civilization had any existence, away back fifteen centuries before the Christ came, Joseph, the *Salvator Mundi*, Savior of the World, of his time, married an African lady.

You will tell me that she was only brown, that she was not black, but that has never bothered you in the South.

You have enslaved them, not only when they were brown, but when they were nearly white, so white that no one could tell that they were black, at all.

Furthermore I have to remind you of the fact, that

You Have Enslaved Them When They Were Your Own Flesh and Blood.

You know that, and no one knows it better than you, John Temple Graves.

I do not like to fling it in your face; but when you talk contemptuously of any man that has African blood in his veins, do not forget that nearly one-third of the ten millions have Caucasian blood in their veins; and it was your fathers, your brothers, your friends, that degraded the African woman, and never hesitated to trample upon her virtue.

You never counted that a rape at all.

The African woman's virtue was not to be considered, and now you are ready to tear to pieces, with the cruelty of the Apachee Indian and worse, and burn at the stake, a man who has been supposed only to intend to commit a rape.

I say that it is not only the white man of the Southern states who has defiled the black woman.

I speak of what I know, of the solemn confessions made to me by people who cried out to God for mercy in their dying hour.

I do not believe that there has been very much of that; but I have come across a number of cases in which negroes were shot and burned to death for crimes that they never committed.

In the whole of your speech, John Temple Graves, I have not heard one word of sorrow that the law is trampled upon, and that the negro is denied a fair trial.

Increase in Murder Rate the Result of Capital Punishment.

As long as you deny him a fair trial, he will murder his victim every time, in the hope that by murdering her he will destroy evidence.

The same thing would be done if he were a white man.

When it was a law to hang white men for rape, you had murder on every side, because, rather than run the risk of the gallows, they murdered their victims.

Wherever capital punishment exists, you always have an increased number of murders.

You have only to contrast the state of Michigan, on one side of this lake, where there is no capital punishment, with the state of Illinois, on the other, where there is.

We have, in proportion to the state of Michigan, ten times the number of murders.

When you hang people, you increase the murder list.

Perhaps you did not know that, Mr. Graves; perhaps you have not studied that question.

If it is right, as you consider it, for the people to lynch and murder the negro upon the mere supposition that he intended something, or upon the action, then I want to know how many white men will have to be lynched and murdered for their wicked treatment of black women.

Tell me!

You know that what I am saying are the words of truth and soberness; because you can read the vices of your states in the faces of its half caste people.

National Administration Must Provide Unlimited National Education.

The negro has not had a chance, and the time is swiftly coming when the National Congress at Washington and the national administration will have to face the question of national taxation of the whole people to provide a national education for every child in this nation that cannot otherwise get it, no matter in what state they are.

The nation should have a System of Education that would be National, coextensive with the boundaries of the states; that would be secular; that would be compulsory, and that would be absolutely free to children of every shade of color under the American Flag. (Applause.)

Give them that, and give them Zion's Gospel, and you will see that the kind-hearted and gentle and peaceable race, albeit many of them have been sinful, will grow, and, by the grace of God, will make the nation proud that it has such a gentle, intelligent and progressive people beneath the folds of the Stars and Stripes. (Applause.)

Mr. Graves Proves His Incapacity as a Statesman, by the Fact That He Has no Remedy.

All his remedy is—get them out of our states.

I believe that there are a good many white people South that might say, "Mr. Graves, before you get them out, just tell us who will pick our cotton." "Tell us, will you not, who will do the work that these black people do. Get for us people who will work at the same rate of wages, and do the same work."

Mr. Graves, I do not believe that you will manage it that way.

You say that the right way is to take all the black people out

You say there are five hundred millions of acres of arid lands.

You tell us that the right way would be to take all the Africans out of every state, put them into these lands, and make one state of them, where, you say, they could have negro magistrates, negro officers, a negro council, negro senate and house of representatives.

He will even give them a representation in the United States Senate; but no black man is ever to be permitted to go out of that state, and vote or live in a white state.

No white man is ever to be permitted to go into that state to live, or vote in that state.

It is to be here in the United States, but entirely separate.

That is the solution of the question, according to Mr. Graves.

Booker T. Washington very aptly remarks, "I am quite sure that it would take two walls, one wall to keep the black people from getting out and another to keep the white people from getting in."

Every Yankee drummer that had baking powder to sell would go into that State.

Every Yankee drummer that had boots or shoes or Zion candy to sell would go into that state.

Every man that wanted to sell Zion lace, would he not want to get into that State?

And what is to hinder?

When he got there, how soon is he to get out? (Laughter.)

If he should happen to fall in love with a sweet African girl, could you make it impossible to marry her?

Then if he did marry her, she could not get out of the state, and he could not stay in. (Laughter.)

It is too ridiculous!

It is too absurd!

The Philippine Islands Can Provide no Solution.

But he says that perhaps Providence—this is only one of his guesses—gave us the Philippine Islands as a solution of this question.

John Temple Graves, did you not know that Providence had nothing to do with that?

The American Navy went there and knocked the feeble Spaniard out.

If you imagine that a present was made to the United States of the Philippine Islands, you are badly mistaken.

Do you not know that the treasury of the United States paid Twenty Million Dollars in United States gold coin to buy the Philippines, and that it has taken several hundred million dollars more to persuade the people of the Philippines that they had the right to be bought and sold?

The Filipinos have a very strong conviction that the American Constitution, or something else if it is not the Con-

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stitution, says that the government of the people must rest upon the consent of the governed, and they never consented.

They are kicking up a row about it all the time, and saying: "We never consented; you bought us for Twenty Million Dollars, but we never consented."

Have they not a right to be free under our own Constitution?

Have they not a right to vote as to whether they should belong to the United States or not?

Were they ever asked?

But we are taking pains to shoot them and call them rebels who never had been asked as to whether they would be in the United States or not.

But passing by the fact that we bought the Philippines I want to know how Mr. Graves is going to put the negro there.

Is he so ignorant as not to know that there is not a foot of the Philippine Islands which is not claimed by private owners?

Not a foot of one single island in all the hundreds of islands, big and little, that is not held to be private property!

How will you settle them there, Mr. Graves?

You would have to buy out the Spanish friars.

After paying Twenty Million dollars for the sovereignty of the islands you would have to pay out about a Thousand Million dollars to buy out these old drunken and immoral friars.

Moreover, if they will not have white man how can you induce them to take the black man?

If they will not have the man who is "lily white," do you imagine that they will let the African land?

Will you fight and thus compel them?

That will not do.

Africa Cannot Be Used as Place of Banishment.

"Then," you may say, "send them to Africa."

But, Mr. Graves, are you ignorant of the fact that the European Powers have grabbed Africa?

Are you ignorant of the fact that Germany and France and England and all the Powers have been in possession there, some for many hundreds of years?

Are you ignorant of the fact that the Mohammedans from the North and the Boers from the South claim an interest in the lands?

How will you get them there?

When you get them there, how will you settle them on lands that do not belong to you?

You have to buy them.

Then suppose that they do not want to sell them.

Can you compel them to sell?

You have absolutely no solution to your problem.

Not one.

You have not given an atom of practicability to this "separation proposal," as you call it, but which I call banishment.

Your great fear is miscegenation.

You fear that the time may come when the two races will amalgamate.

Why Has the South Not Always Feared Miscegenation?

Why did you not kick up that dust when you had the slaves there?

How was it you did not hesitate to miscegenate then?

How was it you did not hesitate to miscegenate immorally and illegally, and create slaves who had your own blood?

Why was it you did not fight against your own citizens living openly in your city with black women and girls?

Why was it you did not kick up a row about it then?

I will tell you why.

Was it because you could buy and sell at the auction block?

But now they are not slaves, and you cannot buy and sell them.

They are people who, when they are educated, will vote, but they will not vote with you.

They will vote with me; and some day Zion may get the entire Twelve Million African votes to go for the Theocratic Party which she leads. (Applause. Loud and continued.)

Do you hear?

Zion may have the solid Afro-American in the South. (Laughter.)

The negro is essentially religious.

He has queer ideas about it, sometimes, when there are chickens in the road (laughter), but do not forget that when he was a slave, in order to get something good to eat, he had to steal it.

He seldom could get a chicken unless he stole it.

Pity him, and do not forget that he is usually willing to acknowledge his crime.

Come Let Us Reason Together.

Could we not give him a chance?

"Miscegenation is dangerous," some object.

Listen.

I do not wish for one moment, that any white maiden or white youth sitting here or any one else should marry a black person if he is not equal in intelligence, and if the marriage is not one in the Lord; but if the negro boy or the negro girl is the equal of the white boy or girl, where is the crime?

I want to know.

I have seen some Southern slaves whom I have loved intensely, and love still.

I have seen their children, as sweet maidens and as manly youths as I have seen in any race.

There are scores of colored people who are members of this Church, and some of them are officers.

Some are sitting in Zion White-robed Choir, who have African blood, and much of it, in their veins.

How the Primitive Strength of Man Must be Restored.

I stand for the Restoration.

As Elijah the Restorer I desire to bring back again the strength of the primitive man; and I believe from my spirit that if the yellow, the brown, the black and the white man could, in the Christ our Lord, and in purity, mingle together in One Great Family, we would probably get the type of man Adam was, and which we lost at Babel when language was confounded and man was scattered.

When Noah, the wretched drunkard, waking up out of his drunken sleep, cursed his son and said, "A servant of servants let him be," the curse was followed by sin-maddened and intoxicated people who have had a devilish hatred toward their brother because of the color of his skin.

There was one man from whom this entire race sprang, and that man fell.

There came another Man who redeemed this race, and who has demanded that all men should recognize their unity.

"One is your Master, even the Christ . . . and all ye are brethren."

While there must be differences, there should be no racial distinction; for there is but one race and one family, and there is but one Savior and one original father of all our race.

Founders of Two Mighty Tribes, Sons of an African Woman.

The Hebrew race, which is the imperial race of the world, and from which the Christ came, had among its greatest men one who had an African wife.

It was the mighty Joseph, without whose wisdom that race would have perished in its infancy, for they were dying of hunger in Canaan when they came down with empty bags to Egypt, not knowing that their brother was there.

But they found him there, and found him with an African wife—a beautiful princess—and lovely sons.

They found him with Manasseh and Ephraim, and never denied the right of that African woman or her sons to be the founders of the two great tribes, but they gave them their possessions.

They gave Joseph's portion and divided it between Manasseh and Ephraim.

The man with whom God spake face to face and who brought his people out of bondage, married an Ethiopian.

The Bible tells us that Aaron and Miriam objected to miscegenation and fought Moses, and as I have read to you today, God Himself came down in that cloud that stood over the Tabernacle, and rebuked them for their sins.

When He had finished with them, Miriam was a great many shades whiter, because she was a leper, as white as snow.

That was her reward for fighting miscegenation.

Let me tell you that the call of some Christian ministers for a "Lily White Party" will find no support either in the Old Testament or in the New.

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I, therefore, stand here as God's Messenger to All the Nations, and claim as Elijah the Restorer the right of

All the Nations to Come Back into One Great Family to Their God and to One Another.

I demand the right of every white man to marry a yellow, or a brown, or a black woman.

I demand the right of every white woman to marry a black, or white, or a brown man, if their character, their education, and their conduct is right, and they will be faithful and pure.

May God bless every such marriage, and fill the world with men like Manasseh and Ephraim.

I stand with Joseph; I stand with Moses; I stand with Jesus, the Christ; I stand with the Apostle Paul, and I stand with the great Fathers of the Early Church—with Augustine, and Cyprian, and with countless others.

One is my Master, and all are my brethren.

I pray God to bring the whole household back again into Divine Purity.

Is it right?

Audience—"Yes."

General Overseer—Does Zion stand with me?

Audience—"Yes."

General Overseer—Then let Zion stand up and tell God so. I see no one sitting.

CONSECRATION PRAYER.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right no matter what it costs. Give me Thy Holy Spirit that I may understand in these times of the Restoration of All Things, that this is the time when we must bring all the people into the unity and purity of Thy grace, making them to know that they came from one man; that they are one family; that they have one Redeemer; and that there is no distinction between Jew or Greek, barbarian or Scythian, bond or free, and that the Christ is All and in All, bringing all together. God help me to love my brother, no matter what his color, and to behave with purity. God bless the oppresed races, and educate them. Spiritually build them up and set them free. Bless our brethren in the South. Bless John Temple Graves. Help him to see the right and do it. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Do you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

After the Recessional had been sung, the General Overseer dismissed the vast assembly after he pronounced the

BENEDICTION.

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

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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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Early Morning Meeting in Shiloh Tabernacle

THE following report of the early morning meeting, held in Shiloh Tabernacle on Lord's Day morning, May 24, 1903, contains much plain, practical, and helpful teaching, especially for the members of the Christian Catholic Church in Zion.

Owing to absence from the city, the General Overseer has not been able to revise it; but we send it forth, praying God to bless it to the readers of LEAVES OF HEALING, applying the Truth by His Spirit's Power to their hearts. —(GENERAL ASSOCIATE EDITOR.)

Lord's Day Morning, May 24, 1903, Shiloh Tabernacle, Zion City, Illinois.

The service was opened by the congregation's singing Hymn No. 414:

Do you see the Hebrew captive kneeling,
At morning, noon and night to pray?
In his chamber he remembers Zion,
Though in exile far away.

CHORUS—Are your windows open toward Jerusalem,
Though as captives here a "little while" we stay?
For the coming of the King in His glory,
Are you watching day by day?

The General Overseer read a part of the 10th chapter of the Gospel according to St. Matthew, beginning at the 16th verse and reading to the close of the chapter.

The General Overseer then said:

God Rewards All Deeds of Kindness.

Sometimes it seems very wonderful how, when the Master has been speaking about great and terrible things, He comes down to simple things, as in this instance when He talks about giving to the little ones a cup of cold water, in the name of a disciple, for some one's sake who has been kind.

Even for this little deed of kindness the Master says that he shall in no wise lose his reward.

Every action that is good and holy-intentioned, merciful and kind, considerate and patient, that has in it the sweetening power of a Divine love and sympathy; and that brings the Water of Life, cool and refreshing to the humblest and weakest little one in the Christ's Kingdom, shall in no wise lose its reward.

God does not care for what we say if we do not live it.

He does not care what we sing or pray for, if we do not live as we pray and sing.

The Hypocrite Despised and Loathed in Zion.

More than that, if we speak and pray and sing one way, and live another, we are detestable hypocrites.

In my spirit there is a loathing for a hypocrite more intense than a shrinking from the deadliest adder or snake—the most slimy and filthy and repugnant of all the reptiles.

Yea, Satan himself is not so detestable to me as a hypocrite; for he never pretends to be anything else but a devil, when you get square up to him.

Of all the hypocrites, a hypocrite in Zion is the most detestable.

Every power that God gives to me will be exerted to keep the hypocrite, with his accursed leaven of the Pharisees, out of Zion.

Let us be genuine.

Let us be true, however imperfect we may be in many things.

God loves honesty, sincerity, reality; and when a man or woman says, "I love God and desire to serve Him," we shall expect to see a life corresponding with that profession.

A Divine Anger Burned Within the Master Against All Hypocrites.

There is no place in Zion for the hypocrite; there is no place in the Church of God nor in heaven for him; but the place for a hypocrite is the deepest hell.

The Master was never more angry than with the hypocrisy of men steeped to the very lips in adultery and vice, who brought to Him a poor woman overtaken, God knows how, by that sin, adultery, and said: "In the law Moses commanded us to stone such: what then sayest Thou of her?"

The Master looked into the hypocritical faces of those who were tempting Him, not because they hated that sin; not because they wanted to purify Israel; but because they thought they might find some occasion against Him, in that in His great love He would pity the sinner, and set aside the law.

But He said, in substance: "He who is without sin among you let him first cast the stone. Carry out your law, but let it be done with pure hands by those who have not sinned. Take the stone and smite the woman, but take care, for those who do it must be without sin."

I have found by experience that those who want the law carried out to its fullest letter, without mercy, are hypocrites! Hypocrites!

"We have a law, and by that law He ought to die."

The men who cried that were hypocrites!

Oh, how they stood up for the law!

After they had succeeded in having Him killed, and had imbrued their hands with His blood, they had another law—the law of the Sabbath, which made it highly improper for a dead body to hang upon a cross; and they wanted that body taken down so that the Sabbath should not be broken.

Hypocrites!

They did not care that they had murdered the Savior; but they wanted to keep the Sabbatic law.

I do not stand merely for the letter of the law, but there is love in its administration.

Zion Not a Penal Reformatory.

Just a word about this:

Some people seem to imagine that Zion City was founded to be a penal reformatory, or something of that kind, where all the vile people of the world could be brought and reformed.

What will they be doing here before they become reformed?

What kind of city would we have?

Must I lay down to you again the fundamental principles of this city?

It is a city founded for the people of God, where they may bring up their families in the fear of God, and where we shall not knowingly have as citizens those who are the Devil's own children.

While we may permit some unconverted children of godly people to come in with their parents, it is under protest, and it is with the distinct understanding that those children shall live, and desire to live, good moral lives, and shall desire to be true Christians.

If we had come here to establish a city where people could go as they like and do as they please, and be perfectly free to say and do anything they wish, then wherein would this city differ from any other city of the world where the Flesh and the Devil rule?

We might as well have stayed where we were, and better, than to make a city of God and then let the Devil into every street of it.

Kingdom of Heaven Not Opened to Unbelievers.

Our Lord Jesus, the Christ, came down from heaven to go to the poorest, the sinfulest, the vilest of the earth; but did He open the Kingdom of Heaven to unbelievers?

Audience—"No."

General Overseer—Did He not open the Kingdom of Heaven to harlots that had repented and were cleansed; to thieves that were thieves no more; to hypocrites that had abandoned their horrible hypocrisy and become clean?

Yes, that is what He opened the Kingdom of Heaven for.

But He never opened the Kingdom of Heaven to take into it all the scum and filth and deviltry of Jerusalem.

He never opened the Kingdom of Heaven to take into it a debauchee like Herod, a debauchee like Herodias, a villain like Pilate, and hypocritical priests like those who were full of adultery, and did not dare to take the stone and throw it at the woman.

Yet He died for every sinner.

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But unless they repent, unless they bring forth fruits meet for repentance, and believe, can they enter heaven?

Voices—"No."

General Overseer—Ought they to enter heaven?

Where would heaven be?

It would be hell.

They would have to get a police in heaven.

They would want to erect a brothel in every street of the golden city.

They would want to have a place of debauchery there.

We want to have one little spot of ground here as near like Heaven as we can upon this earth, and we will make an earnest, determined effort to do it.

Let us keep clean.

While we are desirous of being a blessing to every city, however vile, and to every person, however vile, we do not propose to bring the villains into this city.

We propose to bring them in when they have ceased to be villains and have given up their sin.

Is not that right?

Audience—"Yes."

The Christ Came Not to Send Peace but a Sword.

Do not imagine that the coming of the Christ means perfect peace in the family.

It means what the Book says—variance.

When Zion enters into a home it may not enter into the heart of the father or the mother.

Often there is trouble, because God's Kingdom comes into the heart of the father or the mother, but not into the heart of both.

There are those who want to hold on to the apostate and degenerate churches in which they can black their faces and play minstrel; in which they can have charades and plays; in which they can even have dances and associations that are vile, and that quickly lead to demoralization.

They hold on to these churches.

I am glad when both father and mother receive Zion.

I am always unwilling to receive into this city a family that is a house divided against itself; for I know it cannot stand.

I know that it will fall, whether it is in Zion City or in any other city.

Do not forget that although the Christ sent this Sword into the house, it is a two-edged Sword, and grievous are its wounds; but it is ten times death to sin.

It is life to him who mourns for sin.

It maketh and it endeth strife.

It makes war and peace within.

The Sword of the Spirit, which is the Word of God is war with sin and peace with God.

It is strife with the Devil and it is peace with God.

There is no possibility of patching up a peace between a worldly, devilish, sinful wife, and a godly husband; or between a godly wife, and a dirty, filthy, sinful husband.

The Sword of the Spirit will continue to make war until the evil one is destroyed; and may God end the war quickly by destroying sin.

Pray that those that come and do not understand, and whom we have to teach carefully and pray for and be patient with, shall see that their children cannot be permitted to do the things in Zion City that they have done in other cities of the world.

Keep Yourselves Pure.

They cannot be permitted to do those things.

I will have no dirty dogs slobbering over the girls in Zion City, do you hear?

Wait until you are husbands before you dare to take one of a husband's rights.

Girls who allow it are as filthy as the men who do it.

Keep yourselves pure!

The Christ Himself never intended to make a hell of heaven by love; but He wanted to make a heaven out of earth and a heaven out of hell.

I hope that God will make us a blessing to every city upon the earth.

This little spot of ground is God's; not a foot of it is sold to man.

You have only a lease of it for one thousand one hundred years.

The Ten Commandments rule in Zion, and any one who wants to break these laws of God has to go outside; he cannot break them here.

Sabbath-breakers Guilty of the Whole Law.

The man or woman who breaks the Sabbath Day is breaking the same law that says: "Thou shalt not commit adultery. Thou shalt not steal. Thou shalt do no murder."

It is just as sinful in God's sight for you to trample upon the Sabbath Day as it is for you to commit adultery.

You must be severe in your home with your Sabbath-breaking children.

Say to them: "You do not keep the Sabbath and go to the House of God and act in a proper manner; therefore, I will lock you up."

Rule your children.

God lays it upon you to rule your children.

They are under your roof and under your authority.

If they will not do it willingly, compel them to do it.

When they have gone away from your rule and authority then your responsibility ceases; but while they are your children and under your care, be firm.

"He That Spareth His Rod Hateth His Son."

Foolishness is bound up in the heart of a child;
But the rod of correction shall drive it far from him.

When you do it, do it effecually and thoroughly. (Laughter.)

There is not one of the sons and daughters of Zion who will say in the days to come that the General Overseer or father or mother were too hard.

They will say, "Thank God, they would not let me go to the Devil."

May God bless you.

Prayer was then offered by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer.

Before I dismiss you I desire to say that tomorrow night there will be a special rally of the members of Zion Restoration Host who desire to attend the New York Visitation.

The Basis of Fellowship in the Christian Catholic Church in Zion.

The basis of fellowship in the Christian Catholic church in Zion is the basis of a true repentance toward God and faith in our Lord Jesus, the Christ, and a life in conformity with these requirements; but the recognition of me as Elijah the Restorer has not been, never was, and never will be, essential to fellowship in Zion.

You were Christians and so was I, before God gave us the revelation of which we have made declaration.

Your acceptance of that Declaration is not essential to your union with God; but I do say that it is essential to your going forward with me in front of the Church to fight these battles in the high places.

I am not going down to New York as a private minister of the Gospel, nor do I go as General Overseer of the Christian Catholic Church in Zion.

I go down to New York, God helping me, in my prophetic office as Elijah the Restorer, and I must have Restorationists with me to fight that battle.

Restorationists Must Have Confidence in the Restorer.

You can see that anything else would mean trouble in every street in New York.

Some one might say to a Restorationist: "Do you believe that Dr. Dowie is Elijah the Restorer?" and if you reply, "No, I do not," then, at once you have cut down your influence, and have made them see that you are at strife with your leader.

But if you can say, "I do," then they will begin to ask you many questions that they would like explained.

There are some phases of the question that can neither be understood nor explained by any human process of reasoning.

You can believe when your mother tells you that she is your mother, but you cannot explain it.

Could you even prove it?

Your only proof would be your mother's word and all the concurrent testimony.

All you can do is to accept her word or some one's else.

Nearly thirty years ago I said to the man who first told me that he believed me to be Elijah, "I will not hear of it," and I put the thought from me.

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But in His own time God made me see it. I did not desire this ministry.

It Is a World-wide Ministry.

It is a ministry of unceasing toil.

It is a ministry of unceasing conflict, and one that will probably end with a dagger between my shoulders or a bullet through my brain.

You may not realize what this means, for a minister to dare to talk to king and kaiser, bishop and priest, pope and head of the Church of England, great legislatures and presidents, and to tell them, "Thou art the sinner; thou art the man."

If such an one does not feel the cowardly hand of the assassin, he is wonderfully preserved by God, and I have been.

But do you think it is pleasure to be engaged in a perpetual fight, and never to have any peace at all?

It is a pleasure for me to do the Will of God, whether it be in the humblest or in the highest place.

It takes more grit and grace to rule than it does to obey.

It is very easy to get into the ranks and march, but it is very hard to direct the campaign, and to take the responsibilities of a world-wide work like this.

I have not taken this ministry upon myself.

God put it upon me; and God has made the people throughout the whole world to recognize that ministry.

Have not this people been more blessed since the Declaration of June 2, 1901, than before?

Audience - "Yes."

General Overseer—I know it is true, and I know that those who have stood by that Declaration have been more blessed.

I desire to be patient with all who have not seen it.

Who Can Be Useful in the Great Conflict.

However, have I not a right, as the commander of this great force, to say who I shall take with me into the front of the battle?

Audience—"Yes."

General Overseer—I take the Restorationists who have taken a Vow and are not regretting it.

Of those who regret it, I shall demand their resignations

That is the kind of Restoration work I want you to do.

I want a Restoration Host that will obey; that will go down with me to New York prepared to go right through with this matter, if we die for it.

I will leave the rest of you in Zion City to have a good time, and to pray for us, and to see if you can get a little more backbone.

You must ask God to give you more light.

Some one was asked recently, "Can you prove that Dr. Dowie is Elijah?" and he replied, "Can you prove that he is not? If Elijah was to come as the Restorer, how would he do the work differently from the way that Dr. Dowie is doing?"

"Would he do it better?

"Would he do it with more earnestness?

"Would he do it with more concentration?"

Restoration Must Accompany Salvation.

In these Latter Days God has given me power; to this people power, and to this organization power, not only of Salvation which is a good thing and a great thing, but of Restoration which is a better thing: for when a man is saved he is not necessarily restored.

If a drunkard is merely saved, does he get all his health and vigor back again?

Voices--"No."

General Overseer—You know that he must be restored.

Salvation is a glorious and most essential thing; but after Salvation must come Restoration.

Sinners must be taken out of their meanness and out of their littleness and be restored wholly and fully to God.

So must the world be.

It is a great task; but we have a Great God, whose Almighty Hand is with us.

The God of Elijah is not dead.

He lives, and greater things are being wrought today than Elijah the Tishbite ever dreamed of.

When could Elijah the Tishbite get three thousand people to go with him and fight the battles of the Lord?

When could Elijah the Preparer, John the Baptist, get three thousand people together to work with him?

I will not have people in Zion who are only half-and-half.

May the Lord God make us out-and-out. (Amen.)

I will be patient with you; but I will keep you going, as I propose to do myself.

Hymn No. 20, "They that be Wise Shall Shine," was then sung by the Congregation, after which the General Overseer closed the service by pronouncing the

BENEDICTION.

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

ZION IN ALABAMA AND MISSISSIPPI.

A panorama of Zion and exhibit of Zion City, with stereopticon and varied photographic views, will be given by DEACON DANIEL SLOAN OF ZION CITY:

At Columbus, Mississippi, Opera House, Thursday, September 24th.

At Meridian, Mississippi, City Hall, Lord's Day, September 27th.

At Montgomery, Alabama, Montgomery Theater, Tuesday, September 29th.

And possibly the lecture will be given in Birmingham, Alabama, Wednesday, September 30th.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

Subscribers, Read This.

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

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

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

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

AND GOD shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.—*Revelation 21:4.*

FOR centuries the children of men have been groaning under their bondage of sin, sickness, disease and death.

Although created in the image of God, Man, being a free, moral agent, had the privilege of choice, and alas, when life and death were set before him, he chose death rather than life!

Although surrounded with the manifestations of Infinite Love, he did not stand the test of loyalty, but disobeyed the command of His Father.

Being tempted of the Devil, he yielded himself to the enemy of all righteousness, and became the bondservant of Satan, for it is written in the Word of God:

Know ye not, that to whom ye present yourself as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Ever since that sad day, Satan has oppressed the children of men.

But the great cry of the sin-sick and suffering people came up into the ears of our loving Heavenly Father.

In His infinite compassion and tenderness He sent His Son to deliver us, not only from sin, but from all its consequences, and it is He who, by His angel, tells us that the time will come when the Tabernacle of God shall be with men, when He shall wipe away every tear, when the first things shall have passed away.

The Christ came to inaugurate this new order of things.

He came to implant within our hearts the principles of His everlasting Kingdom.

These are the principles of righteousness.

"And the work of righteousness shall be peace."

"The Kingdom of God is . . . Righteousness, and Peace, and Joy in the Holy Spirit."

Therefore, they who have received these principles have working in them the power of an endless life.

Righteousness is victorious over iniquity, Divine Life destroys the power of death, and Purity is transcendent over uncleanness.

"Neither shall there be any more pain."

By faith the children of God claim this promise, and make it a present-day reality.

The truth of God, as it is proclaimed in Zion, brings forth fruit unto Holiness, and the end, Everlasting Life.

The children of Zion are, even now, singing the songs of deliverance.

They are being saved from their sins and healed of their diseases, and are being known throughout the world as a holy people, zealous of good works.

We print below a few of the many thousands of testimonies in Zion which ascend from glad hearts to the Author of every good and perfect gift.

Delivered from Bondage.

In the day that I called Thou answeredst me,
Thou didst encourage me with strength in my soul.—*Psalm 138:3.*

VINELAND, NEW JERSEY, May 4, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to thank God for His healing power, and you for your prayers.

For about three months I was a great sufferer with a very sore leg.

There were eight holes in my leg and ankle.

I trusted in Jesus as my Healer, and was healed.

I have had other wonderful healings.

Some years ago, I suffered very much with my back.

I was doubled up, and could not straighten myself. My strength was gone, and I had a large lump in my stomach.

I give God all the glory for healing me.

Yours in the Christ, (MRS.) H. BROOKS.

Thanks God for Being Led Into Zion and the Blessings Received Therein.

Seek good, and not evil, that ye may live: and so Jehovah, the God of Hosts, shall be with you, as ye say.—*Amos 5:14.*

3025 GIDEON AVENUE,
ZION CITY, ILLINOIS, May 31, 1903.

DEAR GENERAL OVERSEER:—With a heart full of gratitude to God I testify to His goodness to me.

Almost all my life I had suffered from headache, but when you laid hands on me and prayed, God heard and answered.

I praise God for healing me of a cold, through the prayers of Elder Hoffman.

I also thank Him for leading me into Zion.

I pray that His richest blessings may follow you and your dear wife and son.

Faithfully yours Till Jesus Come,
(MISS) IDA WHITMAN.

Healed of Dyspepsia, Salt-rheum and Neuralgia.

Jehovah hath done great things for us,
Whereof we are glad.—*Psalm 126:3.*

PRESTON, MICHIGAN, May 10, 1903.

DEAR GENERAL OVERSEER:—I have felt for a long time that I should testify to God's goodness to me and mine, but have neglected it until now.

Seven years ago last fall, LEAVES OF HEALING was given to me by my mother-in-law.

At that time I was an invalid, discouraged, and not expecting to live long. I had lost faith in medicine and doctors.

I had almost every disease that woman is subject to—internal trouble, dyspepsia, and neuralgia all over my body, so severe at times that I would have to drop where I was.

I had salt-rheum very severely, which I had inherited from my mother.

When I read LEAVES OF HEALING and my aunt came from Chicago and talked to me, I accepted the teaching at once.

I had some confessing to do; but after I had made wrongs right I was very happy.

I took up my duties at once.

At first my husband would laugh at me when I asked grace at the table, and would leave the room when I would have prayers, but I kept it up, and he finally gave up and stayed in.

I commenced to get better from the beginning.

I had quite a testing spell, but with God's help I held on and won.

Since then my husband has quit using tobacco, and the appetite was entirely taken away.

He was also healed of jaundice.

I cannot begin to tell all that God has done for us.

I have been healed of grip, my little girl of mumps, and my baby of diphtheria and whooping-cough.

I thank God for his long sufferance and mercy to me, and for His healing power, and you for your many prayers.

May God bless you and keep you until your work is done.

Your sister in the Christ,
(MRS.) E. G. GRIFFITH.

Mother and Son Healed of Tonsilitis.

He will bless them that fear Jehovah,
Both small and great.—*Psalm 115:13.*

LAKE FOREST, ILLINOIS, May 9, 1903.

DEAR GENERAL OVERSEER:—I am so happy to tell you that I was healed of a very severe case of tonsilitis on May 4th, in answer to a request for prayer my brother sent to you.

Very soon the fever left me and I slept all night, and am now quite well.

I wish to thank you for praying for me and my little son, who was also healed of tonsilitis in answer to your prayers.

I can never thank or repay you for all your kindness to us, but God will, I know.

I trust that He will spare you for many years.

I thank Him for His restoring strength and great blessings.

I am, faithfully yours, in Jesus,
(MRS.) ROSE MEYER.

Healed of Probable Blood Poison and Ulcerated Tooth.

And I will cleanse their blood that I have not cleansed; for Jehovah dwelleth in Zion.—*Joel 3:21.*

419 FOURTEENTH STREET,
SAN FRANCISCO, CALIFORNIA.

DEAR GENERAL OVERSEER:—In sending my testimony, I wish to glorify God and to thank you for the benefit I have received in reading LEAVES OF HEALING.

I am learning to trust God for everything.

I have been a member of Zion two years, and have had many wonderful answers to prayer.

Nearly all my life I have had frequent spells of sick headache; but praise God, I do not have them now.

A few weeks ago my parrot became jealous because she saw me pet a baby who came to my house, and she bit my hand to the bone.

A drop of black blood dropped from it.

Then it began to swell.

It throbbed and pained me severely. My whole arm was sore.

My mother prayed for me at once.

I was relieved, but not healed.

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In the evening I went to our faithful Elder Taylor, who laid hands on me and prayed.

I rested well that night, and the next morning the swelling and pain were gone.

Two months ago I suffered intensely from ulcerated teeth.

They ached so for a few days that I had no rest day or night.

The Elder prayed for me and now they are perfectly well.

There are many little things, too numerous to mention, in which God has manifested His power.

I give God all the glory.

I praise Him for the privilege of being a member of Zion Restoration Host, that I may help others.

May God bless you and yours. I am, yours in the Master's cause,

(MRS.) M. J. TATE.

Healed of Carbuncle.

And it shall come to pass that, before they call, I will answer, and while they are yet speaking, I will hear.—*Isaiah 65:24.*

23 FIFTH AVENUE, FREEPORT, ILLINOIS,
May 10, 1903.

DEAR GENERAL OVERSEER:—I am glad to be able to testify to the healing power of God.

I was almost instantly healed last Tuesday of a very sore carbuncle under my arm, and one on my face.

My father wrote to you, asking you to pray for me, and just about the time the letter reached you, I began to get better.

That night I rested well, which I had not done for some time.

I praise God for what He has done for me, and my earnest prayer is that I may live a true Christian life, doing all I can for my Heavenly Father.

I thank you many, many times for your kindness, and pray that God's blessing will rest upon you.

Your sister in the Christ, ALTA HULET MORIN.

Healed When Poisoned.

Lo, this is our God: we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation.—*Isaiah 25:9.*

2002 HEBRON AVENUE,
ZION CITY, ILLINOIS, May 7, 1903.

DEAR GENERAL OVERSEER—I write a few lines of praise and thanksgiving to our dear Heavenly Father for the manifestation of His marvelous power in restoring our little son, John, who is two years old, from the hands of the enemy.

He was taken seriously ill Friday evening, the effects of eating canned salmon.

He lost consciousness, and his little body was twisted and drawn in agony, until God so mercifully delivered in answer to the prayers of the faithful officers of the Church.

May God bless and strengthen you in all your work, and help us to obey you in all things.

Faithfully yours in His service,

(MRS.) WILLIAM H. CLARK.

P. S. We are not in the habit of giving him meat of any kind, but while I was preparing lunch he got up to the table unnoticed and ate of the salmon.

Eyes Healed, and Able to Resume Work.

And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.—*Deuteronomy 34:7.*

WEST DAVENPORT, NEW YORK,
August 2, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

On June 28th I wrote to you asking you to pray for the healing of my eye.

Before your letter arrived, saying that you had prayed for me, it was well enough for me to go to work.

It grew better every day, and was perfectly healed in a few days, for which I praise the Lord, and thank you for your prayers.

Faithfully yours in Jesus,

HOMER L. GREEN.

Healed of Chronic Eye Trouble.

And whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight.—*1 John 3:22.*

CHAUX-DE-FONDS, SWITZERLAND,
August 7, 1903.

DEAR GENERAL OVERSEER:- To the glory of God I can say that I now belong to those who have been healed by God through faith in Jesus.

From my childhood I suffered with severe eye trouble.

I was taken from one doctor to another; but it was all in vain.

Still I kept on doctoring, only to grow steadily worse.

When I heard of you and your work, I wrote to you to pray for my healing.

God heard and answered, and He has healed my eyes.

I give Him all the glory, and thank you for your prayers in my behalf.

I also thank you for your kind letter.

I pray God to bless you in your great work for Him.

Your sister in the Christ,

MISS HELENA GUGGEMOS.

Praises God for the Knowledge of His Truth Received Through "Leaves of Healing."

Then there were brought unto Him little children, that He should lay His hands on them, and pray.—*Matthew 19:13.*

GRAVELVILLE, MINNESOTA, June 15, 1903.

DEAR GENERAL OVERSEER:—I thank God and you for LEAVES OF HEALING.

Our little boy, five years of age, had croup and was gasping for breath, and I was a little afraid we would lose him.

The testing time came.

Should we take him to God in prayer, or resort to the medicine which we used always to keep on hand?

Thank God I was afraid to trust to medicine; so I asked God to help, and in less than two minutes he was breathing easily.

Yours in the Christ, N. M. CORNELL.

Healed of Asthma—Family Blessed.

Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth.—*Jeremiah 33:6.*

DAYTON, WASHINGTON, April 4, 1903.

DEAR GENERAL OVERSEER:—For some time I have been thinking that I would write to you and let you know how God has heard and answered prayer, for which I give Him all the glory.

I wrote to you in June, 1902, to pray for me.

I had had the asthma for eight or ten years so badly that I could not lie down night or day for four or five months at a time.

I thank my Heavenly Father that He heard and answered prayer.

I have not had to sit up a night since that time.

I wrote to you asking you to pray for my wife and daughter, and they commenced improving about the time that you received the letters.

I do praise the blessed Name of God that He is a prayer-hearing and answering God.

May God be with you and strengthen and uphold you by His power, and may your life be spared many years, together with that of your wife and son, that you may be instruments in the hands of God in doing much good in His Name. I am,

Your brother in the Christ, C. C. HUGHES.

Given Up by Physicians After Many Years of Suffering at Their Hands.

But ye are forgers of lies,
Ye are all physicians of no value.—*Job 13:4.*

66 WARREN STREET,
KIMBERLEY, SOUTH AFRICA, July 6, 1903.

DEAR ELDER:—I have often desired to witness to what my Heavenly Father taught me and did for me two or three years before I had read any article on Divine Healing, or heard of Zion or Dr. Dowie.

I had been a bedridden invalid for the greater part of seven years, with a succession of internal cysts which formed and broke at regular intervals.

After four years' treatment out here I was sent home, where I suffered cruel operations for three years, with the result that I returned to South Africa, able once more to get about, but still suffering from nervous weakness and indigestion.

Finally I married, and then commenced such sufferings as I can never describe—the agonizing birth of my only child, then years of terrible sufferings, increased by surgical treatment and instruments.

As years went on, complications of gall-stones and ulcerated stomach added to the misery I endured.

No human power could save me.

Dr. Hohman of Port Elizabeth, the last but one that I consulted, gave me three months to live.

I was then persuaded to call in Dr. Jait, of Strydensburg, a very able man.

As soon as he saw me, he said: "I am very sorry, Mrs. Ward, for I can do nothing for you."

After a week or two, I felt that I would very soon die.

Every morsel of food pained me, and a spoonful of beef tea would cause my tongue to swell in my mouth, and cruel agony in my stomach.

I was very low one night, and in prayer was telling my troubles to my Heavenly Father, feeling how vain was the help of man.

Placing my bottle of medicine before me on the bed I asked God to bless it to my recovery.

A Voice startled me with the words: "I am Jehovah that healeth thee." I replied, "Yes, Lord, I know with Thy blessing this simple medicine can heal me."

But again the Voice spoke, "Put it all away, and trust Me only."

This I did. Then came fierce temptations, and the thought, now you will surely die, for you cannot take food without your stomach-pump.

But I held on to God's promises; after three days of waiting and expecting, as I was kneeling in my room, the power came.

It entered my head, passing through my entire being, healing every pain and cleansing from every impurity.

I rose to my feet with joy and praise, perfectly whole, for the first time in twenty-five years.

I testified in the church to which I then belonged, Dutch Reformed, thinking how pleased my minister and friends would be because of the great things God had done for me; but alas! they would not receive my testimony, and many who had knelt and prayed in my sick-room turned from me as though I would poison them with some new doctrine.

Some believed although many doubted.

All this happened in the year 1895.

I saw and read precious LEAVES OF HEALING in 1897 for the first time.

I was overjoyed, and said to some friends that it impressed on my mind that Dr. Dowie was the Messenger of the Covenant.

I had long been grieved over the deadness of the churches, praying God to send us once more a prophet, or some one to preach the Full Gospel.

Praying God's blessing upon you, our dear General Overseer, Overseer Jane Dowie, Deacon A. J. Gladstone Dowie, and all Zion everywhere, I am,

Yours in the Service of our coming King,

(MRS.) L. WARD.

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NOTES FROM ZION'S HARVEST FIELD

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

Zion in Dekalb, Illinois.

Tabernacle, North Third street.
Officer in-charge, J. B. Westlake, 540 East Main street.
Services—Sunday, 3 p. m.

Rev. O. L. Tindall, who is a member of the Faculty of Zion's Educational Institutions, is also an Elder in the Christian Catholic Church in Zion.

He, in company with his wife, Elder Nancy Tindall, recently visited Dekalb, Illinois.

From the report which he sends, it is evident that Rome is afraid of the Christian Catholic Church in Zion.

May God hasten the day when the glorious light of the Gospel of the Son of God shall dispel the darkness of the votaries of the Roman apostasy, that mother of harlots and abominations of the earth.

DEKALB, ILLINOIS.

DEAR OVERSEER EXCELL:—I am not sure that the title of our report for Dekalb should not be "The Devil in Dekalb" rather than "Zion in Dekalb."

The Devil, however, soon learned that Zion was there.

Our concern on going out was that the people might not know of our coming and of the meetings, as the bills were delayed and did not reach the city till the afternoon of Saturday.

We had only a few hours to advertise the coming of Zion.

We thought a street-meeting might be a good way to advertise, if nothing more; so Mrs. Tindall and I took our hymn-books and Bible and began singing on Main street, in a central part of the city.

A good many men were scattered up and down the street, as the weather was warm.

The Salvation Army was beating its drums and holding a street-meeting a little above us on the same street.

We were alone and could not make much noise to draw the crowd; but there is always something in a Zion meeting that seems to attract the people and stir them up.

As I told them, it could not be our fine music or eloquent speech, for we had only sung a few very familiar pieces, such as "The Great Physician," and made some quite ordinary comments on the hymn when the crowd began to leave the Salvation Army, the saloons, which were plentiful, and the stores, and gather around us until the street and sidewalks were crowded.

I was telling them that the Christ was now near and not afar off as some supposed, and not a dead Christ on the cross, but active and ready to help us.

I soon saw the crowd was a bad one, yet there was a large sprinkling of the better element.

No police seemed to be present.

They have now a Roman Catholic mayor.

Last year the mayor and police came to our rescue after we had appealed to them.

The crowd seemed to know that this was their hour.

They began to make disturbance and mock us, when we sang, to drown us out.

As the noise increased, the crowd increased until there was a jam.

They grew boisterous, and then began rushing in on us.

They pushed a man against Mrs. Tindall and knocked her down, but did not hurt her.

Then they rushed at me and carried me across the street in front of the surging crowd; but the Lord kept me from falling under their feet; not even my Bible or hymn-book were knocked out of my hand, and no hurt came to us and no fear was in our hearts.

I believed what I had said to them—"The Great Physician now is near."

We made no effort to get off the street, which seemed to surprise them.

They then began throwing eggs.

They were fresh, however, and about as many struck their own crowd as us, and it angered them.

We quietly appealed to the crowd and asked if there were no men in that great crowd that would not stand by and see an innocent man and woman abused on their streets.

I said, "Have you no police?"

Finally a couple of men came up to us and wanted us to leave the street. I said, "Who are you?"

One then showed me his star and said that he was an officer.

I said, "You are the man I want to see. Am I guilty of any offense?"

"Oh, no," he replied.

"Then," said I, "why do you not go for these men?"

He said that he could not control them, they were so excited, but if I would go off the street, he would go with me to my hotel and protect me, and then the crowd would disperse.

"We will obey," I replied, "if you say so."

We then started across the street and down the sidewalk toward our hall, but the crowd followed on and got ahead of us.

We came in front of a barber shop and stopped in front of the large, plate glass window, and said to the officers, "What are the men wanting now? I thought that you said they would disperse if we would go off the street and stop preaching. Does a man have to go and hide, in this city, in order to be safe from a mob, when he has done nothing? Had I killed some one up here, there would be some excuse."

They made some effort to drive the crowd away, but they had no force and the crowd only laughed at them.

The Lord gave us perfect peace, and even joy.

The crowd stood and gazed in wonder, apparently, to think they could not frighten us.

Some nice-looking men came and told us that we had better get away as they feared for us.

They said that it was a shame that such a thing should occur.

The indignation of many of the better class was stirred.

A prominent lady who owned property near there went to the mayor and said that she wanted her property protected, and he replied, "Let them get off the street."

She told him that we had as much right on the street as any one and were doing no harm.

The man who owns the hall where we have our meetings gave notice that if his building was injured he would make the city pay for it.

We tried to see the mayor the next day, but missed him.

In the evening he saw our Deacon and said that we had a right to be on the street and that he would protect us and had notified the police to do so.

Rome is strong here and the mayor is one of them; but he found that he had only the hoodlums on his side and became ashamed and alarmed, as we had the law on our side and could easily make the city pay for its insolence and injustice.

He had not properly reckoned with his host.

Several parties told us they were coming to see Zion City.

A physician said that he and his wife were contemplating a visit to Zion, to look into Zion investments. He is much interested in Zion.

The Devil is very much afraid to have Zion get into his town.

He has many saloons there, many churches and plenty of the emissaries of Rome.

They need Zion.

Our Branch is weak there for workers, but we have some loyal members who say, "Send us out the Host and help us."

We administered the Lord's Supper, and had some interesting meetings on the Lord's Day, and also one on Monday night.

There was no disturbance.

We walked the streets as independently as any one.

Some are coming to visit Zion City; several are about ready to come into the Christian Catholic Church in Zion, and some are investing in Zion stocks and buying lots.

The many sides to Zion are interesting men of all classes.

How great is the harvest and how few are the laborers! But the Lord of the harvest will send more.

Zion wants laborers who need not be ashamed.

It takes stalwart men of God to fight Zion's battles.

May God send them speedily.

Yours faithfully in the Lord,

O. L. TINDALL.

Zion in Fredericton, New Brunswick.

Tabernacle, corner Queen and Westmoreland streets.
Officer-in-charge, Deaconess M. L. Reed.
Services—Sunday, 11 a. m., 3 p. m.; Thursday, 8 p. m.

The following testimonies were given at Fredericton, New Brunswick, and sent in by Deaconess Mary L. Reed:

FREDERICTON, NEW BRUNSWICK,
February 26, 1903.

DEAR GENERAL OVERSEER:—I wish to testify to the help I have received through reading LEAVES OF HEALING.

When a mere child I began to serve God, and became a member of the Salvation Army, where I remained until a few months ago.

When I began to read LEAVES OF HEALING they stirred me up to a sense of my position before God as nothing ever did before.

This is a proof that God is in Zion.

When I look back, I do not wonder that I could slip along without feeling my backslidden state more than I did, and without knowing more of God's ways.

Our Salvation Army leaders were not fitted to be teachers.

For the most part they were ignorant themselves of the Gospel as taught by Jesus.

Scripture was twisted to suit the rules of the Army.

We had many good, sincere officers; but they themselves were kept in error by the false teaching of the Army.

Anything in the Scripture that was not "accord-

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ing to rules and regulations," was said to mean something else or ignored altogether.

They seemed to be doing a good work, and so I remained with them; but more to please those of my family, who were also members, than because I wanted to stay.

I am more thankful than I can express in words that God has a man on earth who teaches us the Bible as it reads, and not as men would like to make it read.

My family and I are healed by prayer when sick. God never fails.

We have had many remarkable answers to prayer.

May God in His goodness smash up these organizations that are teaching false doctrines.

By His help I will do all that I can to help in establishing His Kingdom on earth.

JOHN S. DONOVAN.

FREDERICTON, NEW BRUNSWICK, February 25, 1903.

DEAR GENERAL OVERSEER:—I thank the Lord for His healing Power.

He has healed me of a toothache and sore throat, also of a bad cough.

I attend the Zion Gathering and intend to become a member of the Christian Catholic Church in Zion.

BEATRICE DONOVAN.

DEAR GENERAL OVERSEER:—Out of gratitude to our God, I testify to the blessings received through faith in Him.

I was never in robust health, but felt fairly well until I was about twenty years old, when I began to lose my strength.

Since then, until I learned through the teaching of the General Overseer that it was wrong, I tried to regain my health by using drugs.

I used to ask God to bless the means.

Before my baby's birth, although in wretched health, I felt that I would take almost any risk rather than submit to the degrading treatment of the doctor.

I prayed earnestly to God to bring me through without their help; and of course He did; but I did not receive healing then, for I did not expect it.

I did not believe that I could have it in the way Zion taught.

I still used medicines, although God had answered my prayer concerning the birth of my child. I still believed we had to use means for other complaints.

Becoming convinced that it did me no good I gave up medicine, accepted Zion's teaching, and prayed to God to restore me to health and strength.

I asked the prayers of Zion people, and God has given me health.

I am free from the distressing disorders from which I suffered for more than ten years.

(MRS.) JOHN S. DONOVAN.

DEAR GENERAL OVERSEER:—I am thankful that LEAVES OF HEALING entered our home to show us God's Covenant of Salvation, Healing and Holy Living, and that prosperity is for us today, if we will accept it, just the same as when Jesus walked the earth, or when God made the Covenant with Moses.

Praise the Lord, we have no more use for doctor, drugs, pig, or tobacco.

I feel that I must do all in my power, by the grace of God, to pull down all evil, and give people the Full Gospel as taught in Zion.

I desire to make my home with God's true people in Zion City as soon as possible, where my children will not be exposed to the temptations that they are exposed to here.

I pray that God's richest blessings may ever rest upon Zion and all of God's people everywhere, Till He Come.

GEORGE PRESCOTT.

Zion in San Francisco, California.

Tabernacle, 420 Valencia street.
Elder-in-charge, Rev. W. D. Taylor, 2224 Howard street.
Services—Sunday, 11 a. m., 3 and 7:30 p. m.; Tuesday, 7:30 p. m.; Wednesday, 7:30 p. m.; Friday, 7:30 p. m.

We regret that our Elders in America did not all have the privilege of attending the Third Feast of Tabernacles.

Those of our members who were present will recall the fact that Elder Taylor, who is in charge of the Branch of the Christian Catholic Church in Zion in San Francisco, was not present,

We are glad to know, however, that he is not idle, as will be seen from the following report.

God is blessing his labors.

This report is of especial interest.

Our readers will note that our dear Deaconess King, who was so wonderfully healed of cancer when our General Overseer first came to America, gives her testimony.

2224 HOWARD STREET, SAN FRANCISCO, CALIFORNIA, July 1, 1903.

DEAR OVERSEER:—Last month was the banner month in the sale of LEAVES OF HEALING.

One of our workers sold fifty copies in one evening, and her companion sold forty.

All told, there were sold during the month of June eleven hundred copies of LEAVES OF HEALING.

I give you below some of the testimonies given the last Lord's Day in June.

ALEX. SHARPE, 604 Buchanan street, San Francisco, California—"I thank God for His keeping power, and for the financial blessings which I have received since I began to pay my tithes.

"Before I began paying tithes, my salary was so small that after supporting my family I had scarcely enough at the end of each week to throw a small sum in the collection plate as it was passed in the church which I was then attending; but since coming into Zion and since I began paying tithes, my salary has been raised until the last month I cleared over —— dollars."

MOTHER KING, 395 Haight street, San Francisco, California, who was healed of a terrible cancer over fifteen years ago, in answer to the General Overseer's prayers—"I thank God for His keeping power. He gives me strength day by day so that I can go anywhere in this city, although in my eighty-fifth year.

"I praise Him for Zion and for Zion teaching, and that He has raised up in these Latter Days a Church that teaches the Full Gospel."

MRS. HANNAH GILLETT, San Francisco, California, another child eighty-five years of age, whose strength the Lord has renewed through the prayers of faith—"I praise the Lord for this grand and glorious meeting.

"It is God who saves us, and keeps us, and heals us, and does everything else that is good for us.

"He has renewed my strength like the eagle's.

"I have been out this week with LEAVES OF HEALING.

"Many reject them, but some receive them, praise God!"

GEORGE HALLETT, 485 Fourteenth street, San Francisco, California—"I praise God today for the Full Gospel.

"Less than eight years ago I was a swine eater, a drunkard and a thief; but, thank God, He saved me when I cried unto Him.

"I was saved before I heard of Zion, but I thank God today for the wonderful teachings I have received during the few years I have been a member of Zion.

"I have learned more about the Bible during that time than in all my life before.

"I thank God for healing my wife of a severe spell of sickness in answer to our dear Elder Taylor's prayer."

JACOB WITTICH, 485 Fourteenth street, San Francisco, California "I thank God that He healed me a few weeks ago of a severe bunion on my foot, from which I had suffered many years."

MRS. GEO. A. HALLETT, 485 Fourteenth street, San Francisco, California—"I praise God for healing me of grip.

"Two weeks ago it began with a chill, and pain and aches all over my body.

"I called on the Lord and sent a request to Elder Taylor for prayers, and immediately I was healed."

MRS. AUGUSTA THANWALD, 1714 Octavia street, San Francisco, California—"My heart is full of praise. The other day I had a severe toothache.

"My daughter came in and asked what she could do. 'Shall I give you a clove?' she asked.

"'No,' I replied, 'the Lord will care for me.'

"I went to Him, and in a short while I was healed."

HENRY CLEMENT, 11 Montgomery street, San Francisco, California—"I thank God for a number of healings I have had lately in answer to our Elders' prayers.

"Among other things, I was healed of a terrible carbuncle on my neck."

MRS. LANBACK, San Francisco, California—"Day by day God keeps me.

"People wonder how I get along with my family of little children; but I have learned through Zion to trust God as never before."

MISS LULA FRISBIE, 2224 Howard street, San Francisco, California—"I thank God that after a hard day's work, He healed me and strengthened me, and enabled me to go out with the Restorationists."

Your brother in the Christ, W. D. TAYLOR.

Bradford, England.

Officer-in-charge, Deacon R. McKell, 18 Sherwood place, Undercliffe.

We are delighted to read the accounts which come to us from time to time of the progress of the Branch of the Christian Catholic Church in Zion in England.

God is blessing Evangelist Cantel in his labors, and Zion there, as elsewhere, is going forward.

The following interesting account is sent to us by Deacon McKell:

BRADFORD, ENGLAND, May 27, 1903.

DEAR ELDER:—Peace to thee.

I have pleasure in forwarding to you some little account of what God hath wrought in Morley, near Leeds, England.

In December, 1900, when our dear General Overseer was conducting meetings at Grimsby, England, Mrs. Westerman, a poor, suffering invalid who had been twice operated upon by surgeons and had been sent home by them from a hospital incurable, was at the home of Mrs. Campbell, receiving Zion teaching at Ardsley, near Morley.

A request was sent to Grimsby to His servant the General Overseer, asking him to pray for her healing.

The time fixed for prayer was 11:30 a. m. on Lord's Day, December 23d, the day we opened the Zion Tabernacle at Ardsley.

We were all on our knees at the appointed time when the Lord answered the prayer of His servant at Grimsby, and she was instantly healed of all her diseases of twenty years' standing.

The healing of her body was great and wonderful, but the spiritual blessing she received was greater.

She at once became a powerful witness to the glorious truth that "Jesus, the Christ, is the same yesterday and today, yea, and for ever."

Much opposition has been raised in Morley among the apostate denominations against this wonderful testimony, and many others equally wonderful published in LEAVES OF HEALING are circulated by the devoted workers in the place.

Zion's motto at Morley seems to be "Morley for Jesus, and every competent Zion member for the Restoration Host."

No wonder then, that we have two crowded cottage-meetings; that five persons have recently given up smoking tobacco; that six people have been converted during the last month, and that five have applied for membership in the Christian Catholic Church in Zion.

We have now sixteen members there receiving thirty current LEAVES OF HEALING weekly and selling many back numbers of the same.

We thank God that here and everywhere Zion is proving that, when God's conditions are fulfilled, His people can offer the prayer of faith which saves the sick.

One sister testifies to the healing of her daughter of severe pain in the body, with vomiting of blood and diarrhea, in answer to the prayer of God's people.

Another sister tells of how God answered prayer for her when she had caught a severe cold.

A brother thanks God for healing his children, especially his little boy who was afflicted with much pain and fever, and was speedily delivered in answer to the prayer of God's people.

We give Him all the praise.

With Christian greetings I am,

Yours truly in the bonds of Zion,

R. MCKELL.

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carr ing the Messa'ge from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice

Others will be needed to assist in the nursery and in caring for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and LEAVES OF HEALING while out on district work.

This case will carry two hundred folded Messages and ten copies of LEAVES OF HEALING, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that

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unless names are sent immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world.

The schedules of eight of the trains which will carry the General Overseer and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion Transportation and Railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14	Zion City—Arrive	9:00 a. m.
	Zion City—Leave	9:30 a. m.
	Chicago—Leave	12:45 p. m.
October 15	Pittsburg—Arrive	1:45 a. m.
	Pittsburg—Leave	3:00 a. m.
	Altoona—Arrive	6:15 a. m.
	Altoona—Leave	6:45 a. m.
	Washington—Arrive	1:15 p. m.
	Washington—Leave	11:00 p. m.
October 16	New York—Arrive	7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14	Zion City—Arrive	9:30 a. m.
	Zion City—Leave	10:00 a. m.
	Chicago—Leave	1:00 p. m.
	Garrett—Arrive	5:00 p. m.
	Garrett—Leave	5:05 p. m.
	Chicago Jct.—Arrive	8:35 p. m.
	Chicago Jct.—Leave	8:40 p. m.
October 15	Pittsburg—Arrive	4:45 a. m.
	Pittsburg—Leave	4:50 a. m.
	Cumberland—Arrive	9:15 a. m.
	Cumberland—Leave	9:35 a. m.
	Washington—Arrive	1:45 p. m.
	Washington—Leave	11:40 p. m.
October 16	New York—Arrive	6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14	Zion City—Arrive	10:00 a. m.
	Zion City—Leave	10:30 a. m.
	Chicago—Leave	1:00 p. m.
October 15	Niagara Falls—Arrive	6:00 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14	Zion City—Arrive	11:00 a. m.
	Zion City—Leave	11:30 a. m.
	Chicago—Leave	2:30 p. m.
October 15	Niagara Falls—Arrive	6:30 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14	Zion City—Arrive	11:30 a. m.
	Zion City—Leave	12:00 m.
	Chicago—Leave	3:00 p. m.
October 15	Niagara Falls—Arrive	6:20 a. m.
	Niagara Falls—Leave	7:40 p. m.
October 16	New York—Arrive	8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14	Zion City—Arrive	12,00 m.
	Zion City—Leave	12:30 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	7:00 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14	Zion City—Arrive	12:30 p. m.
	Zion City—Leave	1:00 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	8:30 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14	Zion City—Arrive	2:00 p. m.
	Zion City—Leave	3:00 p. m.
	Chicago—Leave	5:30 p. m.
	Fort Wayne—Arrive	9:10 p. m.
October 15	Bellevue—Arrive	12:27 a. m.
	Cleveland—Arrive	2:20 a. m.
	Conneaut—Arrive	4:11 a. m.
	Erie—Arrive	5:04 a. m.
	Buffalo—Arrive	7:30 a. m.
	Niagara Falls—Arrive	9:00 a. m.
	Niagara Falls—Leave	8:00 p. m.
October 16	New York—Arrive	9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

A facsimile of the railroad tickets for the Zion City Legion of the Host, as well as for all members living in the North and Southwest, appears below, and will be put on sale by Deacon James F. Peters, at room 100, Administration building, Zion City, on Tuesday, October 6, 1903.

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Original from NEW YORK PUBLIC LIBRARY

All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but *sent to* Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser but once, and that will be when the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stop-over privilege will be allowed at any other point save those already designated by the General Overseer.

The people must arrive at New York on the same train on which they leave Zion City.

Restorationists can leave New York to return to Zion City no later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which night will prevent them seeing on the trip to New York.

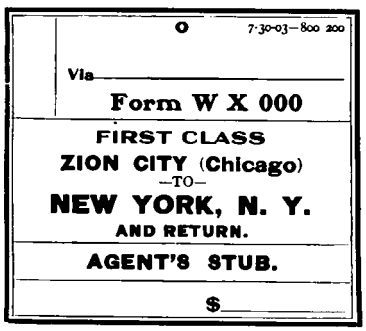
There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be lost through the fault of any of the railroads they will not refund the loser more than one hundred dollars for the loss of same.

This ticket will not be good for return trip unless stamped on the back, as noted below by the joint agent of the railways at the office of Zion Transportation and Railway Affairs, which will be located to the right of the main corridor in Madison Square Garden, Madison avenue entrance. A large sign over the door will designate the room.

The name of the railroad by which the ticket holder will travel will be stamped on the line on top of the ticket, thus:——R. R.


O 7-30-03—800 200

Via_____

Form W X 000

FIRST CLASS

ZION CITY (Chicago)

—TO—

NEW YORK, N. Y.

AND RETURN.

AGENT'S STUB.

$_____


——ISSUED BY——

_____ R.R.

...ISSUED ACCOUNT...

ZION RESTORATION HOST EXCURSION.

GOOD SUBJECT TO CONDITIONS PRINTED BELOW FOR

One FIRST CLASS Passage

——FROM——

ZION CITY (Chicago)

——TO——

NEW YORK, N. Y.

AND RETURN.

Via route designated in Coupons attached, bearing the form and number shown below on this Contract, when signed in ink by the purchaser, officially stamped and sold by the Company's Agent.

Ticket continued—

1st. GOING TRIP. Going trip must begin on WEDNESDAY,

OCTOBER FOURTEENTH,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used to destination on Special Train due in NEW YORK, FRIDAY,

OCTOBER SIXTEENTH,

NINETEEN HUNDRED AND THREE (1903),

2nd. RETURN TRIP. Return trip must begin on date of validation, which date must not be later than

NOVEMBER SECOND,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used by continuous passage to original starting point.

3rd. VALIDATION FOR RETURN. This Ticket will not be good for return trip unless stamped by

JOINT AGENT AT

MADISON SQUARE GARDEN, NEW YORK,

in space provided therefor on back hereof.

4th. BAGGAGE. Baggage liability is limited to wearing apparel not to exceed One Hundred Dollars in value for a whole Ticket and Fifty Dollars for a half Ticket. The right is reserved by lines interested to check baggage to final destination only.

5th. RESPONSIBILITY. In selling this Ticket for passage over other lines and in checking baggage on it this Company acts only as Agent and is not responsible beyond its own line.

In consideration of the reduced rate at which this Ticket is sold, I, THE ORIGINAL PURCHASER, hereby accept and agree to be governed by all the conditions of this Contract.

Original Purchaser.

Form W X 000

General Passenger Agent.

——ISSUED BY——

R.R.

_____ R.R.

Suspension Bridge

—TO—

CHICAGO

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

Via

RESTORATION HOST EXCURSION

——ISSUED BY——

R.R.

_____ R.R.

NEW YORK

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

——ISSUED BY——

R.R.

_____ R.R.

Suspension Bridge

—TO—

NEW YORK

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

Ticket continued—

——ISSUED BY——

R.R.

_____ R.R.

CHICAGO

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

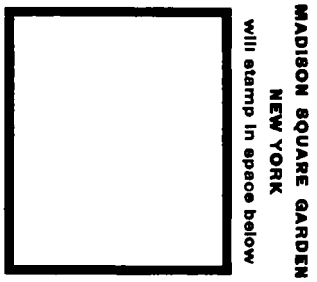
Via

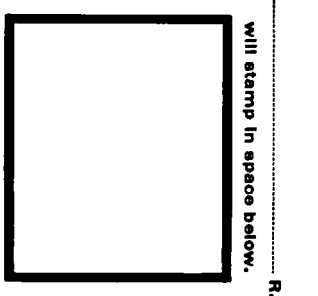
NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

BACK OF TICKET

Part of Ticket to be Validated at Madison Square Garden New York City.


Joint Agent at MADISON SQUARE GARDEN NEW YORK will stamp in space below


AGENT will stamp in space below.

R. R.

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read Chicago to Washington, D. C., Washington, D. C. to New York; New York to Washington, D. C., and Washington, D. C., to Chicago. B.

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.*

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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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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World :: :: ::

MID-WEEK BIBLE CLASS LESSON, OCTOBER 7th or 8th.

Faith Conquering Power.

It overthrows evil government and establishes righteousness.—Hebrews 11:33.
Faith will conquer evil.
Faith will subdue evil men.
Faith will overthrow bad leaders.

It secures action and effects wonderful deliverances.—Hebrews 11:33.
Faith gets an answer in prayer.
Faith silences enemies.
Faith saves one in perils.

It conquers pain and thwarts enemies.—Hebrews 11:34.
Faith makes one happy in martyrdom.
Faith enables one to be shielded in battle.
Faith eases the body and makes the mind tranquil.

It makes invalids strong and heroic in contests.—Hebrews 11:34.
Faith lays hold on God's strength.
Faith finds in God life more abundant.
Faith causes one to champion the right for God.

It brings the dead to life, and makes one true to God whatever the cost.—Hebrews 11:35.
Faith saves the sick.
Faith restrains the spirit from leaving the body.
Faith finds present resurrection in the Christ.

It enables one to endure scoffing and even torture and imprisonment.—Hebrews 11:36.
Faith makes one sing when bound in the stocks.
Faith makes one forgiving when being tortured.
Faith makes a prison to be more than a palace.

It gives grace to be firm even under slowly-imposed physical death.—Hebrews 11:37.
Faith is occupied with Jesus even when being stoned.
Faith will not recant even if cut to pieces.
Faith will suffer in silence and be crowned.

It keeps one from being cast down under destitution or cruel torments.—Hebrews 11:38-40.
Faith makes one happy in a desert.
Faith makes one happy in a cave.
Faith always sees some better thing offered.

The Lord our God is a Faith-imparting God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 11th.

The Achievements of Faith.

It is a testimony that lives forever.—Hebrews 11:4.
Faith can never die.
The work of Faith lives on.
It speaks from age to age.

It avoids trouble and escapes death.—Hebrews 11:5, 6.
Faith has a way of escape.
The man of Faith is caught up.
Faith secures deliverance.

It condemns a faithless world.—Hebrews 11:7.
Faith makes the world scoff.
Faith makes the world wonder.
Faith is blind to the world's cry.

It finds a city built of God.—Hebrews 11:8-10.
It seeks the habitation of God.
It seeks to bring one close to God.
It marches on into the glory of God.

It triumphs over the course of nature.—Hebrews 11:11, 12.
It believes all that God says.
It believes the things to come.
It never fears consequences.

It reckons there can be no losses with God.—Hebrews 11:17-19.
It believes God can do all things.
It waits to obey God whatever the cost.
It causes one to escape the blunders or conclusions.

It sees things yet to come.—Hebrews 11:13-16, 20-22.
It sees a land without sickness
It sees a world indwelt by righteousness.
It sees the saints in control of everything.

It endures until victory is wrought.—Hebrews 11:23-31.
It can suffer hardships.
It can stand persecutions.
It must be right, then all is well.

God's Holy People are a Faith-exemplifying People.

ZION CITY BANK

JOHN ALEX. DOWIE

ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Transacts a general Banking Business.

Issues Drafts payable in all the principal cities of the world.

Sells high-grade Securities bearing nine per cent. interest per annum. Particulars mailed on application.

Our Savings Department receives deposits from One Dollar upward, and pays interest at the following rates:

On all sums from $1 to $500, four per cent.
On all sums over $500, three per cent.

This Bank encourages thrift and economy among the people, and will assist them in their efforts to save money.

Our system of Banking by Mail has proven entirely satisfactory to thousands of persons living in different parts of this and other countries. It places everybody in close communication with the Bank and enables them to take advantage of the *excellent facilities* offered.

Correspondence from all parts of the world solicited.

Write for our booklet entitled, "Saving Money."

CHARLES J. BARNARD, Manager. WILLIAM S. PECKHAM, Cashier.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective August 1, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
*2.00 p. m.	3.20 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m.	4.16 p. m.	*11.49 a. m.	1.15 p. m.		
4.15 p. m.	5.30 p. m.	*11.18 p. m.	2.50 p. m.	ZION CITY TO CHICAGO.	
*5.20 p. m.	6.55 p. m.	†12.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	5.05 p. m.	6.20 p. m.	*8.24 a. m.	9.45 a. m.
		*6.10 p. m.	7.45 p. m.	5.05 p. m.	6.40 p. m.
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‖ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Seven Hundred Sixty Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Seven Hundred Sixty Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	4403		
Total Baptized at Headquarters.....			9777
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6319	
Total Baptized outside of Headquarters.....			6960
Total Baptized in six years and six months.....			16,737
Baptized since September 14, 1903:			
Baptized in Zion City by Elder Clibborn.....	23	23	
Total Baptized since March 14, 1897			16,760

The following-named twenty-three believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, September 16, 1903, by Elder Percy Clibborn:

Adams, J. A. ..... Zion City, Illinois
Bumpus, George D. ..... Zion City, Illinois
Burkitt, Mrs. Lucy G. ..... Sheridan, Wyoming
Clibborn, Oliver ..... Zion City, Illinois
Cotton, Everett ..... Zion City, Illinois
Dodson, Edmond ..... Zion City, Illinois
Eshbach, Warren ..... Zion City, Illinois
Forman, C. R. ..... Zion City, Illinois
Hindman, A. ..... Zion City, Illinois
James, Carly ..... Zion City, Illinois
Julian John ..... Zion City, Illinois
Logan, Edna ..... Zion City, Illinois
Logan, Henry ..... Zion City, Illinois
McCormic, John Franklin ..... Zion City, Illinois
Morgan, Lenore E. ..... Zion City, Illinois
Moscherrosch, Frederick Charlie ..... Zion City, Illinois
Peterman, Miss Emma ..... Zion City, Illinois
Rendall, Orrin ..... Zion City, Illinois
Rust, George ..... Zion City, Illinois
Sindbloom, Janne ..... Farmers Valley, Pennsylvania
Stewart, Miss Lena ..... Brookston, Indiana
Walker, Mrs. Della B. ..... Zion City, Illinois
Walker, Frank M. ..... Zion City, Illinois

The following-named eight believers were baptized in Sault Ste Marie, Michigan, Lord's Day, September 6, 1903, by Evangelist Clara J. Lake:

Beattie, Henry ..... 906 Young street, Sault Ste Marie, Michigan
Beattie, Isabella ..... 905 Young street, Sault Ste Marie, Michigan
Du Brule, Mrs. Vital ..... 1085 Spruce street, Sault Ste Marie, Michigan
Lake, Mrs. Elizabeth ..... 705 Bingham avenue, Sault Ste Marie, Michigan
Milligan, Thomas ..... Sault Ste Marie, Michigan
Milligan, Mrs. Thomas ..... Sault Ste Marie, Michigan
Milligan, Miss Bella ..... Sault Ste Marie, Michigan
Reebel, Mrs. Agnes ..... Sault Ste Marie, Michigan

The following-named four believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Tuesday, August 25, 1903, by Elder J. R. Keller:

Anderson, Mrs. Bettie ..... 458 Lincoln avenue, Chicago, Illinois
Anderson, Miss Jennie ..... 458 Lincoln avenue, Chicago, Illinois
Avery, Miss Phyllis ..... 737 Wells street, Chicago, Illinois
Schnede, William ..... 702 North Halsted street, Chicago, Illinois

The following-named four believers were baptized in Portland, Oregon, Lord's Day, August 30, 1903, by Elder August Ernst:

Brown, Mary Regina ..... Thirty-ninth street near Powell, Portland, Oregon
Brown, Phebe Alfretta .. Station C, East Thirty-ninth street, Portland, Oregon
Drefs, Karolina ..... Woodstock, Oregon
Mitchell, Eva Rebecca .. Station C, East Thirty-ninth street, Portland, Oregon

The following-named three believers were baptized in Toronto, Ontario, Canada, Thursday, September 10, 1903, by Elder Eugene Brooks:

Boyd, Dixon ..... Waubaushene, Ontario, Canada
Minns, Ruby
Corner Annette and Jane streets, Toronto Junction, Ontario, Canada
Young, James ..... Armour, Ontario, Canada

The following-named three believers were baptized in the Blue river, Hebron, Nebraska, Lord's Day, August 30, 1903, by Elder C. A. Hoy:

Hollingsworth, Mrs. Ettie ..... Hebron, Nebraska
Porter, Samuel ..... Reynolds, Nebraska
Tappan, Harry ..... Reynolds, Nebraska

The following-named two believers were baptized in San Francisco, California, Lord's Day, September 6, 1903, by Elder W. D. Taylor:

Stevens, James Franklin .. .. Presidio, California
Varey, Gilbert E ..... Presidio street, San Francisco, California

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 6, 1903, by Elder G. E. Farr:

Stafford, Eliza ..... Argos, Indiana

CONSECRATION OF CHILDREN.

The following-named child was consecrated at the South Side Tabernacle, Chicago, Illinois, Lord's Day, August 30, 1903. by Elder G. E. Farr:

Harineson, Alfred ..... 6738 Ashland avenue, Chicago, Illinois

The following-named child was consecrated at Hebron, Nebraska, Lord's day, August 30, 1903, by Elder C. A. Hoy:

Crandall, Charles Albert ..... Hebron, Nebraska

Notice to Correspondents.

In writing to Heaquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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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 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 8:5-13; 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, Zion City, Illinois, 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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REV. JOHN ALEXANDER DOWIE, General Overseer

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

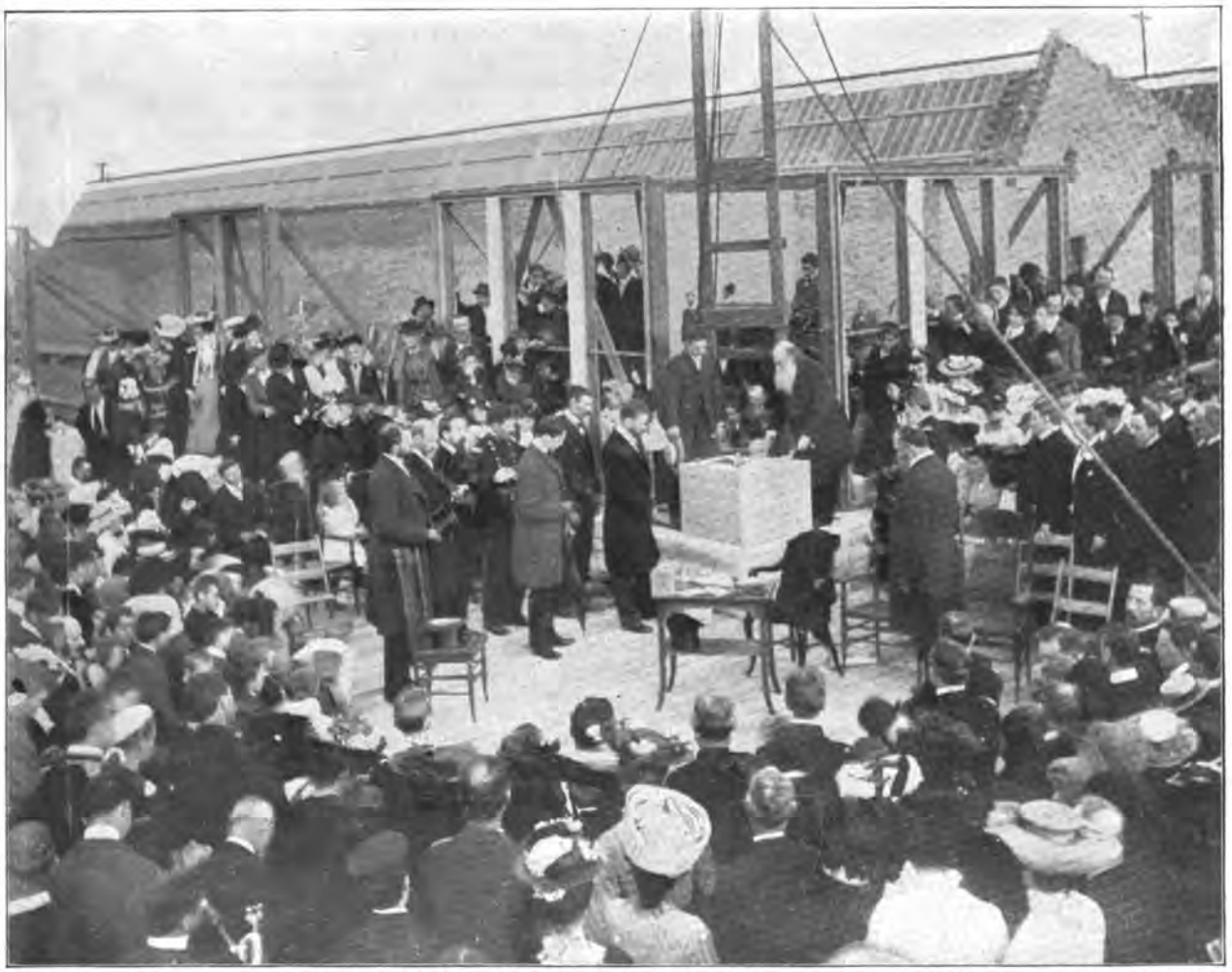
I am the Lord that healeth thee.

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 XIII. No. 23. *ZION CITY, SATURDAY, SEPTEMBER 26, 1903.* *Price Five Cents*



GENERAL OVERSEER LAYING CORNER-STONE OF ZION PRINTING AND PUBLISHING HOUSE BUILDING, Saturday, September 19, 1903.

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He sendeth His word and healeth them.

LEAVES OF HEALING

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ZION CITY, ILLINOIS, SATURDAY, SEPTEMBER 26, 1903.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever;" and He is still with us, for He said: "Lo, *I am* with you all the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

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

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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By Evangelist Sarah E. Hill.

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.—*Daniel 3:1.*

GOD made man to be a king. When He created him He gave him dominion over the earth; over the fish of the sea; over the fowl of the air; and over every living thing that moveth upon the earth. (Genesis 1:28.)

But man has to subdue his kingdom and win his crown—a Crown of Life which God has promised to those who are faithful unto death. (Revelations 2:10.)

Man must first subdue the world which lies within himself that the higher kingdom in him may rule the lower.

He cannot do this until he gets into the right relations with God.

Before Nebuchadnezzar made this image of Gold he had a remarkable dream of another image which had only its head of gold.

But that head of gold represented himself over the great kingdom of Babylon.

The rest of the image, which was made of inferior metals, represented the other kingdoms of the earth.

The Prophet Daniel, when he interpreted the dream, said: "Thou, O King, art King of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, . . . hath He given unto thine hand, and hath made thee to rule over them all; thou art the head of gold." (Daniel 2:37, 38.)

The king was so delighted with the interpretation of the dream that he fell down and worshiped Daniel.

If self had been ruling in Daniel he would have been gratified by the homage of the king; but Daniel worshiped the self neither in himself nor in others.

After seeing this great image of a man, in which he and his empire were only the head of gold, it seems very probable that the king desired to make an image all of gold which should represent himself and his empire.

But an image ninety feet high and nine feet broad, would have been out of proportion, unless part of this height was in a pedestal.

If the king's image had been thirty-six feet high and nine feet broad and placed upon a pedestal nine feet in diameter and fifty-four feet high, it must have been a gratifying representation of this monarch standing upon his empire and overlooking the world.

Yet this great king, because he worshiped self, afterward sunk to a level with the beasts.

Self ruled him until his animal nature overpowered him and he made his dwelling place with the beasts of the field and ate grass as oxen; until his hair was grown like eagles' feathers, and his nails like birds' claws. (Daniel 4:32, 33.)

He ignored God until the Kingdom departed from him—the Kingdom of Babylon which had been around him and the Kingdom of Heaven which had been within him, till he should "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Daniel 4:25,31.)

But God in His goodness permitted these to return to him when he sought God and gave Him the glory.

This image was erected in the Province of Babylon, the country where all belong who are ruled by self, the land of confusion, where the people think as they like and do as they please.

If man does not worship God he will worship self.

When he is ruled by God, self gives him force of character.

Self must be always on the cross, dying, by being crossed in its desires to rule through its appetites and passions, but never dead. (Matthew 10:38, 39.)

If it were to really die the individual would be of little use in the world; but self must come down from its throne in man's being that the Christ may rule instead.

Then man will be able to rule himself and the world around him.

He is then where his powers will grow and where he can use them to glorify God and extend His Kingdom. (Daniel 1:17-21.)

The Covenant of God with man, which Elijah, the Messenger of the Covenant, is proclaiming to the world today, will establish the Kingdom of God in man, and through man it will be established in the whole earth.

This will be done through a gradual overcoming.

Repentance is the first step that man must take in order to get into the right relations with God, with himself and with his fellow men.

He must repent and confess and make things right with those whom he has injured.

Then he is where he can believe on the Lord Jesus for Salvation and Healing. (Matthew 3:2; Mark 1:14, 15; 1 John 5:10.)

Those who truly believe will become a new creation in the Lord Jesus, who said: "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." (John 3:5; 2 Corinthians 5:17.)

The Kingdom of God is righteousness and peace and joy in the Holy Spirit. (Romans 14:17.)

This image must have been of great value; but nothing is too precious for self, which becomes more voracious the more it is fed.

The people were called by music to the worship of the image.

Men have many different ways of calling the people to the worship of themselves.

Some labor for riches that they may stand above the crowd on a high pedestal of gold.

Others work to become famous as writers; or, perhaps they give their lives to the painting of pictures that shall make the world bow down to them.

Whatever it may be that calls the world to the worship of self, it seems sweet music.

It may be a beautiful face or handsome clothing; the gift of song or a talent for music; a fine house or social position—whatever elevates a person above his fellows. These may be used for God.

The Apostle Paul says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31.) Dress for God's glory.

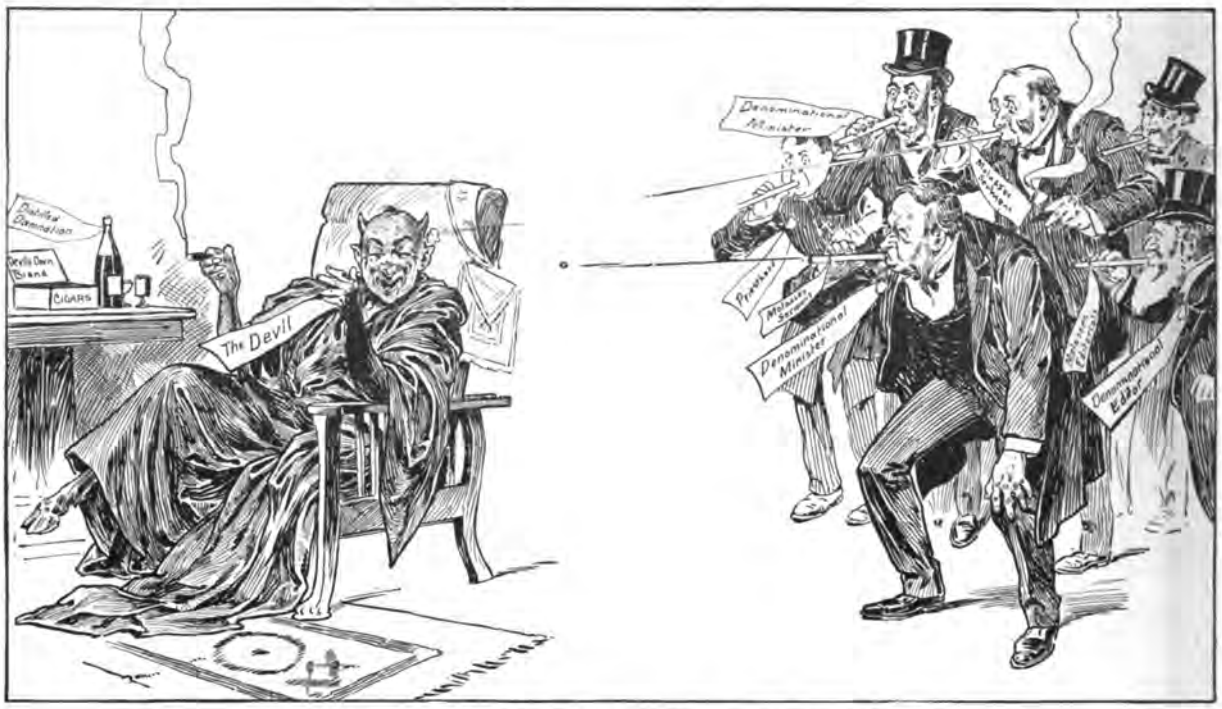
When God told Moses to have the beautiful robes of the priesthood made for Aaron, He said that they were made for glory and for beauty. (Exodus 28:2.)

The three Hebrew children, whom the King had placed over the affairs of the Province of Babylon, would not serve his gods or worship the golden image. (Daniel 3:12.)

They would worship the self neither in themselves nor in the king.

Continued on page 735.

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HOW THE DEVIL CARES FOR "PAPER WADS"



WHEN ELIJAH THE RESTORER AND HOST COME WITH SOLID SHOT.

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THE services of Lord's Day, September 20th, the First Anniversary of Zion Restoration Host, and the Fifth Anniversary of the Organization of Zion Seventies, were one mighty pæan of victory in Zion City.

There was joy and Praise to God, and Triumph in His Name, in the very atmosphere of the morning, when five thousand of the men and women of Zion met together in Shiloh Tabernacle, with God's Prophet, their Divinely-commissioned leader.

There was a Divine triumph in the happy voices of the children as they gathered in their various meeting places throughout the city, to worship God and study His Word.

There was a thrilling note, deep and strong, abounding in volume, and vibrant with assurance of Victory in the Name of the Christ, the coming King, in the steady rythmic march of the many thousands of the Host; in the stirring throb of the music of Zion City Band; in the measured roll and crash and pulse-quickening staccato notes of Zion Drum and Bugle Corps; in the sweet, childish treble of Zion Junior Choir, and the rich, full harmony of the many hundreds of voices of Zion White-robed Choir; and in the mighty chorus of thousands of happy voices, as the whole congregation joined in the hymns

There was the same glad note in the songs of the birds; in the silken rustle of the many banners and flags in the breeze, and in the myriads of other voices and scenes of nature, splendid in the mature beauty of the late summer.

But the most inspiring, the most profoundly significant, the most joyously triumphant voice that was heard throughout all that glorious day, was the Voice of him whom God has sent, in these Times of the End, as the leader of His Host in the Restoration of All Things, Elijah the Restorer.

This Restoration Host had sprung into existence, full-armed in the panoply of God, four thousand strong, one year before, on just such a glorious September day, in the midst of the same beautiful surroundings, in God's Restoration City.

In the brief twelve months that lay between the two days, it had not only doubled its numbers, until its members were to be found in every part of the world, but had waged a bloodless, but victorious campaign for the extension of the Kingdom of God, in which every home in the second largest city in the United States had been visited eight times, with the Message of the Christ, "Peace be to this house."

Besides this great campaign, smaller, but none the less important ones, were waged in well-nigh every corner of the earth.

Not only in the work of the Host, but also in the work of God's Prophet, and the faithful people associated with him, much had been accomplished in the Restoration of All Things, even before the Host came into existence as an organized body. The greatest outward and visible sign of this inward and invisible work was the City of Zion, with its two thousand substantial homes and its ten thousand inhabitants; its amazingly successful industries; its great educational institutions, and its many other marvelous features, which had made it one of the wonders of the opening of the Twentieth Century.

Tens, yea, hundreds of thousands had received the Message of God's Covenants through this Prophet of the Restoration, and, through its transforming power in Jesus' Name, had been restored to God in spirit, soul, and body.

But great as were the triumphs and conquests of the past, they paled into insignificance beside the glory of the achievements which God had promised to work through this Host in the days to come.

It was the thought of all these glorious victories for God that filled the hearts of thousands of Zion's Host with joy and thanksgiving, and made its First Anniversary one of the most glorious days that the Zion of these latter times has ever seen.

It was that thought that formed the basis of the address of God's Messenger, and made it a power never to be forgotten.

The service of the afternoon, which was the crowning event of the day, began with the great procession of Zion Restoration Host.

This great company of men and women, boys and girls marched in several divisions, but was all one body.

Around the site of Zion Temple the long line swung, four abreast.

Then it came to the south end of the broad walk leading up to the great front entrance of Shiloh Tabernacle and began that march and countermarch which held thousands of spectators hushed into deep silence as the Restorationists entered the House of God.

At the head marched Colonel Carl F. Stern, of the First Regiment of Zion Guard, with Majors B. F. and S. O. Morris, Judge Advocate-general V. V. Barnes, Chaplain W. O. Dinius and other members of the regimental staff, followed by the Color-guard, bearing the Zion Banner and the flags of the United States, Great Britain and other nations.

* Owing to his absence from the city, the General Overseer has been unable to revise this report.

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Then came Zion City Band of over forty pieces, followed by the companies of Zion Guard, nine hundred twenty strong. Zion Drum and Bugle Corps led the remainder of the procession.

When the Colonel and his Staff, the Band, the Color-guard and the Guard reached the door of the Tabernacle, they divided, and standing, uncovered, on each side of the walk, allowed the rest of the procession to pass.

First to enter the Tabernacle, therefore, was Zion Junior Restoration Host, each one of the more than one thousand little ones wearing the scarf of gold, white and blue, and marching in perfect order to his place in the galleries.

Then came the rank and file of the Host, Seventy after Seventy of earnest, consecrated men and women, who had made a solemn Vow, laying their all, even their lives, upon the Altar of God for the work of the Restoration of All Things, under the leadership of Elijah the Restorer.

They, too, wore the scarf of Zion's beautiful colors.

Their place was in the two broad side sections of the ground floor.

Zion Junior Choir and the great adult Choir followed, taking their respective places in the side and choir galleries.

As they came, they sang their ringing Processionals, filling the Tabernacle with melody.

Before they had ended their song, the long line of robed officers had entered and taken their places in front of Zion Restoration Host, on the ground floor of the Tabernacle, and then, while the band played from the upper rear gallery, the Guard came in and filled the great middle section of the ground floor.

The regular opening service of Zion's great assemblies was very impressively conducted by the General Overseer, and then came his address, at the close of which the Legion of Zion Restoration Host registered for the New York Visitation, the entire Host, and the entire congregation, each in turn, reconsecrated themselves to God, the Host renewing its Vow.

The First Anniversary service of Zion Restoration Host closed with the united singing of the Hymn, "They that be Wise shall Shine," the Benediction and the Salutation.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, September 20, 1903.

Services were opened by the Processional of Zion White-robed Choir and Zion Robed Officers singing

Forward! be our watchword,
Steps and voices join'd;
Seek the things before us,
Not a look behind.
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward 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 life-time,
Climb from height to height,
Till the head be hoary,
Till the eve be light.

Glories upon glories
Hath our God prepar'd,
By the souls that love Him
One day to be shar'd:
Eye hath not beheld them,
Ear hath never heard;
Nor of these have utter'd
Thought or speech a word.
Forward, marching eastward
Where the heav'n is bright,
Till the veil be lifted,
Till our faith be sight.

At the close of the Processional, the people rose and stood with bowed heads while the General Overseer pronounced the

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 100 from Gospel Hymns:

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

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

RECITATION OF CREED.

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

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the Christ, His only Son, our Lord,
Who was conceived by the Holy Ghost:
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

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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 great Choir then sang the

TE DEUM LAUDAMUS.

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

The General Overseer then read from the Inspired Word of God, the 60th chapter of Isaiah, closing with the prayer:

May God bless the reading of His Word.

The Choir chanted the Gloria Patri.

All then joined in singing Hymn No. 27:

Far, far away, in heathen darkness dwelling,
Millions of souls are wandering and lost;
Who, who will go, Salvation's story telling,
Looking to Jesus, heeding not the cost?

CHORUS—"All power is given unto Me,
All power is given unto Me,
Go ye into all the world and preach the Gospel,
And lo, I am with you alway."

Prayer was then offered by the General Overseer, closing with the Choir and Congregation's chanting the Disciples' Prayer.

While the tithes and offerings were being received, the Choir sang, very beautifully, "How lovely are the Messengers."

FIRST ANNIVERSARY OF ZION RESTORATION HOST.

INVOCATION.

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

I have read to you that wonderful 60th chapter of Isaiah, and I now read to you a few words in the 3d chapter of the Acts of the Apostles.

The first part of that chapter is a wonderful story of the healing of a man who was lame from his birth.

He was over forty years old and had never walked.

He believed in Jesus, was raised by the agency of the apostles, and leaped and walked.

Second Scripture Lesson.

And all the people saw him walking and praising God:
And they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.
And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.
And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?
The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Servant Jesus.

Now the word here given as Servant, is translated properly in the margin in this particular place, His Son, His Child.

Moses indeed said, 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.
And it shall be, that every soul, which shall not harken 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, sent him to bless you, in turning away every one of you from your iniquities.

Commenting upon the 26th verse, the General Overseer said:

In the Old Version it says:

"Unto you first God, having raised up His Son;" but in the Revision the proper rendering is, in our judgment, not "His Son," but "His Servant," whom God should raise up in the Times of Restoration.

I will speak what I have to say today with these words before me:

TEXT.

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 Time of Restoration of All Things, whereof God spake by the mouth of his holy prophets which have been since the world began.

The Times of Restoration of All Things Precede, Immediately, the Coming of the Lord.

That has been more and more clearly made known to the Church of God, during the last few years.

Since the Declaration of June 2, 1901, in the Chicago Auditorium, there is not a theologian worth his salt that would dare to break a lance with Zion upon the question that Elijah must come before the Christ comes, although that has not been taught by the churches.

When the disciples said to Jesus, "Why then say the scribes that Elijah must first come?" Jesus said, "Elijah indeed cometh, and SHALL restore All Things."

It is vain for any one to suppose that that prophecy refers to John the Baptist, because John the Baptist was dead and buried, and they were talking a little while before that, and even at that time, about his death. They had come and told Jesus that he had been put to death, as is recorded in Matthew 14:12.

Elijah came in spirit and in power in the person of that mighty prophet, who was the Preparer.

In the past ages he had been the Destroyer.

Now, in the Latter Times, Elijah must come as the Restorer of All Things.

These are the "Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began."

These Are the Times of Restoration.

There are some that ask, "Why is not everything restored?"

That is a childish question.

You might as well say, "This is the time of planting; why do you not reap a big crop?"

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There is a time to sow and a time to water; a time to prepare and a time to reap.

These are the beginnings of the Times of Restoration.

I ask the critics of Zion what more they can expect to be done in this short time; especially when they are all howling at our heels like a pack of prairie wolves?

I would like to know what they expect to be done.

It was only two short years, last June, since this Declaration was made.

We were told very unkindly and very sneeringly, by the churches, that the Declaration of Elijah the Restorer had sealed the doom of Zion.

They do not think that now.

Within a month and a half of that day, we opened the gates of the city, and within two or three months we began to build it.

If any city can show a greater and more marked prosperity than the City of Zion, I know it not, and no one else knows it.

The fact of the matter is that in spiritual, educational, commercial, and in political lines,

The Restoration Has Not Only Begun, But Has Spread, With Extraordinary Rapidity to Every Part of the Earth.

Thank God! (Amen.)

Only a year ago, this Restoration Host was formed.

I saw that Zion Seventies must be transformed into Zion Restoration Host.

It had become perfectly clear that no one could bear office in this Church who had not received the Declaration of June 2, 1901.

It was also becoming perfectly clear that members of Zion Seventies who did not receive that Declaration, were becoming an abomination, and a hindrance to us in our work, and that the Seventies must come into line with the officers of the Church.

For a number of years, there had been in my mind the plan of a great Host, organized from a great and powerful Church, which should go forward in the front of the Church and bear the brunt of the battle, carrying forward the glorious Restoration truths.

That Host was being prepared for by our teaching

I at last announced that, a year ago today, we should form that Host, to be called Zion Restoration Host

There were many who smiled and said, "What will that amount to? The Salvation Army does that kind of work far more effectually than they. There is no place for such a Host."

Why the Salvatian Army Failed.

They fail to understand that the Salvation Army is an army without ordinances, without church organization, and without one of the sacraments; and, hence, without any of the power that must come when a church is obedient to God, and is organized as closely as it can be upon the apostolic model.

They fail to see that their army is utterly useless, and must become more and more useless for permanent purposes, because it is all army.

Any nation that would endeavor to establish itself only as an army would utterly fail.

Zion Restoration Host More Than an Army.

The fact of the matter is that Zion Restoration Host formation is the organization of a great multitude of workers, who are much more than an army.

Many of Zion's devoted Restorationists are to be found in Shiloh Nursery, taking care of the babies, and restoring them to good temper and health and vigor by their kind treatment.

There are some Zion Restorationists who cannot do the work of going from house to house, and yet are doing splendid work.

When we go down to New York, not the least valuable of the Restorationists will be those who will prepare your breakfast and your dinner, and see that you are restored to strength after toil.

The cooks—good, earnest Christian cooks who will cook there—will be first-class Restorationists

The good mothers who will take care—as they will—of our Baby-rooms there, of perhaps five hundred babies at a time, will be first-class Zion Restorationists

Those taking care of the building will be first-class Zion Restorationists

The Overseers and Officers who will help me with the meetings for the sick will be first-class Restorationists.

Those appointed by turn, in Seventies, to serve the other Seventies at table, will be first-class Zion Restorationists.

Those in charge of Zion Stocks and Securities, and doing business between the mid-day and evening meetings, will be first-class Zion Restorationists.

Remember that Zion Restoration Host embraces not only the fighting force, but it embraces the commissariat and all other departments; that it is a great body of earnest Christians, who are willing to do anything they can, and, if they cannot go out into the battle's front, are willing to tarry behind and take care of the stuff.

He is a good Restorationist who does his duty, whether it is guard duty, taking care of the baggage, pioneer duty, or making bridges for the Host to go over.

This great Host is a Host of common sense people, good earnest working men and women, who are able and willing to do good work.

A Potential Host of Zion Restoration Builders.

I could take out of the middle of this room, today, five hundred men who would go tomorrow, if I gave them the order, to Jerusalem and make a camp for me there, so that I might gather thousands and tens of thousands of people together.

Would you not?

Men of the Host—"Yes."

General Overseer—This Host is so organized that I could send every one of you, at the word of command, and you would go

No army that has ever been brought under the colors of this great nation, or of any nation, has been braver in action than the army of the Host of Zion Restorationists. I believe that from my heart. (Amen.)

One year has seen the creation of a Host that has a guard of no less than a thousand.

I know what I am talking about; and you Restorationists know what you are talking about.

We are not brainless infants.

Some of the Things Zion Restorationists Have Done.

We understand what we are doing. We have shown the world that we can make streets, that we can build factories, and that we can make the very best fabrics, in their line, that are made in the world; and that we stand at the head of whatever trade we take up.

We have shown the world our capacity as good citizens.

We show the world a City without crime, a City without shame, a City without reproach.

We have the testimony of our neighbors, the testimony of God and of the whole land, that we have created such a community within two years that, if it were to be copied throughout the United States, this nation would lead the world in everything (Applause.)

Zion Demonstrates Possibility of Saving Over Two Billion Dollars Annually.

I do not hesitate to say that if the people of the United States were to live as we do here, they would save the nearly Two Billion Dollars that are spent every year in intoxicating liquors, tobacco, theaters, and houses of shame, not to speak of the hundreds of millions spent in secret society fees, which reach only the pockets of the well-fed blackguards who control them; in labor union fees, which reach only the pockets of walking "delegoats," who openly sell their fellow workmen in the shambles of the cities.

This little city has shown to the whole world that ten thousand men and women can live without liquor, without tobacco, without doctors, without insurance, without theaters, and without the World, the Flesh and the Devil and be happy and jolly. (Applause.)

Zion has made land, purchased for Two Hundred Dollars an acre, worth as high as Nine Thousand, Ten Thousand, Eleven Thousand and Twelve Thousand Dollars an acre in some parts of this city.

We have created values by wisdom, by industry, by skill, by wise financing and by pulling together.

Zion cannot be broken up; for, if it were necessary, we would

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all go on bread and water and oatmeal and hold together. (Applause.)

This Host is the Very Flower of Zion.

No general ever led a braver army.

Lee, at Gettysburg, had the splendid brigade of Pickett, sweeping up that hill in the face of the bullets of the Federals, who mowed them down.

That brigade, although it was on the wrong side, as I think, is always to me an illustration of splendid courage; yet I say that Zion Restoration Host is braver than Pickett's brigade at Gettysburg (applause); braver than the six hundred at Balaklava.

This Host will ride to battle and never ask the reason why.

You will Go Forward at the word of command and do what you are told. I know that you will.

I thank God for that.

There is no denominational church in the world that can show a legion of three thousand intelligent, self-respecting, faithful and competent men and women, making such a visitation as that upon which we are about to go.

You say, "You surrender your liberties."

No Surrender of True Liberty in Zion Restoration Host.

Did they surrender their liberties, who marched under the Stars and Stripes, under Grant, to wipe out Slavery?

There were some of them, when they first went into the army, who thought that they could vote on everything.

They thought that they would like to vote on the question as to who should be Captain, and who should be Colonel

These fellows who went around talking, when they should have been fighting, found themselves in the Guard Room.

They were told they were insubordinate; that they were getting together meetings of the soldiers.

They said that they were American citizens, why could they not have a meeting among the soldiers?

They had to learn that the day for meetings had passed.

The moment they enlisted under the colors, they surrendered their lives and their whole power to their country, and to the officers appointed over them.

They had vowed that they would march out at any hour of the day, or any hour of the night, and they did it. If they did not do it, they were shot, or were disgraced.

Such an army was organized for carnal warfare, and can we not organize for the work of God, surrendering our own individual liberties, just as they did?

The Host—"Yes."

The Power of United, Organized Effort.

General Overseer—Yet we do not surrender anything; for we are able to do a thousand things in union that we never could do as isolated and solitary individuals.

How could we go down to New York to work for God as individuals?

How could we, one by one, treat with the railroad companies, and compel them, as we, a united body, did compel them, to give us the lowest rate from Chicago to New York that has ever been known?

When we are all united and I am at the head of you, I am like the diamond point of a drill. It is union and organized elements that make strength.

That is the power of Zion Restoration Host.

Powerlessness of the Apostate Churches.

The day for such organizations as the denominational churches is forever gone. (Amen.)

What does the world care about them?

When there is a Methodist conference in Chicago, nobody bothers about it, not even the delegates who go to it; for, at the last quadrennial conference of the Methodist Episcopal Church, many of the delegates spent a large part of their time at Central Zion Tabernacle listening to me.

They confessed that the greatest attraction in Chicago at the time of that conference was Dowie.

The fact of the matter is that the Methodists and other denominations are tired of themselves.

The congregations, when they meet, laugh in each other's faces and say: "How long will it be before we go home?"

As for work, most of them do not expect to do anything and are not disappointed.

The Devil never says: "We will have to look out; the Methodists, the Baptists, the Presbyterians, the Congregationalists are coming!"

Such junketings do not trouble the Devil.

Indications that the Devil is Alarmed About the New York Visitation.

In New York, however, one of the papers says that the Devil has been telephoning from hell to his lieutenant in New York, telling him that Dowie is coming, and that the hosts of hell in that city will have to prepare for him.

There is another paper that says that when I land at the Battery and unlimber my guns, the devils in frock coats, and all other kinds of coats, will scramble up Broadway and Fifth avenue, to get out of reach. They have made a cartoon of it.

They understand that Zion means business, and that when we load up, we do not load up with paper wads. (Applause.)

Oratorical Fireworks of None Effect; "Buckshot" of Truth Does the Work.

There was a time when, as a Congregational minister, I thought that the right way to preach a sermon was to start with a scientific exordium.

That exordium was "fearfully and wonderfully made."

After I had made my exordium, I built up, in proper scientific style, my various allegorical, historical, metaphysical and "paregorical" illustrations.

I came at last to my peroration, and that was wonderful. It was a catharine-wheel!

When the people looked at me, they said: "How wonderful! It is wonderful!"

Then they went home to dinner, and thought no more about it.

I never hit anybody with these oratorical fireworks. No minister can.

I got tired of the oratorical fireworks, when people were going to hell under my ministry.

It was in one of the most cultivated churches in all broad Australia.

"O God," I said, "this thing must stop."

Then God said: "You must stop your miserable poetical and oratorical sermons."

I said, "By the grace of God, I will stop right here."

I announced a sermon from the text, "Who Slew All These?"

That night, figuratively speaking, I loaded up every old blunderbus I could lay my hands on.

I shot to kill, and I fired low. What I did not kill, I maimed. (Laughter.)

That night, I had the people weeping in hundreds and hundreds. They sought God, at last, some of them, dear old deacons who had been singing

> Where is the blessedness I knew
> When first I saw the Lord?
> Where is the soul-refreshing view
> Of Jesus and His word?
>
> The blissful hours I once enjoyed,
> How sweet their memory still!
> But they have left an aching void
> The world can never fill.

When I fired that night, I fired right straight for that "aching void."

I hit the "aching void," and that night they had certain experiences they never had before.

They cried over their sins.

They asked God to forgive them, and they went to working for Him.

Oh, I am so happy that I loaded up with "buckshot."

New York to Be a Battleground.

Friday night I sent the program of the meetings to be held in Madison Square Garden and Carnegie Hall, to my General Associate Editor.

When I saw him, at four o'clock on the morning of Saturday, on my arrival back from Michigan, I said, "what do you think of the program?

"Why," he said, "the tocsin of battle sounds in every line of it!

I said, "thank God for that. That is what I intended."

They are looking for us down in New York. They all believe that we are going to win.

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They have actually pictured me in a cartoon, representing a scene in Wall street. I am directing a street-meeting.

J. W. Gates is shown at the big drum, and other great financiers blowing cornets and singing out of "Dowie's Zion hymn book."

In another cartoon they have me teaching the multimillionaires in an "infant class," which consists of Morgan, Sage, Gates, and Keene, with Rockefeller and Gould waiting to be allowed to come in.

I am represented as explaining to them "How I did it."

These little jokes indicate what they are feeling, down deep in their hearts, and that is that Zion can show the world how to do things.

Testimony of a Prominent American Diplomat.

The ambassador of the United States to one of the greatest empires in this world was on the train with me about a year ago. I know him personally.

He was chatting with me when he said, "Doctor, you have done something no other man ever did."

I said, "I did not do it at all."

"I understand now what you mean," he replied; and in a lower tone he said, "you mean that God did it."

"Yes," I said, "that is so."

He waited a moment, then he said, "Doctor Dowie, if God had not been with you, you could not have done it. If God continues to be with you, there is no saying what you will do."

I said, "No; for Zion will ascend the steps to the thrones of empires, and will dictate to monarchs and presidents of the nations, and tell them that the Law of God must be obeyed everywhere. (Applause.)

Six Thousand Six Hundred Acres of God's Land Restored to Him.

"What has been restored?" the critics may ask.

Among other things, six thousand six hundred acres of land that belong to God, who made them, have been restored to Him. There is not one foot of it that belongs to you, is there?

People—"No."

General Overseer—Not one foot of it belongs to me, because, by a very peculiar deed, such as had never been made in this country before, this land belongs to God and is held in perpetuity by myself and my successors in the Christian Catholic Church in Zion, for God, for eleven hundred years, if the world lasts so long.

At the end of that time, all the land reverts to the Church, and continues to be God's, because we believe, every one of us, in the Word that God has spoken, "The land shall not be sold in perpetuity; for the land is Mine."

We have leased that land to you; and the power of that lease has become apparent.

We have been able to maintain the Purity of Zion, and have been able to say at once to those who broke the lease, "You know the conditions upon which you came. If you will not live up to them, march out into the middle of the road; go to Beer or Babel. Beer (Milwaukee) is forty-two miles north and Babel (Chicago) is forty-two miles south."

We maintain Purity, therefore, in Zion.

It is a wonderful thing that six thousand six hundred acres of God's land have been put, in perpetuity, into God's hands.

Gathering of the Nationalities in Zion City.

Another wonderful thing is that representatives of seventy nations, speaking almost as many languages, have come together in this city, and that, although gathered from seventy nations, we are perfectly united.

We have no quarrels; we have no litigation among ourselves.

If any brother differs with another brother, they go before a Judge of Arbitration, and the matter is settled.

We have not had one single act of litigation by a member of Zion against another member of Zion.

It is a remarkable thing that we have restored Peace to God's people.

Thank God!

We have restored Purity.

Some Things Not to Be Found in Zion City.

There is not a place in this City known to be of an immoral character.

There is no place where you can do any gambling.

There is no place where you can buy Liquid Fire and Distilled Damnation in the shape of whisky, rum or any other alcoholic liquor.

There is no place where you can buy any kind of poisonous drug.

There is no place in this City where Satan's Consuming Fire, tobacco, can be bought, smoked or chewed. Any one who attempts to do that will be kindly warned to stop. If he does not obey, we will take him to the police station and impose a fine of from one to twenty-five dollars.

We have not had to impose any fines, because even judges, when they get to the borders of Zion, fling away their cigars and say, "It is a good law: we will keep it."

I thank God, that if they had not kept it, we would have made them keep it. We have the power to make them keep it and we will use it. There is no use in having power and not exercising it.

Non-enforcement of law has been the trouble in the City of Chicago.

There is a law in that city providing that there shall be no shop of any kind open on Sunday for the sale of anything for money.

Yet how many stores, how many liquor shops, and how many of all kinds of shops are open because the Mayor is afraid to execute the law?

I thank God that Zion is a law-abiding city, and that we have never been challenged by our neighbors, or by the State for suspending a single law. We have championed Law.

Some Things Zion Restoration Host Has Done.

Zion Restoration Host, accompanying me to Chicago, has done a work such as was never before done in that city or any other. We covered Chicago more than eight times over with our visitors, knocking at every door, giving the Message of the Christ, "Peace be to this house," and carrying the Everlasting Gospel. What has been the result?

Thousands of people have been blessed in that great city, and through these Messages, sent to all parts of the earth, hundreds of thousands, and perhaps millions, may be blessed.

We cannot tell all that has been done.

Zion's Benevolent Work.

My dear, good wife, at the head of Zion Dorcas Work and the Maternity Deaconesses' Work, has supplied the wants of the poor in thousands and tens of thousands of cases in the last few years.

Zion's poor have all been cared for, and all other needy ones that Zion could reach. Sometimes, within two or three months, seven and eight thousand garments have gone out from the industrious hands of our Dorcas Deaconesses.

God, in the midst of all our toils in planting this city, has given us an intense desire to plant the Gospel in every human heart throughout the world.

I thank God and I thank you.

I thank you for your love and for your loyalty, which has never, never wavered, but has continued to increase.

The Vow of Zion Restoration Host has been kept, except in a very few cases.

That Vow has been a great blessing to you who took it, and to you who kept it. Has it not?

The Host—"Yes."

General Overseer—May God he.p you.

Renewal of Vow by New York Legion.

Let all that are registered to go to New York in the Legion of Zion Restoration Host stand. (All stood as requested.)

I think there are about three thousand of you.

Are you prepared to renew your Vow? If so, hold up your hands.

The Restorationists with uplifted hands repeated the following Prayer of Consecration after the General Overseer:

Our God and Father, in Jesus' Name, in the Power of Thy Spirit, we renew our Vows to Thee, our God, and to Elijah the Restorer. By Thy Grace, we will go with this Legion to carry Thy Message with Humility, with Faith, with Hope, with Love, obeying orders, and doing our part to bring blessing to every home in New York. For Jesus' sake.

Renewal of Vow by Members of Host Who Are to Remain at Home.

General Overseer—Let the other members of Zion Restoration Host present, stand.

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Our God and Father, we renew our Vows to Thee, and to Thy servant. e will be faithful in duty at home, as the Legion will be faithful duty in New York. For Jesus' sake. (*This prayer was repeated by e members of the Host who will remain at home.*)

General Overseer—Let every one in the Tabernacle who esires to make consecration to God, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. ake me what I ought to be in spirit, in soul, in body. For Jesus' sake. men. (*All repeat this prayer, clause by clause, after the General Overseer.*)

General Overseer—The purpose of God in the organization Zion Restoration Host is the conquest of the world for the hrist, our King. Will you follow under that Banner until ou die?

The Host—"Yes."

General Overseer—May God grant it for Jesus' sake.

The Choir and Congregation then joined in singing Hymn o. 20, "They That Be Wise Shall Shine," the General Over- eer leading. He had the words sung by the children alone, nen by the women alone, then by women and children, then y the men alone, then by those in different sections of the ouse, then by all the people again and again, with deep effect.

The service was then closed by the General Overseer's pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and oul and body be preserved entire, without blame, unto the coming of our ord 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 ellowship 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, orever. Amen.

Subscribers, Read This.

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

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

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Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective August 1, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
*2.00 p. m.	3.20 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m.	4.16 p. m.	*11.49 a. m.	1.15 p. m.		
4.15 p. m.	5.39 p. m.	*‖1.18 p. m.	2.50 p. m.	ZION CITY TO CHICAGO.	
*5.20 p. m.	6.55 p. m.	*12.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	5.05 p. m.	6.20 p. m.	*8.24 a. m.	9.45 a. m.
		*6.10 p. m.	7.45 p. m.	5.05 p. m.	6.40 p. m.
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‖ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY O. R., S. E. C. AND E. S.

THE last time!

What memories will cluster about that early morning meeting of Lord's Day, May 31, 1903, in Shiloh Tabernacle which marked the close of the continuous ministry of the General Overseer of the Christian Catholic Church in Zion in Chicago!

For the last time the great Zion City Legion of Zion Restoration Host, as an adjunct of this ministry, delivered their Message, "Peace be to this house," in the great city.

For the last time!

The work will still go on, and other and greater fields await the workers, but this Lord's Day morning was a solemn and sad, yet glad and joyous occasion.

As their great leader, Elijah the Restorer, the chosen prophet of God of these Latter Times, once more appeared before the great audience of more than three thousand and gave the sweet, familiar greeting, "Peace to thee," every face in that mighty assemblage lightened with love and joy, and, like the roll of many waters, came the response, "Peace to thee be multiplied."

And the last Message!

It was the same Message, the same powerful, simple, Divine Message, which, by the life-giving Power of the Holy Spirit, through the servant of God, has wrought this miracle of a people and city for God.

Shiloh Tabernacle, Lord's Day Morning, May 31, 1903.

The service was opened by the General Overseer's reading from the Gospel according to St. Luke, a part of the 10th chapter, beginning with the 17th verse:

And the Seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name.

And He said unto them, I beheld Satan fallen as lightning from heaven.

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you.

The Greek word translated "nothing" is even more emphatic than our English word, which, of course, you see is a compound of no and thing.

In the Greek the word is *οὐδὲν*, making the little Greek word *οὐδέν*.

The meaning of it is that not even one little infinitesimally small particle shall hurt you.

It is a wonderfully strong word.

Howbeit, in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

Rejoice That Your Names Are Written in Heaven.

You get into governors' houses and kings' palaces if your name is written on the register of privileged visitors; but what a beautiful thing it is to have the *entrée* to heaven.

Long before you get there, your name is written there.

Rejoice that your names are written in heaven.

In that same hour Jesus rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth.

The Christ always prayed to the Father.

He bade us pray to the Father.

The Holy Spirit teaches us to pray to the Father.

I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in Thy sight.

All things have been delivered unto Me of My Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son.

"I do not understand the triunity," some one may say.

That does not matter.

Every One Believes Things Not Understood.

I believe a thousand things I do not understand.

I do not understand the mysterious triunity of my spirit, my soul, and my body, but I believe it.

That triunity is a mystery, but it exists.

It is perfectly reasonable.

*Owing to his absence from the city, the General Overseer has been unable to revise this report.

I do not understand the mysterious triunity that exists in a great many other forms.

I see a piece of wax and a little wick, both of which are cold and dead; but I apply a flame of fire, and at once, the wax and the fire and the air, combine to give me a beautiful light. There is a triunity.

My spirit, my soul, and my body—these are a triunity and it does not matter that you do not understand where the one begins and the other ends.

Sometimes, it is a little difficult to tell where the mere animal life and the spiritual life begin and end.

A dog has a good deal of animal life and good sound sense; sometimes more than a man has.

A dog would not take the physic that some men do.

Shakespeare, I think it was, who said: "Throw physic to the dogs, I will none of it."

If some men gave as much physic to their dogs as they took themselves, the dogs would change their masters.

They could not get their dogs to take what they take.

Remarkable Intelligence Displayed by Dogs.

Dogs do not have spirits, yet their animal intelligence comes very close to the spiritual.

I have dogs that think.

One of the dogs over at Ben MacDhui was shut up for the first time in his life, in a corral of woven wire eight feet high.

One day he was found outside the corral, and the door still closed. No one could understand how he got out.

He was put back, and in a short time was found outside again.

Still they did not know how he did it.

After it occurred again, and he was returned to the corral, they watched, and this is what they saw: The dog put his paws through the meshes in the wire netting, climbed to the top of the fence and jumped down on the outside.

Did he not think?

Yet that was not the work of the spirit.

The Spirit and Soul Are Not the Same.

An animal has a soul, but it has no spirit.

Many people have spirits, but so little spiritual life in them that even their soul life seems more stupid than a dog's: but still I know the spirit is there.

The immortal spirit, from God the Father; the soul or animal life, and the body—these three are one.

I do not understand it all, but I know that it is true.

Thus Father, Son and Holy Spirit are One.

May God, in the Holy Spirit, reveal to us the Father and the Son more fully, (amen); and help us to understand God better.

Do not tell me you do not fully understand.

Perhaps throughout all Eternity, you will never fully understand.

He Who Fully Understands God is Greater Than God.

I do not think it possible for me to understand God without being as great as God, yes, greater; for I am larger than anything I can put my arms around.

If I can understand God up and down, and every way, then I am larger than God.

Whatever a man's mind can comprehend, and see the length, breadth, heighth and depth of, he is larger than.

I desire you to realize that Zion is larger than the world.

A great many people do not understand it, because they let the world lie upon their hearts.

A human spirit, born of God, is larger than a thousand worlds; they will perish; they will change, but the spirit will abide.

As the Christ prayed, He said:

All things have been delivered unto Me of My Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.

I know that God is willing to reveal to us the Father.

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May God help us to see more and more in the Christ, that God is our Father.

And turning to the disciples, He said privately.

The Christ Never Did Anything in Secret.

In secret He said nothing; but privacy and secrecy are two different things.

It is very proper for many of the relations in life to be very private.

I formed four Councils definitely and finally yesterday: the Ecclesiastical, the Educational, the Commercial, and the Political.

The conditions upon which men became members of these councils were, first, that they were private advisory counselors.

That means that a man who is a member of these councils does not make a confidant of wife, husband, brother, or sister.

That is privacy; that is business.

If they begin to make confidants of their brothers or sisters, fathers or mothers, wives or husbands, my privacy in those councils will be gone.

There are things that at first are privately spoken, that afterwards are made public.

I suppose that everything I shall ever do at any of these councils will be made public in due time; but it is a great mistake to make a thing public at the wrong time.

Times When Privacy Is Absolutely Essential.

If I had made public the negotiations that I was carrying on with these farmers, extending over nearly a year, for the purchase of this City of Zion, I should have had to pay just twice as much for the land.

But no one knew who was the buyer; not my wife, nor the wives of any of my counselors.

By-and-by, I told it to you all.

Jesus spoke to the disciples privately, but His words are published here.

Many of the things that Jesus spoke privately are on record now for all to read.

Zion abominates Secret Societies, with their oaths and pass words, penalties, and deviltry connected with them; but I hope you all have little private councils in your own homes.

The husband and wife ought to form a Cabinet, and then the whole family ought to be invited to come around and discuss the thing privately.

Privacy is right.

By-and-by the result of good counsel will appear publicly.

Remember that privacy and secrecy are two different things.

It is essential, in doing the work for God, that there should be privacy.

The Christ, therefore, called His disciples together privately and told them private things.

I call this people together privately every Lord's Day morning when we have little private family talks.

It is not private at all, in one sense, and yet it is private in another.

There are degrees of privacy; yet by-and-by, every private thing is made known.

"Nothing is hid, that shall not be made manifest."

We Are Living in an Age When the Hidings of God's Power, Which Have Been Kept Concealed Through All the Ages, Are Being Unveiled.

That wonderful power of electricity, that lights up this Tabernacle, and our little City; that runs our machinery; and that works my time stamp and makes it click, click, click all the day, and all the night, changing the minute, and changing the hour, is one of these powers.

We can harness hidden powers that have never been in the possession of the Church until now.

That is why we could send messages in one-tenth of a second around the world if all the lines were joined.

This is a wonderful Age!

You dear old people who go into Chicago and back again, eighty-four miles, for thirty cents, remember how fifty years ago you had to ride with the bullock and the cart.

It took a long time to go eighty-four miles then.

We are living in days when we have harnessed powers to the Chariot of God that never were known before.

Think, for instance, of the printing machine.

After it is perfectly adjusted and everything ready, the machine does all the work.

Thank God for the days in which we live and the powers by means of which we can extend this knowledge of God.

God hides things for a time, and makes us find them out.

The hidden things of God in nature are worth studying.

We have many things to find out yet.

May God help us to be wise, to be humble, to be diligent, and to search and find.

And turning to the disciples, He said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

It is true today.

Things Which Many Generations Have Desired to See.

How many generations have desired to see the day when there could be established a city where there was not a drop of liquor, no tobacco, no swine's flesh, no cursing or swearing, no lewdness or impropriety permitted for a moment--a city where God owned every inch of the land, and yet the people had the leases from God of all they were able to get and to use for Him.

That was a dream, and never has been realized at any time in the world's history until now.

And behold, a certain lawyer stood up and tempted Him.

There are good lawyers and bad lawyers, but most of them are bad.

I thank God that we are getting a number of good lawyers; and I pray God to bless the young lawyers that are coming into Zion.

Behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? and He said unto him, what is written in the law? how readest thou?

Questions Often Well Answered by Another Question.

Jesus often answered a question by asking another.

That is sometimes the most effectual way to answer a question.

It is the Socratic method, and it was the Christ's method.

"By what authority doest Thou these things?" they asked of Jesus, one day.

His reply was something like this: "I will tell you if you will tell Me whether the Baptism of John the Baptist, who came in the Spirit and power of Elijah, was from man or from God."

They rubbed their heads and shook them; they were in a difficulty.

If they said that the Baptism of John, who came in the spirit and power of Elijah, was from God, then they condemned themselves, because they rejected it.

If they said the Baptism was from man, they feared the people, for by this time, although John the Baptist was dead, every one believed that he was a mighty prophet.

Then they lied, just as a great many people do when cornered.

They said: "We know not."

Then Jesus said: "Neither tell I you by what authority I do these things."

Every one knew that they lied; it was impossible to stand there and not know.

Either John the Baptist had been a good man and his ministry was a good ministry and from God, or it was from the Devil and a bad one, and they knew it.

They knew that it was from God.

Some one said a short time ago: "I do not believe that John Alexander Dowie has come in the spirit and power of Elijah."

One of our people answered: "Tell me why you do not believe it," and he could not.

Another one said to one of our eminent lawyers: "I do not believe it, and you cannot prove that he is."

The lawyer replied: "You cannot prove that he is not."

Then the man began to think.

Jews All Looking for the Coming of Elijah.

Not long ago, a Jew was speaking very kindly concerning me when some one turned to him and said: "I declare, I think some of you Jews are beginning to believe that he is Elijah."

"Why not," said the Jew, "tell me, why not?"

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The man was rather astonished that a Jew should say, "why not," and he asked, "Do you believe that Elijah is coming?"

The Jew replied: "I do not know whether he is Elijah or not, but Elijah is coming, and it is about the time when he is to come, the Rabbis say. We have to find Elijah very soon if the Messiah is to come."

All Christians say that now.

Instead of your discussing the question it is often better to ask the question, "Why not?" and hear what they have to say.

They are at sea, for they cannot tell.

You can give them fifty reasons why, for which you have the facts at your fingers' ends.

The best and most effectual way to answer questions oftentimes is by asking, "Why not?"

So Jesus asked this question of the lawyer: "What is written in the law? How readest thou?" implying: "You are a lawyer; you know the Law of God; tell Me what the Law of God says as to how you are to get Eternal Life. You are a teacher, and I say, 'What is written in the Law? How readest thou?'"

Then, when it was put in that way, the lawyer said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Gospel Reaches Higher Than the Law.

That is as far as the law ever gets, but the Gospel reaches higher; for the Eleventh Commandment is what?

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

General Overseer—Did He not love us better than Himself?

Audience—"Yes."

General Overseer—Then if we are to be Christ-like, we must love others better than ourselves.

That lawyer got to the very height of the law, which is: love thy neighbor as thyself.

Jesus said to him, "this do and thou shalt live."

You can see that Zion is of God, because the Ten Commandments rule here.

No man can stay here and fight the Commandments of God.

If we do not enforce them, everything is gone that makes this place worth living in.

But he, desiring to justify himself, said unto Jesus.

Oh, the man that is always wanting to justify himself!

Things too Small for Zion to Notice.

People sometimes say to me: "Why do you not reply to this, that and the other thing?"

Reply! Do you think that I shall reply to these gnats and flies?

John L. Sullivan, the heavy-weight prize fighter, was insulted once by a bantam fighter, when some one who stood by said, "Why do you not hit him?"

"Hit him?" said the big fellow, "he is not in my class; if I should hit him, I would kill him."

And you ask me to reply to these little flesh flies; these wretched little gnats?

If I put my foot on them I would crush out their lives.

I give them a chance to fly away and live.

The idea of bothering about these little things!

Zion has no time to stop its wheels to answer them.

It is like a mouse looking at a buzz saw and saying, "You stop, or I will bite you!"

Let it bite the buzz saw and that is the end of it. (Laughter.)

The lawyer wanted to justify himself, and said:

Who is my neighbor?

He tried to corner the Christ.

Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance—

By chance is not a good translation.

The word translated chance means that, as far as the man was concerned, he was without any intention of being there at that time.

What is Love?

And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was.

The Samaritan was an outcast with whom the Jew would have no dealings.

And when the Samaritan saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow he took out two pence, and gave them to the host, and said, Take care of him.

The Samaritan may have said: "I love this man. I picked him up by the wayside, stripped, wounded, bleeding and dying, and he looked up into my face, but he could not help himself.

"I love him. I washed his wounds; I took off my own clothes and put them on him, and put him on my beast and brought him to you.

"I want him to get well.

"I love him. Take care of him. Here is money. If you spend more, when I come again, I will give it to you."

Why should we seek to clothe the naked; feed the poor; visit the sorrowful, and the sick, as we do in thousands of homes every Lord's Day?

I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in; naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying: Lord, when saw we Thee an hungered, and fed Thee? or athirst, and gave Thee drink? and when saw we Thee a stranger, and took Thee in, or naked, and clothed Thee? And when saw we Thee sick or in prison, and came unto Thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these, My brethren, even these least, ye did it unto Me.

"You won that man or that woman to God; you brought them to the House of God; you poured in the oil and wine.

"It was Me whom you met that day. I was wounded in that man; it was Me."

That was what the Christ wanted to convey in that story.

Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

The lawyer's heart was touched by this time.

And he said, He that shewed mercy on him.

O my God! have we no mercy?

Can we not put ourselves out to show mercy?

Can we not spend a few dollars to go down to New York and show mercy?

If we cannot, of what use are we?

He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Go and Do Thou Likewise.

We go into Chicago for the last day of this series of two years' of Meetings in the Auditorium.

We draw back our forces to concentrate and train for the great New York Visitation.

Let us go in the Power of the Spirit.

"Go and do thou likewise."

Have mercy on them.

Tell them just as kindly as you can. Do not be harsh.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

Chords that were broken you can unite again and they will vibrate, and new songs will come to God.

The sweetest song that could come from all our labors today would be that there should be joy in the presence of the angels over one sinner that repents.

May God give us that joy today for Jesus' sake.

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; to trust Thee; to love Thee; to serve Thee, and to be a blessing to others. For Jesus sake. Amen. *(All repeat the prayer, clause by clause after the General Overseer.)*

The General Overseer closed the service by pronouncing the

BENEDICTION.

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

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LAYING of CORNER-STONE

Of Zion Printing and Publishing House Building, Shiloh Boulevard and Deborah Avenue, Saturday Afternoon, September 19, 1903, by the General Overseer

*REPORTED BY S. E. C., O. R., J. S. B., AND A. W. N.

AT four o'clock Saturday afternoon, September 19, 1903, amidst the music from scores of well played instruments, songs of praise from hundreds of voices, and the hearty "Amens" of a concourse of many thousands of people, the General Overseer laid the Corner-stone of the new building of Zion Printing and Publishing House, at the corner of Shiloh boulevard and Deborah avenue.

After a week of rain and cold the Saturday dawned bright and warm with a delightful breeze from the southwest.

It was most astonishing that, although this event was entirely unannounced, save for a few lines in LEAVES OF HEALING and THE ZION BANNER, and a few words from the General Overseer, on the previous Lord's Day, there was present a great throng of people, mostly citizens of Zion City, although visitors from Chicago, Waukegan, and other outside places numbered hundreds.

The city took on a gala appearance early in the day, when the children, members of the Junior Choir, attired in their pretty frocks, began to gather in Shiloh Grove to wait until the procession should form.

The beautiful, warm sunshine, the velvety, green grass, and the foliage of the trees, served as a very effective background to a delightful picture of juvenile happiness in Zion City.

Zion industries all close at noon on Saturday; hence it was only a short time after the noon hour that uniformed guards and prettily gowned maids and matrons were to be seen everywhere.

The members of the First Regiment of Zion Guard which now numbers one thousand men and officers, had assembled for a short preliminary drill in the grove.

At three o'clock the Adult and Junior Choir gathered at the Tabernacle, while the Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion began to arrive at fifteen minutes after three.

It was a few minutes before four o'clock when Colonel Carl F. Stern, at the head of the line, gave the command: "Forward, march!"

As the procession reached Shiloh House, the Guard countermarched to receive the carriage containing the General Overseer and his General Associate Editor, Deacon Arthur W. Newcomb, while in another carriage rode Overseers J. G. Speicher, J. G. Excell, Daniel Bryant and General Financial Manager Deacon Charles J. Barnard.

Colonel Stern ordered his personal staff to act as escort to the General Overseer's carriage.

The order of the procession from Shiloh House to Zion Printing and Publishing House was as follows:

Zion City Police, Captain Hugh Williams in command.
Colonel Carl F. Stern.
Major B. F. Morris and part of staff.
Zion City Band.
Staff of First Regiment Zion Guard, escorting the General Overseer's carriage.
Carriage with the Overseers and General Financial Manager.
Color-bearers.
Zion Drum, Fife and Bugle Corps.
Second and Third Battalion Zion Guard.
Zion Junior Choir.
Adult Choir.
Ecclesiastical Officers of the Christian Catholic Church in Zion.

Arriving at Zion Printing and Publishing House, corner Deborah avenue and Shiloh boulevard, the General Overseer, General Associate Editor Deacon Arthur W. Newcomb, Overseers Speicher, Excell, and Bryant, General Financial Manager Charles J. Barnard, Judge V. V. Barnes, Mayor R. H. Harper, Colonel Carl F. Stern, and Chaplain W. O. Dinius took seats on the platform, where already were seated the employees of Zion Printing and Publishing House.

Fully five thousand people had assembled to witness the ceremony.

It is estimated that two thousand two hundred persons were in line of the procession.

At the close of the General Overseer's address the leaden box which was to fit into the Corner-stone was brought forward by General Manager Newcomb, and into it was placed the following:

LEAVES OF HEALING, Volume 1, Number 1; LEAVES OF HEALING, Volume 1, Number 15, containing the first description of Zion Publishing House; LEAVES OF HEALING, Volume 5, Number 35, containing Description of Zion Printing Works; LEAVES OF HEALING, Volume 9, Number 19, containing the Story of Zion Printing and Publishing House; LEAVES OF HEALING, Volume 13, Number 22, issue for Saturday, September 19th; BLÄTTER DER HEILUNG, Volume 1, Number 1; BLÄTTER DER HEILUNG, Volume 4, Number 6; BLADEN DER HEELING, Volume 1, Number 1; A VOICE FROM ZION, Volume 1, Number 1; A VOICE FROM ZION, Volume 7, Number 7; THE COMING CITY, Volume 1, Number 1; THE ZION BANNER, Volume 1, Number 1; THE ZION BANNER, Volume 2, Number 1; THE ZION BANNER, Volume 4, Number 36, current issue; the History of Zion Printing and Publishing House; the proof of the Invitation of Elijah the Restorer to the people of New York; and the following words, written at the time that the corner-stone was laid, by the General Overseer:

September 19, 1903.

In the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God, our Heavenly Father, I this day lay the Corner-stone of Zion Printing and Publishing House building, at the corner of Shiloh boulevard and Deborah avenue, Zion City, Lake county, Illinois.

JOHN ALEX. DOWIE.

Mark 13:10; Daniel 12:4.

Mayor R. H. Harper at this point presented the General Overseer with a shining new trowel, in behalf of Zion Building and Manufacturing Association.

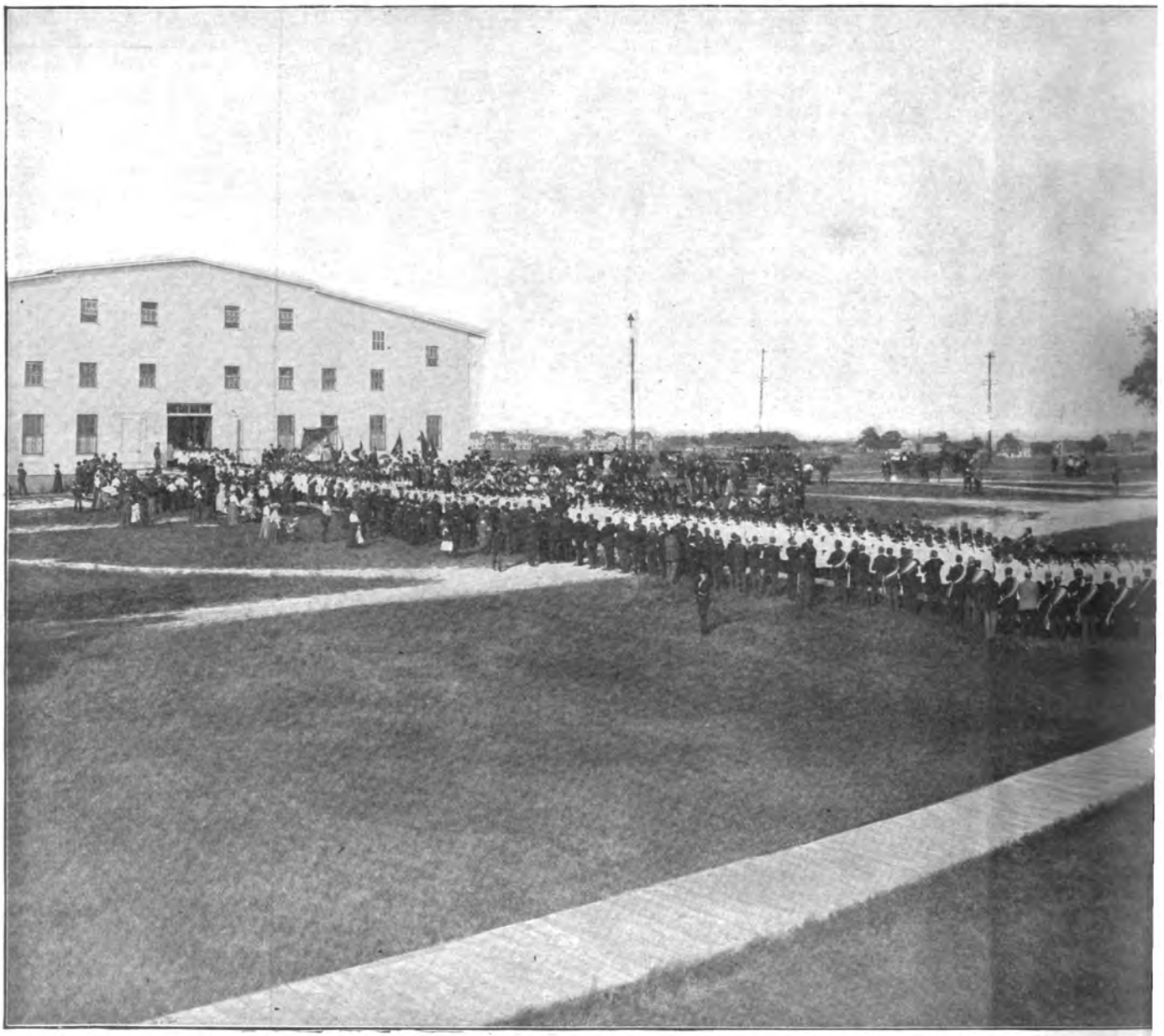
With simple, quiet dignity, the man of God then laid the Corner-stone of Zion Printing and Publishing House, in the Name of the Father and of the Son and of the Holy Spirit, after which the box was placed in the opening and sealed up with Zion brick.

The stone is of the very finest Joliet limestone, the faces of which are two feet five and three-eighths inches long and twenty-two inches high.

With its gilded inscription, cut upon two faces, it presents a very rich and handsome appearance.

* Owing to his absence from the city, the General Overseer has been unable to revise this report.

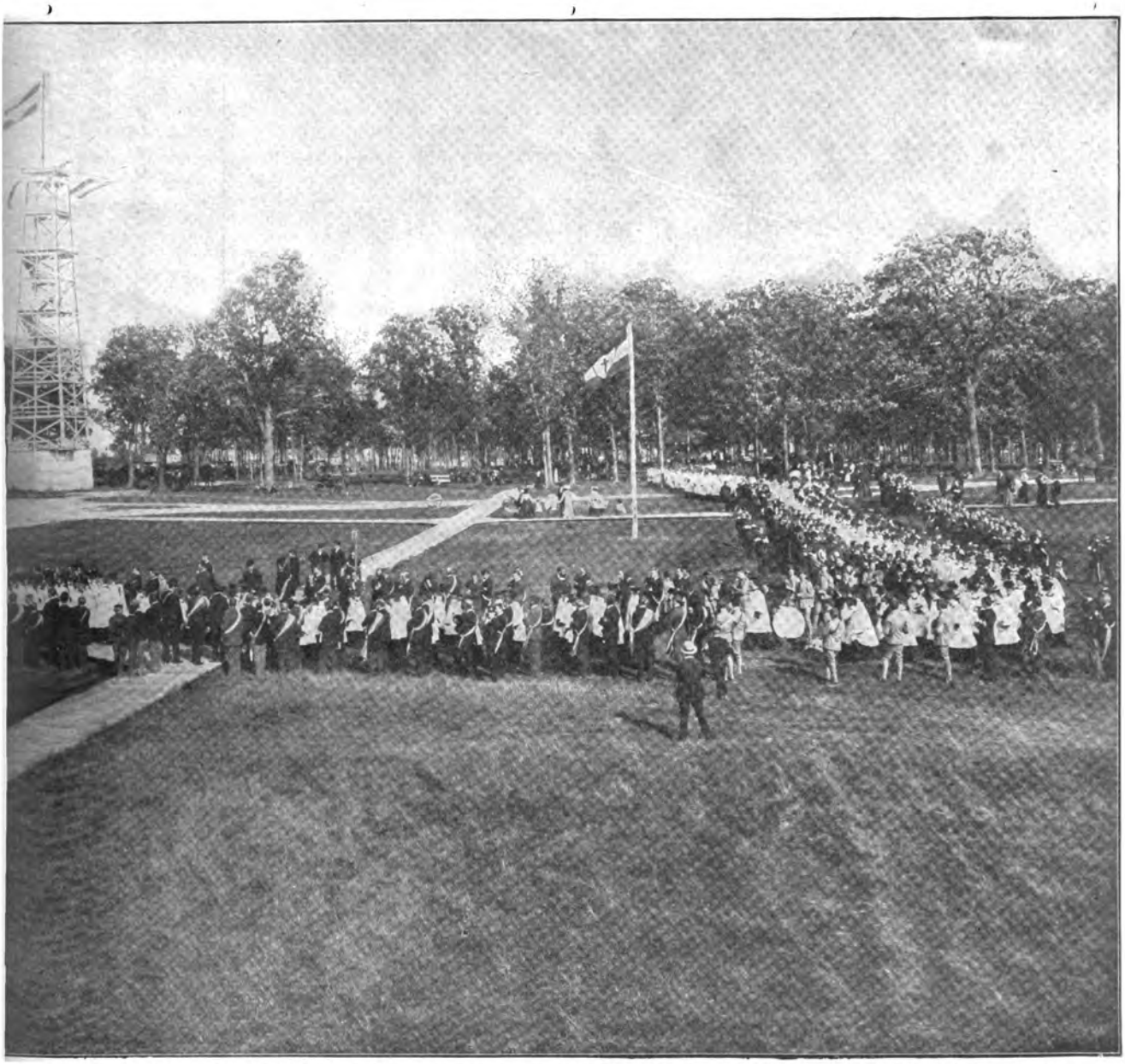
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ZION WHITE-ROBED CHOIR AND ZION ROBED OFFICERS ENTERING SHILOH TABERNACLE ON THE OC
ZION GUARD DRAWN UP ON EA

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)N OF THE FIRST ANNIVERSARY OF ZION RESTORATION HOST, LORD'S DAY, SEPTEMBER 20, 1903.
SIDE OF LINE OF MARCH.

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The work of cutting this inscription was very satisfactorily
one by Stonecutters William H. Bruce and Ferris
The inscription on the north side of the stone is:

ZION PRINTING AND
PUBLISHING HOUSE.

"Many shall run to and fro, and knowledge shall be increased." DANIEL 12:4.

On the west side is inscribed:

THIS CORNER STONE WAS LAID
BY THE
REV. JOHN ALEXANDER DOWIE,
GENERAL OVERSEER
OF THE
CHRISTIAN CATHOLIC CHURCH
IN ZION,
SATURDAY, SEPTEMBER 19TH,
A. D. 1903.

The service was opened by the General Overseer's leading
ose assembled in singing Hymn No. 44:

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

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

Prayer was then offered by Overseer Speicher, after which the
eneral Overseer said:

I desire to read to you a few words from the Holy Book,
thout which I do not believe we would know how to do any-
ing.

The General Overseer then read the 12th chapter of the
ok of the Prophet Daniel.

TEXT.

Shut up the words, and seal the Book, even to the Time of the End: many
all run to and fro, and knowledge shall be increased.

We Are in the Times of the End.

There is no doubt but that the world is growing old!
Sometimes you hear people speak of the olden times.
They forget that the early days were not the old times.
Those were the young times, and these are the old times.
These are the times when the world has grown old—the
mes of the End—the times when trouble shall be such as the
orld shall have never seen before—the very times in which
e people of God shall be delivered.
We thank God today that about Ten Thousand of us have
en delivered from the continuous sorrow and sadness of
ing in the midst of the pollution of sin without any hope of
ange through political conditions.
We are assembled in a city where the land belongs to God in
rpetuity.
We are among those who have been first delivered, and then
thered into the first Zion City of the Latter Days—that Zion
at God said was established by Himself, that it might be a
ace of refuge for His people.

What God Has Wrought in Two Years.

Standing here at the end of two short years of our city life, I
n deeply impressed as I look upon this great congregation.
We have made no endeavor to invite the world here today.
No public announcement for today has been made in the city
Chicago or in the neighboring cities.
All that has brought you together has been but a few lines
LEAVES OF HEALING, and a few words from the platform of
iloh Tabernacle.
It is wonderful to look around upon the many thousands here
-day and see in your faces health, happiness, contentment,
d even delight.

We can see around us, at the end of only two short years great institutions rising in Zion on every side.

When I see our beautiful schools, our great educational institutions, our great Shiloh Tabernacle, with its seven thousand two hundred seats; our industries nearby growing up, containing as they do hundreds of thousands of dollars' worth of machinery, and still in their infancy; when I see the beautiful order of Zion Guard that numbers over one thousand; when I see this great and beautiful Zion Choir, and Zion Band, and the Bugle and Drum Corps; when I see how quickly we can fall into line and do anything in Zion, I am grateful to God that He ever permitted me to live and do this work. (Amen.)

I know that I am only repeating the expression of nine-tenths of you here, when I say that LEAVES OF HEALING has proved a blessing to you in your distant homes, and has brought you out of seventy nations into this City of Zion. (Amen.)

Number of Pages of Zion Literature that Have Gone Out Over the Whole World.

When I look at the little statement which has been drawn up and deposited in this leaden box, which will soon be sealed and put in the Corner-stone, my heart is filled with gratitude to God.

I asked especially that some statement should be given to me as to the number of pages of LEAVES OF HEALING and other Zion Literature that have been sent out.

I have in my hands these figures:

In the twelve volumes and twenty-two numbers, that number 11,364 pages, there have been sent out 6,060,000 copies of LEAVES OF HEALING, an aggregate of printed pages which have reached the extraordinary figure of 168,780,000, thanks be to God. (Amen.)

The total number of pages of Zion Literature sent out has reached the extraordinary total of 354,144,000, which is equal to nearly a page of Zion Literature for one of every four persons in the whole world.

When I know that the complete number of copies of Zion Literature—about twenty million—has reached ninety-eight million five hundred sixty thousand people, at least, then I understand something of the work that Zion Printing and Publishing House has already accomplished.

When you know that we have sent out about two thousand tons of printed matter, it begins to make you wonder.

If we have done this amid the persecution, stress and toil, what shall we be able to do now that we are established in God's own little City of Zion?

Zion Printing and Publishing House One of the Best in the West.

I know how heartily you are with me in rejoicing that we have made a good beginning in getting our beautiful little plant into this building, the interior arrangements of which competent persons have already declared are equal to the very best offices in the West.

But this is only the beginning.

When this wing is finished, the saw-tooth construction will be hidden; and the beautiful offices which will be located in the two-story portion, will be used by the editorial and business departments principally.

This wing now in course of construction, is only a little more than one-third of the length of the complete building, as planned, which you will see on the front page of today's LEAVES OF HEALING.

I rejoice with you today, and I know that you will all rejoice with me, that I had the faith, when I had only three hundred dollars, to establish Zion Printing and Publishing House. (Amen.)

Today my plant cannot be bought from me, as a commercial commodity, for one hundred and fifty thousand dollars; no nor for a quarter of a million.

You could not buy my plates from me for any sum of money if it were not that we could replace them.

"Leaves of Healing" Invaluable to Those Who Love Its Beautiful Pages.

Could any one for any money buy out from you every copy of LEAVES OF HEALING on condition that there should be no more printed?

Audience—"No."

General Overseer—Would all the money we ever had or ever shall have compensate for such a loss as that?

Audience—"No."

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General Overseer—It has become so dear to us that next to the Bible it is the sweetest thing we have to read, is it not?

Audience—"Yes."

General Overseer—I thank God that I have gone into your distant homes, in distant states, and in distant lands, and all along thumping and bumping you and knocking the Devil out of you. (Laughter and applause.)

At the same time, I have comforted and blessed you and led you to God, to Hope, to Salvation, to Healing and to Holy Living, so that today we have this beautiful foundation for yet greater things.

What can we do to show our gratitude to God for all that LEAVES OF HEALING and Zion Printing and Publishing House have been to us?

One way is to double the circulation of LEAVES OF HEALING before the year ends.

Should we not work still more earnestly in our endeavor to do this?

Audience—"Yes."

The Cost of "Leaves of Healing" Not Five Cents, but Men's Lives.

General Overseer—I wonder if you know how much a single copy of LEAVES OF HEALING costs?

"Five cents," perhaps you say.

Oh, no!

"What is the price of this fish?" I once heard a person ask in the fish market at Edinburgh long years ago, after there had been a terrific storm.

The price was named by the sorrowful but sweet-faced woman who stood behind her stall in the picturesque dress of the New Haven fisherwomen. "The price of the fish," she said, "is a shilling; but mon, it is mair than that; it is no fish you are buying, it is men's lives."

Son and husband had perished, sacrificing their lives to get the fish.

It was men's lives!

In LEAVES OF HEALING you are getting my very heart's blood; you are getting my life, yes, and the lives of others with me; for these pages which are so beautifully printed are prepared when you are asleep, by him who speaks to you.

So it has been year after year; for amid my constant toils I could find time to produce this great mass of literature only by pouring out my life through the long hours of the night.

Then I have such a splendid corps of helpers; such bright young stenographers, such good-hearted printers, who have never uttered a grumble.

When I have had to sit up and work all night, they would say: "Well, if the Doctor can stand it, we can."

They would go at it; and the next day we would find the beautiful paper ready for us.

Its cost is not only five cents; it is men's lives that you buy when you buy LEAVES OF HEALING.

We gladly have poured our lives into its pages.

One man said: "LEAVES OF HEALING is life—it is a living thing."

Yes, it is a living thing, for it comes from living hearts and living prayers.

We must often produce it, amid countless toils, when the hearts are aching and breaking.

Appreciation for the Faithful Work Done in Zion Printing and Publishing House.

I thank God for all associated with me: for my dear General Associate Editor, Deacon Newcomb; may God bless him (amen); for Superintendent Price, Foremen Ashley and Hendricks, and the fine staff of printers; for the sweet women who have toiled to stitch and bind and cut, and worked up to the last moment of Saturday night, and have gone home wearied out on the Lord's Day morning.

We have never cared; not any of us.

It has never been a question of money, for I never made a dollar, directly, out of LEAVES OF HEALING.

I thank God for the splendid talent that has gathered around me, so that when I cease to bore you with my tremendously long sermons, they will be able to take up the work and give you short ones some day. (Laughter.)

We also thank God for the artistic talent shown in so many ways that makes LEAVES OF HEALING the most beautiful religious paper in the world, bar none. (Amen.)

We began at the head of things; we have kept at the head; and we will keep there still. (Amen.)

We thank God for Deacon Champe, and his cartoons. (Amen.)

I believe you will all thank God for his beautiful reproduction of the Christ, the Light of the World, knocking at the door, which we have ready now.

When I saw it for the first time my heart was deeply touched and my eyes filled with tears, as I said: "That is it! that is the Christ who goes with Zion Restoration Host; and, though they see Him not, it is His Hand that is knocking at the door.

God bless Zion Restoration Host! (Amen.)

I thank God for everything that has been done to make LEAVES OF HEALING a blessing.

To our dear photographic artists, the Williams brothers, who have, I am glad to tell you and yet I am almost sorry, ceased to be my constant official stenographers, I have turned over the photographic gallery of Zion City, and made it a department of the Christian Catholic Church in Zion.

This picture which they take to-day is perhaps one of the first they take in that capacity.

Elijah the Restorer Must Work to Bring All the Sheep in One Fold.

Pray for the dear woman across the lake, Overseer Jane Dowie, and for my dear son, to whom you may now transfer that word Doctor which you used in speaking of me, and call him by his proper name, Dr. Gladstone Dowie.

Pray for them and for me, as in a short time we go forth to minister to the larger flock of Zion throughout the world.

The Christ Himself, in speaking of His own sheep, said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and they shall become one flock, one Shepherd."

I, as Elijah the Restorer, and as the General Overseer of the Christian Catholic Church in Zion, must go to all the nations and bring them into the one fold.

Will you not pray for us?

The Next Volume of "Leaves of Healing" Will Begin, Very Significantly, with the New York Visitation.

With the record of that Mission, which will begin in Volume XIV, is a splendid time for you all to say: "If we have to go without many things that we really do not need, but that cost something, we will send three copies of LEAVES OF HEALING or five, ten, twenty or fifty, as the case may be, to our friends for the whole year."

If we alone who live in Zion City, make this sacrifice of thanksgiving to God, I feel sure that it will be well pleasing to Him.

Was not God well pleased with your dear friends who sent you the first copy of the LEAVES?

Was it not a blessing to you?

Audience—"Yes."

General Overseer—Let us then be a blessing to others; for LEAVES OF HEALING is Zion on wings.

They fly. Fly, Mighty Gospel, fly!

Only five cents will make them fly to any part of the world!

How wonderful it is that in these days, five cents, and a little additional postage for some distant part, will send LEAVES OF HEALING to the top of the Himalayas, down to the deepest valleys, or to the remotest Islands in the ocean.

I do not believe that there is any other mailing list in the world so wonderful as our mailing list.

I go out next year to the far distant lands.

I must go.

I go to rest as much as I can; (laughter) but I feel that the day will come when the book that I have written will be sealed, and all that I can do will be done.

I will never know what has been done until I stand in my lot at the end of the day; but LEAVES OF HEALING will go on, and Zion will go on, for God hath established Zion.

Let us keep close together.

Let us be heartily united.

It will not be long ere the troubles will all be over; ere the glad song will be heard: "The Christ returneth," and we shall sing, "Hallelujah, Amen."

Meanwhile, we must work

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Pray for me and every one associated with me in Zion Printing and Publishing House.

I Give My Life to It.

It is the one thing in Zion that I have always kept under my own personal control.

The capital for it has never been subscribed by outside or inside people, and, with the exception of a few thousand dollars, I have, under God, found the money to carry on this work.

Zion Printing and Publishing House is my pet, my own pet institution.

I give to it my life.

I am glad to be able to do it, because it contains the record of the thoughts that God has given us, and of the works that God has wrought through us.

Every one of these pages will be wonderfully interesting to the generations that are to come throughout all the thousand years of Jesus' reign.

They will look back and say, "Thank God for such a people, who in the dark days, when sin was everywhere, established LEAVES OF HEALING and the City of Zion."

May God be with us as we go to this work.

Pray with me for its success, and come with your especial contributions, your especial sacrifices, not merely now, but especially at the end of this month; even in the midst of our toil for New York, let us make especial sacrifice.

Thanks be to God who hath given us, and will forever give us the victory, through Jesus, the Christ, our Lord, if we are truly consecrated to Him.

PRAYER OF CONSECRATION.

Our God and Father, we come to Thee. Take us as we are. Make us what we ought to be. We thank Thee for Zion Printing and Publishing House; for LEAVES OF HEALING, from the Tree of Life, which brought to us blessing. Bless this new home, and through LEAVES OF HEALING make it a place where millions shall be blessed. Bless all associated in this work: the General Manager and General Associate Editor, and all those in charge of the varied departments of the composition, the correction, the preparation, the printing, and the publishing of this paper. Make it a blessing increasingly to earth's remotest bounds. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Laying of the Corner-stone.

The Zion City Band then played "The Holy City," after which the General Overseer laid the Corner-stone of the new building of Zion Printing and Publishing House with the following words:

In the Name of the Father, and of the Son, and of the Holy Ghost, one Eternal Triune God, I lay this memorial stone, praying that in the ages to come, this day's work may be found to be a blessing to men in every land and nation, to earth's remotest bounds, and a part of the great preparation in these Times of Restoration for the establishment of the Kingdom of God and the Coming of the King, for His sake. Amen.

My friends, this box that will now be placed in the Corner-stone contains a number of documents, among them one that I have just written with my own hand.

Let me once more ask you to remember the words that we read: "Many shall run to and fro, and knowledge shall be increased."

May God grant that the publications which run to and fro throughout the whole earth, shall increase the knowledge of our Lord and Savior until that Glad Day comes, when no man shall say to his brother, "know Jehovah: for they shall all know Me, from the least of them unto the greatest of them."

Let us be wise.

The General Overseer then led the congregation in singing Hymn No. 20, "They that be wise shall shine," at the close of which he pronounced the

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 NEW ENGLAND.

Rev. William Hamner Piper, Overseer of the Christian Catholic Church in Zion in New England, will administer the Ordinance of Believers' Baptism by Triune Immersion, in Boston, Massachusetts, Lord's Day, October 4, 1903.

All desiring Baptism at this time and place should send their names at once to REV. WILLIAM HAMNER PIPER,
27 Blake street, Cambridge, Massachusetts.

ZION IN OREGON.

Rev. August Ernst, Elder-in-charge of the Christian Catholic Church in Zion in Oregon, with Headquarters at Seattle, Washington, will hold meetings as follows:

Portland, Oregon, corner Hawthorn and Grand avenues, October 7, 1903.

Stone Postoffice, Oregon, October 8, 1903.

Oregon City, Oregon, Professor Davis' Academy, Seventh street, October 9, 1903.

Sellwood, Oregon, Brockwell's Hall, October 11, 1903, 10:30 a. m.

Portland, Oregon, Tabernacle, corner Grand and Hawthorn avenues, October 11, 1903, 2:30 and 7:30 p. m.

Astoria, Oregon, October 12 and 13, 1903, 8 p. m.

Friends and members of Zion will kindly circulate the announcement, and endeavor to secure as large an attendance as possible.

CHRIST IS ALL AND IN ALL.

ZION IN MICHIGAN AND OHIO.

The Rev. T. Alexander Cairns, Ph. B., Elder in the Christian Catholic Church in Zion, will conduct services in the following places on the dates given:

Bay City, Michigan, October 3, 4 and 5, 1903.
Oakley, Michigan, October 6, 1903.
Henderson, Michigan, October 7, 1903.
Durand, Michigan, October 8, 1903.
Waterford, Michigan, October 9, 1903.
Detroit, Michigan, October 10, 1903.
Toledo, Ohio, October 11, 1903.

The members and friends will kindly make known the proposed visit of the Elder to the cities above named.

Arrangements will be made as far as possible to baptize those who desire to obey God in baptism. 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.

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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History of Zion Printing and Publishing House

Written on the Occasion of the Laying of the Corner Stone by the Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, Saturday, September 19, 1903.

"FOR there shall be a day, that the watchmen upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God. For thus saith Jehovah, sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O Jehovah, save Thy people, the remnant of Israel."—*Jeremiah 31:6-7.*

"Many shall run to and fro, and knowledge shall be increased."—*Daniel 12:4.*

On August 31, 1894, just nine years, two weeks and four days ago, Zion Printing and Publishing House, the corner-stone of whose permanent house is this day laid, was established.

Its founder, under God, was he who to-day formally and solemnly consecrates this building to God, by the laying of this stone, the Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion.

No words can better describe the beginnings of this wonderful work than those written by its founder, when it was four months old, and published in LEAVES OF HEALING, Volume I, Number 15, page 226:

ZION PUBLISHING HOUSE.

Many shall run to and fro, and KNOWLEDGE shall be increased.—*Daniel 12:4.*

Behold, is it not of Jehovah of Hosts that the peoples labor for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the Knowledge of the Glory of Jehovah, as the waters cover the sea.—*Habakkuk 2:13, 14.*

One drop of ink makes millions think. *A Nineteenth Century Fact.*

Our little house was only established on August 31, 1894, and yet it has sent forth MORE THAN ONE MILLION PAGES OF LEAVES OF HEALING alone, and we are getting ready to send at least TEN MILLIONS OF PAGES, if God permit, during the coming year. For the achievement and the prospect, we ascribe all GLORY AND HONOR AND POWER TO GOD.

On July 18th, last, we had a little money in hand which had been given to us by a few of the Lord's stewards to help us to publish a new series of LEAVES OF HEALING. It was pitifully small in amount for such an undertaking—about enough to pay one week's expenses of Zion Publishing House as it now stands. It did not seem, either, as if the Lord made it grow very quickly, and it looked as if it would be many months before we would get enough to warrant us in beginning to republish the paper, of which we have issued two previous series—one in Australasia, the other in America, the latter ceasing three years ago.

We were not willing to begin a third series until the Lord made it plain that He would establish it permanently. Yet we longed to begin.

The people were crying out everywhere for Divine Healing Teaching, for reliable Testimony, and for Reports of the Work in Chicago, which could be depended upon as absolutely truthful. And yet we had not enough money to pay a Chicago printer to print it for a single month!

This was the situation five months ago.

We sought God specially in prayer and received a clear answer. We had the task given to us of establishing Zion Publishing House in the midst of toils which seemed already beyond our strength. But we rose from our knees and, without consulting flesh and blood, we wrote a brief appeal to the friends of Zion Tabernacle to aid us in the Name of the Lord to do the work committed to us. The response was hearty but not large. That, however, presented no difficulty—God would see us through. So we poured in every cent of income beyond current expenses and responsibilities, and set to work to secure a building and a complete plant of the very best kind procurable.

The best is not good enough for God—and this work is God's. He honored our faith, and the result now appears in these pages, where we present in picture and in story the description of the first beginnings of Zion Publishing House, so that distant friends in this and other lands may see what God hath wrought, and praise Him as we do this day.

We say "the first beginnings of Zion Publishing House," for the prospects for the coming year include a great increase of the circulation of LEAVES OF HEALING, and there is a loud call from the Atlantic to the Pacific for tracts and books which shall extend the Kingdom of God.

The resources of our House are already unequal to the demand, and must be increased ere long.

We ask the prayers and practical help of all our readers to lead millions to think as God thinks, and to cover the earth with the Knowledge of the Glory of the Lord as a perfect Savior of spirit, soul and body.

"Many *are* running to and fro," as the Lord revealed to Daniel they should in "the Time of the End." Swift presses will print, swift machinery prepare, and by rail and ship, over mountains, valleys, and ocean depths, the products of Zion Publishing House will find their way to every land beneath the sun, if God permit, during the coming year.

Oh, it is good to live in these days—they are the best the Church has seen since apostolic days. Let us improve every hour, redeem every minute, "for the Time is short."

Zion Publishing House, as it existed when the above words were written, was situated in a low, plain, two-story brick building, which formerly stood at the corner of Sixty-first street and Stony Island avenue, in the suburb of Woodlawn, Chicago.

This building will be remembered by many as Zion Tabernacle No. 2.

That structure, which could boast of no architectural beauty and had not even the virtue of permanence, was the birthplace of LEAVES OF HEALING, in its present form; the first home of Zion Printing and Publishing House; and within its walls, the Christian Catholic Church in Zion, was organized.

The building was torn down and removed several years ago, and the cradle of Zion Printing and Publishing House, of LEAVES OF HEALING, and of the Christian Catholic Church in Zion, exists only as a sacred memory in the minds of thousands and tens of thousands of God's children throughout the earth, who have received blessings greater than tongue can describe, in and through that plain, little brick building opposite Jackson Park in Chicago.

Zion Publishing House at that time consisted of enough type to set up a sixteen-page edition of LEAVES OF HEALING, a Campbell oscillating cylinder press, a little hand-point folder, a thirty-inch power cutter, a wire-stitcher, a small Gordon jobber, and an electrotype foundry.

This equipment, although small, was efficient.

It produced the first three volumes of LEAVES OF HEALING, which were not only mighty spiritual forces in the extension of God's Kingdom, but beautiful examples of typographical art.

Three years after the establishment of Zion Publishing House, a Hoe two-revolution cylinder press was purchased.

Up to this time LEAVES OF HEALING had, from the very beginning, consisted of only sixteen pages.

With the beginning of Volume IV, in October, 1897, a four-page cover was added, raising the total number of pages to twenty. Throughout the fourth and fifth volumes, the number of pages remained the same; but, with the opening of the Sixth Volume, October, 1899, LEAVES OF HEALING was enlarged to its present size, thirty-two pages.

Many times, this number of pages has been increased to forty, several times to thirty-six, and on special occasions ran as high as forty-eight, sixty-four, eighty and eighty-eight pages.

When Zion Publishing House was first established, its business offices were in the same building, at the corner of Sixty-first street and Stony Island avenue.

When the large seven-story building, at the corner of Twelfth street and Michigan avenue was opened as Zion Home, in May, 1896, the retail and business offices were opened in the southwest corner of that building. They occupied these quarters from that time until Zion Home became Zion Building in May, 1901.

Early in the summer of 1896, a friend of Zion gave one thousand dollars for the purchase of a complete dress of German type for BLÄTTER DER HEILUNG, the German edition of LEAVES OF HEALING.

Several numbers were published at that time, but enough subscribers were not se-

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cured to warrant the continuance of the paper, and it was suspended.

Its publication was resumed in December, 1899, and it has been continued since that time, as a twenty and twenty-four-page monthly paper.

For a considerable portion of its existence, Deaconess Marie Brieger, now Evangelist Hodler, was the translator and assistant editor.

Her work was greatly blessed of God.

It was largely through her faithful and earnest labors, and BLÄTTER DER HEILUNG, that the way was prepared for one of the most successful of the General Overseer's European missions in the winter of 1900 and 1901—that in Zürich, Switzerland. This work has now grown until, with Zürich as headquarters, it is a power for God in very many German-speaking communities on the continent of Europe.

On January 1, 1897, Zion's second periodical was begun. It was a monthly publication in tract form, known as "A VOICE FROM ZION." This is still continued and has proved to be a wonderful blessing in all parts of the earth, among all classes of people.

When Zion's headquarters were removed from Woodlawn to Zion Home, at the corner of Twelfth street and Michigan avenue, Zion Publishing House mechanical department was left in its old quarters. In the fall of 1898, however, the General Overseer leased the large building at the southwest corner of Thirteenth street and Michigan avenue, and named it Zion College building.

In addition to the rooms to be used for the beginning of the work of Zion College, quarters were provided in the building for the first offices of Zion City Bank, Zion Land and Investment Association, Zion Hall of Seventies and Zion Printing Works, as the mechanical department of the Publishing House was then called. The entire basement and about one-third of the first floor were reserved for this institution.

On January 1, 1899, was begun the task of moving the machinery and type and all other equipment of Zion Publishing House from the old home to the new.

At this time also, a beautiful, new, modern printing machine, made by the Miehle Printing Press and Manufacturing Company, of Chicago, was purchased and put in operation in Zion press-room. This press was next to the largest size built by that company.

In November, 1899, the Campbell oscillating press and the Hoe two-revolution press, that had been used so long, were replaced by two more of the Miehle presses. At the same time, the first of a battery of Dexter automatic drop roll folders was installed. Additions were made to the fonts and dresses of type in the composing room and to other equipments throughout the plant.

In May, 1900, was begun the publication of THE COMING CITY, a fortnightly paper of sixteen pages, which continued for six months, and was later superseded by THE ZION BANNER.

Machine after machine was added, and the work increased until early in the year 1901 it became evident that the time had arrived when Zion Printing Works had outgrown its quarters, and that on account of the heavy demands made upon it, lack of space was greatly hindering the work. Accordingly, the building at the northwest corner of Thirteenth street and Michigan avenue was leased for Zion College and Zion Divine Healing Home.

The building at the corner of Twelfth street and Michigan avenue having been purchased, part of the main floor was converted into offices for Zion City Bank and Zion Land and Investment Association.

This took all the institutions save Zion Printing Works, out of Zion College Building.

Zion Publishing House, which had, up to this time, occupied quarters in Zion Home, and Zion Printing Works were then merged into one institution under one General Manager, and called Zion Printing and Publishing House.

After extensive alterations, costing several thousands of dollars, had been made in the building, its two stories and basement were given up to Zion publication work.

Four large, new Miehle presses of the latest improved pattern, and much other high-class machinery were added to the plant.

On Wednesday, May 22, 1901, the first number of THE ZION BANNER was issued.

This was a weekly, semi-secular paper, devoted to the extension of the Kingdom of God and the elevation of man. It consisted of sixteen pages and a colored cover.

One year later, its form was changed to an eight-page semi-weekly, local paper, containing the news of Zion City and the world at large. It has been continued in that form up to the present time.

On Wednesday morning, March 18, 1903, at twenty-five minutes past ten o'clock the General Overseer, standing on the site of the present building, decided to proceed at once with the construction of the first section of the west wing of the permanent building for Zion Printing and Publishing House, and gave directions for the begining of the work.

This decision was reached after a conference with Deacon R. H. Harper, then General Manager-designate, of Zion Building and Manufacturing Association, Architect Paul E. Burkhard, and Deacon Arthur W. Newcomb, General Manager of Zion Printing and Publishing House.

The general plans for the building had been drawn and approved after several months of study and inspection of other modern printing houses, and work was begun on the site on Thursday morning, March 19, just six months ago to-day.

On May 1st, the lease of the building at the corner of Thirteenth street and Michigan avenue expired, and as the new building was not ready, all the presses and other heavy machinery, the great stock of literature and plates, were loaded on freight-cars and shipped to Zion City.

Here they stood upon the tracks, twelve carloads of them, until they could be housed in their new home.

The type and office furniture, some of the small presses, and other light machinery were moved to the second floor of Zion Hospice No. 1, at the corner of Twelfth street and Michigan avenue, and remained there until the new building was sufficiently advanced to warrant their being brought to Zion City.

From May 1st, until July 7th, LEAVES OF HEALING was written, revised, set up, and prepared for the press on the second floor of Zion Hospice No. 1, and was printed, bound and trimmed in the large press-room of a commercial publishing house in the City of Chicago.

On July 7, 1903, although its new home was far from complete, Zion Printing and Publishing House took up its quarters here.

Notwithstanding the fact that the unfinished condition of the house and the presence of the many builders, who were hastening its completion, caused great inconvenience, God wonderfully sustained and helped all the workers, and, by His power, the great work of publishing LEAVES OF HEALING, THE ZION BANNER, A VOICE FROM ZION and BLÄTTER DER HEILUNG, as well as hundreds of jobs for Zion Institutions and Industries, did not materially suffer.

We rejoice to record, on this occasion, that the four sections of Zion Printing and Publishing House, now under roof, are practically complete.

Such, in brief, is the history of Zion Printing and Publishing House up to today.

It is a marvelous, yea, an unprecedented story.

Never before has a printing and publishing house grown in nine years to such a size with such a complete and so high-grade an equipment, whose operations had never produced one cent of profit directly, but rather a continual loss; for the printing and distribution of Zion Literature costs more, by far, than the entire revenue of Zion Printing and Publishing House.

The General Overseer has however, borne this heavy expenditure with joy and thanksgiving, knowing that through LEAVES OF HEALING, and the other products of Zion Printing and Publishing House, the Everlasting Gospel of Salvation Healing and Holy Living, was being carried to the remotest corners of the earth, and that, through it, blessing abounds, and the great work of the Restoration of All Things is being accomplished.

ARTHUR W. NEWCOMB.
General Manager and General Associate Editor.

REV. JOHN ALEXANDER DOWIE,
Editor, Publisher, and Proprietor.

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NOTES FROM ZION'S HARVEST FIELD

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

Zion in Australasia.

Overseer-in-charge, Rev. Wilbur Glenn Voliva, 43 Park Road, St. Kilda, Victoria, Australia.

The following interesting report was not sent for publication, but is taken from a letter received from Overseer Voliva.

We call attention to the following statement of the Overseer: "The work in Australasia was never stronger numerically, spiritually and financially than it is today."

May God continue to bless the beloved Overseer in his great work in Australasia.

He writes as follows:

MY DEAR OVERSEER: Your letter of March 31st was duly received.

I have read the same with pleasure, and beg to assure you that I shall comply with your request to the utmost extent of my power; but to send anything in the way of a comprehensive report of the work by this mail is simply impossible inasmuch as I have so many matters of immediate importance to look after.

The work in Australasia was never stronger numerically, spiritually and financially than it is today; and I may add that her continued success causes the Devil to rage, and to set in motion all the influences at his command to destroy her.

To this day we have had perfect victory over every enemy, and I am by this mail, sending a long letter to the General Overseer, placing within his hands detailed information regarding one of the Devil's shrewdest moves to undermine the work.

The opening of the new Central Zion Tabernacle has added new life to the hitherto vigorous work throughout the Continent, and even our enemies regard it as a very clever stroke.

No sooner had I taken the building than God sent great showers of blessing upon us.

The Zion Choir in Melbourne now numbers sixty persons, and we have a most excellent conductor in Mr. Edgar Harrison, now a Deacon.

On last Sunday afternoon, notwithstanding the terrible railway strike, that prevented the running of any trains, we had an audience of five hundred, and I am sending the General Overseer a flashlight picture of the congregation and choir.

Zion Restoration Host now numbers in Melbourne sixty-two persons, and in the three cities, Sydney, Melbourne and Adelaide, one hundred forty.

A very excellent work is being done in disposing of Zion Literature.

During my ministry in Melbourne, covering a period from November 24, 1901, to this date, May 23, 1903, there has been but one death, and that of a lady who came in the last stages of consumption.

The junior service is now in charge of E. L. Carey, who is manager of the London bank, Queen's Parade, Clifton Hill, and we also have a Bible Class for all over sixteen years of age.

The principal service is at 3 p. m., and you will get some idea of the growth when I tell you that my choir now numbers just twice as many as I had to hear me at the first service conducted in Richmond.

An Evangelistic service is held at 7 p. m., which is conducted by Elder Reiff.

A splendid Wednesday afternoon Divine Healing service is held, and a weekly meeting of Zion Restoration Host every Wednesday night

I sent forty-five applications for membership by last mail, receiving seven in one service; and on last Sunday afternoon five more were handed in.

It gives my heart great joy to be able to help so many excellent people to go to Zion City, and I assure you that their going is a great blessing to the work here, although some people, who are selfish, think that I ought to try to keep them here.

But their going has called wide-spread attention to the movement, and the letters which they write back about the wonderful city, influence many to turn their faces toward Zion.

God has more than filled their places.

Thanking you for your kind words of encouragement, and praying God's blessings upon you, I am,

Faithfully yours in Jesus' Name,

WILBUR GLENN VOLIVA.

Zion in Worthington, Minnesota.

Conductor, Mrs. Hattie Barton.

The following report is from Deacon Albert C. Pike, who was Deacon-in-charge of our Gathering at Spofford and Kinbrae until he came to Zion City.

We trust that the time will soon come when our Deacons and Deaconesses in Zion City will be so thoroughly equipped for the work of God that they will return to the states whence they came, and do valiant service in the battle of righteousness against iniquity.

ZION CITY, ILLINOIS, May 25, 1903.

DEAR OVERSEER:—I arrived here yesterday from Minnesota, and as I have not sent in any report for several weeks, will do so now, giving a brief summary of my work during last year.

I conducted a meeting at Mrs. Barton's home May 10th. They are all very eager to get to Zion City.

During the months since returning from Zion's Second Feast of Tabernacles, I have reached with the Zion Messages about two thousand persons, sold twenty-five copies of LEAVES OF HEALING and given away two hundred thirty-five copies of that paper, beginning with Volume XI. Number 17, besides about seventy-five old copies.

As far as I know, two have given themselves to God; two have given up secret societies; one has recently given up doctors and drugs and is trusting in God as the Healer through faith in Jesus; four have given up pork, and quite a number are reading Zion literature with interest, especially in Lake Park, Iowa.

I made a brief trip to Slayton, Minnesota, recently, and was there about a day.

I called at sixty homes with Zion Messages.

On my way, while waiting for trains, I delivered 118 Messages.

I conducted a meeting at the home of Mr. Tolefson, at Kinbrae, May 3d; at Mrs. W. C. Barton's, May 10th; at Mr. Bird's, near Wilder, May 17th.

It has been a period of seed sowing for the most part.

I have not attempted to hold any public meetings, but have been studying God's Word and Zion literature and acquiring a good deal of experience in meeting with many people, studying their prejudices, their views, etc.

Now I have come to this beautiful City of God where I believe I can get the instruction, training and preparation which will make me a stronger and more efficient worker for God.

May God greatly bless our General Overseer and all Zion.

Yours in Christian love and service,

ALBERT C. PIKE.

ZION LITERATURE MISSION.

Continued from page 715.

They were Theocrats.

We see this in their refusing the dainties from the king's table at the risk of displeasing him. (Daniel 1.)

The God of Heaven reigned within them. They were not afraid to tell the king whom they worshiped.

Those who worship self are ready when occasion offers to worship almost anything that will put self on a golden pedestal.

When these Theocrats were brought before the king, he was in a fury, his countenance was changed, and he commanded these men to be thrown into the burning fiery furnace.

Self is always angry at opposition or any want of attention, and the king ordered the furnace to be made seven times hotter than usual.

These three children of the Kingdom of Heaven went into the furnace to find their King beside them; for He never permits His children to go into suffering alone.

They came out untouched by the fire, because they dwelt in the Ninety-first Psalm, where all of God's children may dwell if they will.

They were stronger for their fiery trial, and they prospered in material things, being promoted in their positions.

This king who represented the whole world so that all the peoples, nations and languages feared before him, was overcome by these three men who were true Theocrats and made to acknowledge the faithfulness of their God. (Daniel 3:28.)

Zion Literature goes over the world to establish the Kingdom of God in the spirits, souls and bodies of men, and to bring all mankind under the Theocracy, that the Christ may be All and in All.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending September 19, 1903.

3,091 Rolls to	various states in the Union
1,800 Rolls to	Hotels of Europe, Asia, Africa, and the Islands of the Sea
1,072 Rolls to	Hotels of the United States
200 Rolls to	Business men of England
137 Rolls to	Various Countries
Number of Rolls for the week	6,300
Number of Rolls reported to Sept. 19, 1903,	2,922,466

Report of Free Literature Distributed by Zion Restoration Host from July 23, 1903, to August 27, 1903.

Number of Messages	241,221	
Number of LEAVES OF HEALING	10,697	
Total number of pieces		251,918
Grand total of pieces of Literature distributed by the Host to date		6,056,213

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ZION RESTORATION HOST

Elder A. F. LEE, Recorder

GATHER my saints together unto Me; those that have made a Covenant with Me by Sacrifice.

Whoso offereth the Sacrifice of Thanksgiving glorifieth Me; and prepareth a way that I may shew him the Salvation of God.—*Psalm 50: 5, 23.*

NO one who reads carefully the passage of Scripture quoted above, and has been watching the preparation of Zion Restoration Host for the coming Visitation of New York, can fail to see how wonderfully Elijah the Restorer was led of God in organizing the Host and the preparation of the solemn Vow to which they have all so heartily subscribed.

The last two Monday night Rallies have proved beyond any doubt that Zion Restoration Host is composed of the most devoted and self-sacrificing people in the world; for not only have these faithful children of God, through their love for poor, sin-cursed humanity, been willing to bear their own expenses of this great Missionary Tour to New York City, but in response to the call for contributions to aid many of the poorer but faithful workers, large numbers have made most noble sacrifices.

At the Rally held in Shiloh Tabernacle Monday night, September 14th, when the rain poured down in torrents, and it seemed almost impossible for any one to turn out, three hundred faithful members of the Host weathered this terrible storm to attend the Sacrifice of Thanksgiving which had been announced on the previous Lord's Day.

While this attendance was small compared with the usual weekly Rally of Zion Restoration Host, which generally numbers two and three thousand, gifts of self-sacrifice were realized to the astonishing amount of one thousand dollars.

But perhaps a more thrilling and inspiring sight has seldom been witnessed than that which met the gaze of those who were present at the Rally on Monday night, September 21st, when something like three thousand members of Zion Junior and Senior Restoration Host filed rapidly over the platform in Shiloh Tabernacle to shake hands with their beloved leader, and to lay their Sacrifice of Thanksgiving upon the altar.

Wonderful! was the exclamation that was frequently heard from all sides, and yet it was all done in such a perfectly quiet manner, that no one could doubt the sincerity of it all.

Many who have good reasons for not being able themselves to go to New York, to carry the Message of Peace to the homes in that great city, have expressed their intense desire to be represented by a faithful substitute, and have provided the necessary expenses for railway fare and in many instances, the entire expense for the two weeks' Visitation.

We believe that there are many outside of Zion City who, because of business relationship and great distances, may not be able to go personally, but who could and will most gladly provide for a representative.

To such we are glad to be able to say, that we have a large number of faithful and well-trained workers who can be sent as substitutes, if the way is only provided for their expenses.

We trust that no Restorationist will fail to contribute his part toward the success of this great undertaking, and if unable to pay the entire expense of a substitute, will do what he can toward such.

Answers to Numerous Questions of Members of the Host Going to New York.

Question—When will I be assigned to a partner and company in the Host? Answer—Saturday morning, October 17th, in Madison Square Garden.

Q. Can you put me with a partner who has had experience? A. We shall endeavor to place all inexperienced workers with those who have had experience in doing Restoration work, as far as it is possible for us to do so.

Q. When and where can I procure one of the Handy Guides? A. These Guides are now being printed, and we hope to be able to place them in the hands of our workers within the next week. Those living at a distance will be able to procure them at Madison Square Garden when they arrive there.

Q. When can we get our Membership and Identification Card? A. They are now being prepared for delivery as rapidly as possible, and those living in Zion City may procure them at Shiloh Tabernacle, Monday night, September 28th; others will receive them by mail as soon as they are prepared, or can be secured by them at the office of the Recorder at Madison Square Garden, New York on their arrival.

Q. Must every member of the Host who goes to New York have his photograph taken? A. Yes.

Q. When and where can we have them taken? A. Those residing in Zion City will have their last opportunity September 30th, at the Zion City Art Gallery on Elijah avenue, near Twenty-eighth street. Those residing outside of Zion City may have this done by mailing their latest photograph with fifteen cents to the Williams Brothers, Zion City, between this and the 30th of September, the original to be returned in good order.

Q. When and where may I get one of the Card Cases referred to in LEAVES OF HEALING? A. Those residing in Zion City may secure these cases by bringing fifteen cents with them to Shiloh Tabernacle Monday evening, September 28th. Those residing outside of Zion City may procure them at Madison Square Garden on their arrival, upon the payment of fifteen cents.

Q. Shall we have cases to carry our literature in when on Restoration work in New York? A. Yes, a very neat case is being manufactured by Zion City Box Factory which will accommodate two hundred Messages and ten copies of LEAVES OF HEALING, bearing the name of Zion Restoration Host in gilt letters. It will be made in two qualities: the best quality, which we first thought could be furnished for one dollar, we shall be obliged to charge one dollar and twenty-five cents for, which only covers the actual cost of making. The second quality which is just as handsome and quite durable, can be furnished for fifty cents.

Q. When and where can we procure Literature Cases? A. Those residing in Zion City may secure their cases at Shiloh Tabernacle, Monday evening, September 28th. Those residing outside of Zion City may procure theirs at Madison Square Garden, New York, when they arrive, unless they get them when they pass through Zion City on their way to New York.

Q. Can we purchase Meal Tickets in New York? A. They must be purchased before that time. Send your name and five dollars to Deacon Frank W. Cotton, Zion City at once.

Q. Will any members of the Host be admitted to a meal without a ticket? A. No.

Q. Will you give meals to those who are not members of Zion Restoration Host? A. No.

Q. Are we to carry our own dishes? A. No, the dishes will be shipped before the Host leaves Zion City.

Q. Shall I pay for my dishes when I buy my Meal Ticket? A. The cost of the Meal Ticket will include the dishes.

Q. Can the members of the Host bring friends to meals? A. No.

Q. Can we obtain our lunch baskets in Zion City to carry our lunches en route? A. Yes, at the General Stores at a very small price.

Q. What arrangements have been made for lodging? A. The Branch in New York are now registering rooming places at nominal prices. You will receive your assignment when you reach Madison Square Garden.

Q. Shall I pay for my room in New York or in Zion City? A. In New York.

Q. If I cannot go, can I transfer my Meal Ticket? A. No, you may return your Meal Ticket and the money will be refunded.

Q. Can I get work in kitchen or dining-room in Madison Square Garden? A. Yes, cooks and other helpers will be called for at the proper time after we reach New York.

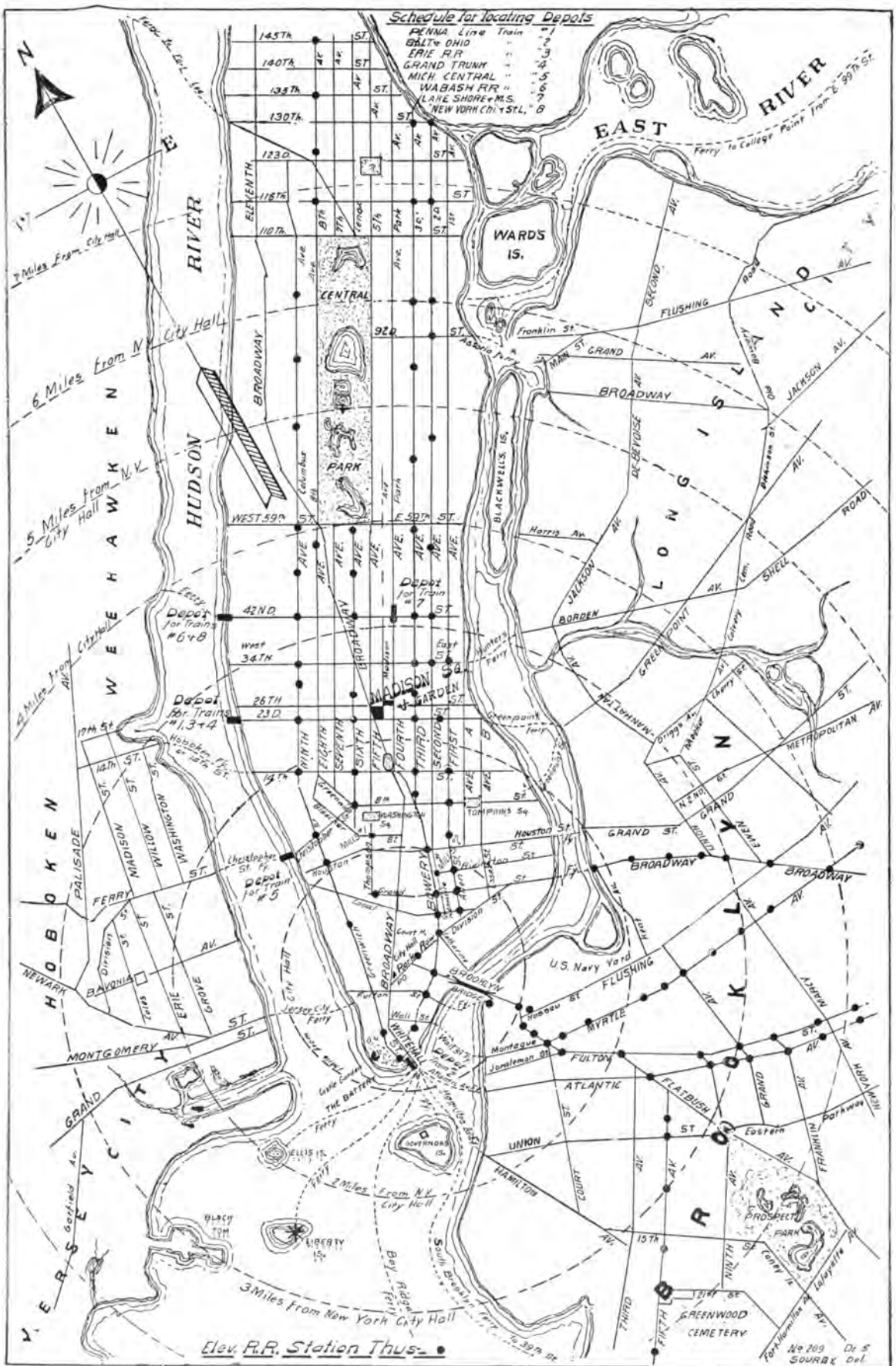
Q. Must I pay for the meal ticket in advance? A. Yes, five dollars.

Q. When and where will the railway tickets be given out? A. At the office of the Superintendent of Transportation, Room 100, Administration Building, Zion City.

Q. What is the excursion rate for members of the Host from Zion City and return? A. Fifteen dollars.

Q. What will be the expense besides railway fare? A. Including rooms, meals and street car fare, it is estimated that it can be kept within fifteen or twenty dollars.

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and LEAVES OF HEALING while out on district work.

This case will carry two hundred folded Messages and ten copies of LEAVES OF HEALING, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar twenty-five cents.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave. All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that

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unless names are sent immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world.

The schedules of eight of the trains that will carry the General Overseer and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion Transportation and Railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14	Zion City—Arrive	9:00 a. m.
	Zion City—Leave	9:30 a. m.
	Chicago—Leave	12:45 p. m.
October 15	Pittsburg—Arrive	1:45 a. m.
	Pittsburg—Leave	3:00 a. m.
	Altoona—Arrive	6:15 a. m.
	Altoona—Leave	6:45 a. m.
	Washington—Arrive	1:15 p. m.
	Washington—Leave	11:00 p. m.
October 16	New York—Arrive	7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14	Zion City—Arrive	9:30 a. m.
	Zion City—Leave	10:00 a. m.
	Chicago—Leave	1:00 p. m.
	Garrett—Arrive	5:00 p. m.
	Garrett—Leave	5:05 p. m.
	Chicago Jct.—Arrive	8:35 p. m.
	Chicago Jct.—Leave	8:40 p. m.
October 15	Pittsburg—Arrive	4:45 a. m.
	Pittsburg—Leave	4:50 a. m.
	Cumberland—Arrive	9:15 a. m.
	Cumberland—Leave	9:35 a. m.
	Washington—Arrive	1:45 p. m.
	Washington—Leave	11:40 p. m.
October 16	New York—Arrive	6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14	Zion City—Arrive	10:00 a. m.
	Zion City—Leave	10:30 a. m.
	Chicago—Leave	1:00 p. m.
October 15	Niagara Falls—Arrive	6:00 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14	Zion City—Arrive	11:00 a. m.
	Zion City—Leave	11:30 a. m.
	Chicago—Leave	2:30 p. m.
October 15	Niagara Falls—Arrive	6:30 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14	Zion City—Arrive	11:30 a. m.
	Zion City—Leave	12:00 m.
	Chicago—Leave	3:00 p. m.
October 15	Niagara Falls—Arrive	6:20 a. m.
	Niagara Falls—Leave	7:40 p. m.
October 16	New York—Arrive	8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14	Zion City—Arrive	12,00 m.
	Zion City—Leave	12:30 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	7:00 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14	Zion City—Arrive	12:30 p. m.
	Zion City—Leave	1:00 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	8:30 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14	Zion City—Arrive	2:00 p. m.
	Zion City—Leave	3:00 p. m.
	Chicago—Leave	5:30 p. m.
	Fort Wayne—Arrive	9:10 p. m.
October 15	Bellevue—Arrive	12:27 a. m.
	Cleveland—Arrive	2:20 a. m.
	Conneaut—Arrive	4:11 a. m.
	Erie—Arrive	5:04 a. m.
	Buffalo—Arrive	7:30 a. m.
	Niagara Falls—Arrive	9:00 a. m.
	Niagara Falls—Leave	8:00 p. m.
October 16	New York—Arrive	9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903;

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

A facsimile of the railroad tickets for the Zion City Legion of the Host, as well as for all members living in the North and Southwest, appears below, and will be put on sale by Deacon James F. Peters, at room 100, Administration building, Zion City, on Tuesday, October 6, 1903.

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All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but sent to Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser but once, and that will be when the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stop-over privilege will be allowed at any other point save those already designated by the General Overseer.

The people must arrive at New York on the same train on which they leave Zion City.

Restorationists can leave New York to return to Zion City no later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which night will prevent them seeing on the trip to New York.

There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be lost through the fault of any of the railroads they will not refund the loser more than one hundred dollars for the loss of same.

This ticket will not be good for return trip unless stamped on the back, as noted below by the joint agent of the railways at the office of Zion Transportation and Railway Affairs, which will be located to the right of the main corridor in Madison Square Garden, Madison avenue entrance. A large sign over the door will designate the room.

The name of the railroad by which the ticket holder will travel will be stamped on the line on top of the ticket, thus:——R. R.

O 7-30-03—800 200

Via_____

Form W X 000

FIRST CLASS

ZION CITY (Chicago)

—TO—

NEW YORK, N. Y.

AND RETURN.

AGENT'S STUB.

$_____

——ISSUED BY——

_____ R. R.

...ISSUED ACCOUNT...

ZION RESTORATION HOST

EXCURSION.

GOOD SUBJECT TO CONDITIONS PRINTED BELOW FOR

One FIRST CLASS Passage

—FROM—

ZION CITY (Chicago)

—TO—

NEW YORK, N. Y.

AND RETURN.

Via route designated in Coupons attached, bearing the form and number shown below on this Contract, when signed in ink by the purchaser, officially stamped and sold by the Company's Agent.

Ticket continued—

1st. **GOING TRIP.** Going trip must begin on **WEDNESDAY,**

OCTOBER FOURTEENTH,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used to destination on **Special Train** due in **NEW YORK, FRIDAY,**

OCTOBER SIXTEENTH,

NINETEEN HUNDRED AND THREE (1903).

2nd. **RETURN TRIP.** Return trip must begin on date of validation, which date must not be later than

NOVEMBER SECOND,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used by continuous passage to original starting point.

3rd. **VALIDATION FOR RETURN.** This Ticket will not be good for return trip unless stamped by

JOINT AGENT AT

MADISON SQUARE GARDEN, NEW YORK,

in space provided therefor on back hereof.

4th. **BAGGAGE.** Baggage liability is limited to wearing apparel not to exceed **One Hundred Dollars** in value for a whole Ticket and **Fifty Dollars** for a half Ticket. The right is reserved by lines interested to check baggage to final destination only.

5th. **RESPONSIBILITY.** In selling this Ticket for passage over other lines and in checking baggage on it this Company acts only as Agent and is not responsible beyond its own line.

In consideration of the reduced rate at which this Ticket is sold, I, THE ORIGINAL PURCHASER, hereby accept and agree to be governed by all the conditions of this Contract.

Original Purchaser.

Form W X 000

General Passenger Agent.

——ISSUED BY——

_____ R. R.

_____ R. R.

Suspension Bridge

—TO—

CHICAGO

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

RESTORATION HOST EXCURSION

——ISSUED BY——

_____ R. R.

_____ R. R.

NEW YORK

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

——ISSUED BY——

_____ R. R.

_____ R. R.

Suspension Bridge

—TO—

NEW YORK

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

Ticket continued—

——ISSUED BY——

_____ R. R.

_____ R. R.

CHICAGO

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

BACK OF TICKET

Part of Ticket to be Validated at Madison Square Garden New York City.

Joint Agent at MADISON SQUARE GARDEN NEW YORK will stamp in space below

AGENT R. R. will stamp in space below.

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read Chicago to Washington, D. C., Washington, D. C. to New York; New York to Washington, D. C., and Washington, D. C., to Chicago. B.

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.*

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ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, OCTOBER 14th and 15th.

Contemplating Work for God.

1. *An overflowing desire to lead others to the Christ is necessary.*—John 1:35-42.
What can one do without a passion for souls?
One must rejoice in his own salvation.
With joy must one tell it to others.

2. *A measure of the Spirit that rested on the Christ must rest on you to do what He did.*—Luke 3:12-18.
The Spirit of God must be in control.
The Spirit only dwells in those who do right.
The Spirit fills one with a desire to obey.

3. *Delight in the Lord makes work a joy and gives strength even in service.* —Matthew 11:25-30.
The Word of the Lord must be a joy.
Saving souls is no irksome work.
It is work one never tires of doing.

4. *The love of the Christ must consume so that one is deaf to criticism.*—2 Corinthians 5:9-15.
The one desire is to please the Lord.
We earnestly plead for men to be reconciled.
We are zealous for our Lord and King.

5. *The life of the Christ must suffuse one's whole being to make us fruitful.*—John 15:1-8.
The Christ must live in and through us.
His mission and work must be ours.
His mind and zeal must be in us.

6. *The Christ must be the theme of every conversation or chance meeting.* —Acts 8:20-35.
We must see Jesus only.
We must preach the Christ alone.
We must glory only in the Lord.

7. *The words of the Christ must be our words, for we labor in His stead.* —Matthew 10:40-42.
What He said was a Word of Power.
He cast out evil spirits with it.
It must dwell in us to flow from us.

8. *The example of the Christ should inspire us in every lagging moment.* —John 4:27-34.
He worked when He was weary.
He prayed through the night.
He was always about His mission.

9. *Doing work for His sake will alone assure one of a rich reward.*—John 4:35-38.
We must sow His seed for His sake.
We must reap for His garner.
We must do all for His glory.

10. *Consider no work done in vain. Seed sown will surely multiply.*—Psalm 126:1-6.
Sow the seed and you will reap.
Precious seed gives a joyful harvest.
You must will to have fruit and not leaves only.

The Lord our God is a Service-inspiring God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 18th.

The Approach That Wins Souls.

1. *You will not win them through your ignorance of men.*—Proverbs 11:25-31.
Join yourself to that man.
Discover his greatest need.
Glue yourself to his confidence.

2. *You owe every man an obligation for the Christ's sake.*—Romans 1:9-16.
The Christ was a debtor to every man.
He tasted death for all.
We win through suffering.

3. *A smile and a warm heart will win.* Proverbs 27:17-23.
Scowling at people does not win them.
Let your face tell of righteousness, peace and joy.
He will want the better part if you have it.

4. *It will be your kindness supplementing God's that will lead to repentance.* Jeremiah 31:1-9.
God's goodness leads to repentance.
Your kindness will win.
You can love a person to love you.

5. *Enter into the life and surroundings of the person to win him.*—1 Corinthians 9:16-25.
Get on an equality with him to uplift him.
Make yourself his servant.
Unbend to people—be adaptable.

6. *The Christ said, serve men and your work will not be forgotten.*—Luke 15:12-14.
Make a feast for them better than they have.
Give them better clothes.
Seek out those who are needy.

7. *Men can be won by social intimacy and intercourse.*—Luke 15:1-7.
Eat with a man and he becomes sociable.
Eat with them to win them.
Go after the lost and find them.

8. *Pick out your people or man; bait for them wisely and you will catch them.*—2 Corinthians 12:10-19.
Every man can be won somehow.
We must use different bait for different fish.
Love will conquer, however manifested.

God's Holy People are an Adaptable People.

Zion Hospice.....No. 1

JOHN ALEX. DOWIE

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



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

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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Eight Hundred Fifty-five Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Eight Hundred Fifty-five Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	4403		
Total Baptized at Headquarters.....			9777
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6339	
Total Baptized outside of Headquarters.....			6980
Total Baptized in six years and six months.....			16,757
Baptized since September 14, 1903:			
Baptized in Zion City by Overseer Speicher.....	28		
Baptized in Zion City by Elder Clibborn.....	51	79	
Baptized in Indiana by Elder Osborne	8		
Baptized in Ohio by Deacon Yerger.....	8		
Baptized in Washington by Elder Ernst.	3	19	98
Total Baptized since March 14, 1897			16,855

The following-named twenty-eight believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, September 20, 1903, by Overseer J. G. Speicher:

Bils, Dora.....107 Clark avenue, Waukegan, Illinois
Borland, Vada Maud.....1719 Hermon avenue, Zion City, Illinois
Cahee, J. S.....Elijah Hospice, Zion City, Illinois
Furnas, Wilk.....Lets, Iowa
Goar, Mrs. Hattie.....2816 Elizabeth avenue, Zion City, Illinois
Gould, Philip.....3214 Ezra avenue, Zion City, Illinois
Hanson, Alma Lois.....2601 Gilboa avenue, Zion City, Illinois
Hurlburt, Frank.....3117 Eshcol avenue, Zion City, Illinois
Ibson, Annie Christine.....Union Grove, Wisconsin
Ibson, Andrew Emilus.....Union Grove, Wisconsin
Jacques, Walter.....Zion City, Illinois
Keith, Bailey R.....Kansas City, Missouri
Kimmell, Jennie O.....Zion City, Illinois
Koon, Debbie.....2310 Gilboa, Zion City, Illinois
Meyer, Mrs. Lucy.....825 Kentucky avenue, San Antonia, Texas
Miller, Miss Gusta.....2914 Elim avenue, Zion City, Illinois
Miller, Miss Mattie May.....1819 Gilboa avenue, Zion City, Illinois
Nelson, Mrs. Bettie.....1703 Herman avenue, Zion City, Illinois
Paxton, Cecil.....2912 Edina boulevard, Zion City, Illinois
Peterson, Mary.....1904 Herman avenue, Zion City, Illinois
Pifer, Mrs. Martha.....Coloma, Michigan
Puhl, Sadie.....1912 Ezekiel avenue, Zion City, Illinois
Russell, Miss Ruth.....3210 Gabriel avenue, Zion City, Illinois
Seifert, Fern Munn.....Edina Hospice, Zion City, Illinois
Stoddard, Don Carlos.....3112 Eshcol avenue, Zion City, Illinois
Stoddard, Miss Minna.....3112 Eshcol avenue, Zion City, Illinois
Williams, Elizabeth.....2619 Elisha avenue, Zion City, Illinois
Zimmer, Esther.....2806 Elim avenue, Zion City, Illinois

The following-named twenty-eight believers were baptized in Shiloh Tabernacle, Wednesday evening, September 23, 1903, by Elder Percy Clibborn:

Adams, Augusta Ethridge.....3108 Elisha avenue, Zion City, Illinois
Adams, Elizabeth.....3108 Elizabeth avenue, Zion City, Illinois
Adams, Grovie.....3108 Elizabeth avenue, Zion City, Illinois
Baumann, Joseph.....3021 Ezekiel avenue, Zion City, Illinois
Bell, Hazel Marie.....Zion City, Illinois
Bosworth, Amelia.....2810 Elisha avenue, Zion City, Illinois
Clendinen, Dorothy.....2600 Edina boulevard, Zion City, Illinois
Coones, Robina.....Zion Farm, Zion City, Illinois
Coulthard, Miss Bertha.....2817 Gideon avenue, Zion City, Illinois
Crofts, Jeremiah.....3005 Ezekiel avenue, Zion City, Illinois
Flannigan, Charlotte.....1043 Fifty-seventh street, Chicago, Illinois
Goar, Dora.....2816 Elizabeth avenue, Zion City, Illinois
Goar, Letha.....2816 Elizabeth avenue, Zion City, Illinois
Harshman, Miss Ardella.....1813 Hebron avenue, Zion City, Illinois
Hartle, Miss M. L.....Auburn, Indiana
Ingerson, Fred.....Zion Farm, Zion City, Illinois
La Rose, Joseph.....2920 Gabriel avenue, Zion City, Illinois
McKerlie, Emmaline.....6449 Harvard avenue, Chicago, Illinois
Merrick, Mrs. Carrie H.....Ravenswood, Illinois
Miller, Mrs. Elizabeth.....West Fort William, Canada
Moore, Josie.....2813 Elizabeth avenue, Zion City, Illinois
Moore, Minnie.....2813 Elizabeth, Zion City, Illinois
Ogden, Gladys.....2808 Enoch avenue, Zion City, Illinois
Parson, Mrs. Katie.....2716 Elizabeth avenue, Zion City, Illinois
Riehl, John.....Preston, Minnesota
Tippie, Samuel Edwin.....2003 Gabriel avenue, Zion City, Illinois
Tippie, Ivan L.....2053 Gabriel avenue, Zion City, Illinois
Wold, Hans M. N.....3029 Gideon avenue, Zion City, Illinois

The following-named eight believers were baptized in Zion Tabernacle, Cincinnati, Ohio, Lord's Day, September 20, 1903, by Deacon William Yerger:

Gaston, Mrs. Elizabeth M.....Wilmington, Ohio
Ladley, Daniel Brunson, 1339 Meier avenue, Mount Lookout, Cincinnati, Ohio
Ladley, Lydia Jane ...1339 Meier avenue, Mount Lookout, Cincinnati, Ohio
Ridgeway, Benjamin Guthrie, 453 Riddle road, Clifton Heights, Cincinnati, Ohio
Robb, Edwin Laurence.....124 East Burk street, Covington, Ky.
Valentine, Charles Davidson.....26 Garfield place, Cincinnati, Ohio
Wilkins, Mrs. Anne Eloise.....514 East Third street, Cincinnati, Ohio
Worthington, B. J....773 Ridgeway and Avondale avenues, Cincinnati, Ohio

The following-named eight believers were baptized in Lafayette, Indiana, Lord's Day, September 20, 1903, by Elder S. B. Osborn:

Boonstra, Auke Pieters....21 South Twenty-sixth street, Lafayette, Indiana
Jackson, Joseph H.....313 North Third street, Lafayette, Indiana
Landers, Mrs. Elmira Jane..605 South Twentieth street, Lafayette, Indiana
Landers, Francis Charles....605 South Twentieth street, Lafayette, Indiana
McGilvery, Mrs. Ruth Ann Corner Tenth street and Elizabeth avenue, Lafayette, Indiana
Monroe, Oliver Errette.....2807 South street, Lafayette, Indiana
Potts, Zacharlah S.....726 North Twelfth street, Lafayette, Indiana
Yarger, Mrs. Harriet N.....Wanatah, Indiana

The following-named eight believers were baptized in St. John's River, Fredericktown, New Brunswick, Lord's Day, September 13, 1903, by Deaconess Mary L. Reed:

Bishop, Sarah Elizabeth.....Fredericktown, New Brunswick
Donovan, John.....Fredericktown, New Brunswick
Donovan, Jessie Loleta.....Fredericktown, New Brunswick
Keenan, Richard Sebastian.....Fredericktown, New Brunswick
Miller, Emma.....Fredericktown, New Brunswick
Prescott, George.....Fredericktown, New Brunswick
Prescott, Millie.....Fredericktown, New Brunswick
Reed, William Tyng Libby.....Fredericktown, New Brunswick

The following-named five believers were baptized in San Antonio, Texas, Lord's Day, September 13, 1903, by Evangelist Emma Samuel:

Haak, John Gottlieb.....911 North Walnut street San Antonio, Texas
James, Nell.....605 Pennsylvania avenue, San Antonio, Texas
Powell, William.....902 North Mesquite street, San Antonio, Texas
Powell, Mrs. Hattie Belle...902 North Mesquite street, San Antonio, Texas
Thomas, Lena May.....1213 Burleson street, San Antonio, Texas

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 13, 1903, by Overseer George L. Mason:

Morrison, Mrs. William.....509 East Twenry-sixth street, Chicago, Illinois
Ohl, Miss Wilhelmina Johanna....163 Thirty-fourth street, Chicago, Illinois
Scales, Mrs. Maria..... 499 State street, Chicago, Illinois

The following-naned three believers were baptized in Tacoma, Washington, Wednesday, September 16, 1903, by Elder August Ernst:

Herzog, Mrs. Mary.....1617 South K Street, Tacoma, Washington
Miller, Mrs. Martha.....3009 Sixth avenue, Tacoma, Washington
Morgan, Mr. Elias M. .....Pialschie, Washington

The following-named two believers were baptized in Benton Harbor, Michigan, Lord's Day, September 6, 1903, by Elder James R. Adams:

Barnes, Mrs. Elizabeth .....Benton Harbor, Michigan
Barnes, Isaac D. .....Benton Harbor, Michigan

The following-named believer was baptized in Bluffton, Ohio, Lord's Day, September 6, 1903, by Elder Ephraim Basinger:

Harrison, Miss Vertie May.....Ada, Ohio

The following name was omitted from the list of those baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903:

Balmer, John Everett .....Pontiac, Illinois

CONSECRATION OF CHILDREN.

The following-named two children were consecrated in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, September 13, 1903, by Elder Gideon Hammond:

Baker, Samuel J. .....425 Leverington avenue, Philadelphia, Pennsylvania
Kauffmann, Russell Frederick.....2517 West Fletcher street, Philadelphia

The following-named child was consecrated in Chicago, Illinois, Monday, July 26, 1903, by Elder Lemuel C. Hall:

Ohneth, Ralph Washington.....643 Laflin street, Chicago, Illinois

The following-named child was consecrated in Chicago, Illinois, Lord's Day, June 21, 1903, by Elder Lemuel C. Hall:

Martin John W.....957 North Central Park avenue, Chicago, Illinois

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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 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, Zion City, Illinois, 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."

SERVICES OF THE

Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN

SHILOH TABERNACLE

Zion City, Illinois

....Every Lord's Day Afternoon at 2:30 o'clock....

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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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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 XIII. No. 24. *ZION CITY, SATURDAY, OCTOBER 3, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

SAVED AND DELIVERED, BY THE POWER OF GOD, FROM SLEEPLESSNESS, MENTAL STRAIN, AND BRAIN AND SPINAL TROUBLE.

THOU WILT KEEP HIM IN PERFECT PEACE, WHOSE MIND IS STAYED ON THEE: BECAUSE HE TRUSTETH IN THEE.

Through the long, weary watches of the night, when minutes seem like hours, and hours drag out until their duration seems measureless, a poor sufferer lies staring with wide, sleepless eyes into the darkness.

One thought is ceaselessly pressed upon the fevered brain.

Its persistency is maddening.

Again and again the mind tries to escape from it; but it remains fixed.

It is immeasurably worse than a physical pain.

The torture becomes so intense that over and over and over again, the victim in a frenzy of desperation, rages against that horrible oppression, like a frantic horse, struggling to throw off a hated rider.

It is in vain.

Wearied out, at last, with the unequal contest, the brain gives up.

That thought, no longer striven against, is permitted to hold undisputed sway.

Like some hideous monster, grinning horribly in its devilish triumph, it fills the spirit, soul and body with an ecstasy of freezing terror. Fear, that supremest of all torments, takes possession, and the gloom of the night swarms with the formless presences of his cruel host.



MISS ELIZABETH SANSOM.

The anguish becomes unbearable. Although utterly hopeless of victory, the mind once more begins its agonizing struggle.

Thus the fearful, maddening round is begun again, and so the long hours wear away.

No traveler over the blistering sands of the desert, under the torrid rays of an equatorial sun, with veins bursting in the quivering heat, and tongue parched and swollen with thirst, ever longed for water, as this sufferer longs for sleep.

Oh, for a few moments of unconsciousness!

Just one little respite of forgetfulness.

But sleep comes not—only that one terrifying thought burning itself into the aching consciousness!

If not sleep, then the day!

Oh, that the dawn might come, and, with the day's activity, put an end to the crushing pressure of the darkness, the silence, and that thought!

At last, after seeming ages, the day comes.

But it brings no relief.

That which was a frightful incubus by night, becomes a haunting specter by day

It hovers ever near, casting the shadow of melancholy depression over every moment of the hours of

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work and recreation. This is not for one night and one day, but continues night after night and day after day, with little or no abatement for weeks and months.

Such are the tortures of sufferers from insomnia.

Many a splendid intellect, richly endowed by nature and highly developed by education, has broken down under the terrible strain, and the end has been the madhouse.

Many an anguished spirit, worn out with the suffering, has plunged into eternity with the awful gilt of self-murder upon it, in a vain attempt to find sweet unconsciousness.

It was from this terrible disease that God delivered the happy young woman whose portrait appears on our front page.

Her story, as she has written it, is a most remarkable one.

Many others, like her, have sought God for deliverance from sin and sickness, and have been offered, by the Devil, that accursed imposture and counterfeit, Christian Science.

Seeking, with earnestness and tears, for cleansing and peace with God, they have been told, as was this Witness, "error and guilt are nothing"—a damning lie, known to be such by every human spirit; yet clung to as a forlorn hope by a few deluded victims of this hideous system of error.

Christian Science, diabolically false, binds the prisoners it professes to loose with more cruelly heavy fetters.

Only the truth can set them free.

After months of fruitless search for peace in the mazes of this fallacy, this Witness knew that she had not been seeking God aright.

For a time an abject hopelessness of salvation was added to and aggravated the torment of sleeplessness.

When all else gives way the spirit cries, intuitively, for its Father.

Thus she at last cried to God.

The faintest cry of Father reaches Him.

He never turns a deaf ear to any child of His.

He heard her cry.

He was moved with Divine compassion.

He sent one of his faithful messengers with a Message of Peace and Hope.

That messenger taught the despairing woman that sin and sickness were very real and that they were the work of a very real Devil.

She taught her that God, her loving Heavenly Father, had sent Jesus, the Christ, His Son, to bear her sicknesses and carry her sorrows, and that by His stripes she was healed: that that Divine Son of God came to destroy the works of the Devil, and by His atoning blood to cleanse her spirit, soul, and body and to restore her to peace with God.

When she had fully repented of all her sins, and had perfectly trusted in God, in Jesus' Name, she found peace.

God healed her of sleeplessness, and, at last, sweet, refreshing sleep came.

When an Elder of the Church prayed for her, laying on his hands, God instantly healed her of the painful brain and spinal trouble which had resulted from her insomnia.

Today, she, who was once enduring the most indescribable tortures in abject hopelessness, is a well and happy woman, praising God for the wonderful deliverance that He has given her, in the Name of Jesus, the Christ, His Son, and in the Power of His Holy Spirit.

Truly, our God is a God of Deliverances! A. W. N.

WRITTEN TESTIMONY OF MISS ELIZABETH SANSOM.

ZION CITY, ILLINOIS, September 30, 1903.

DEAR GENERAL OVERSEER:—I wish to tell you how God led me from Christian Science, and how thankful I am that He gave me clear spiritual vision, so I was able to understand the false teaching there is in Christian Science, and see how dreadfully far away it is from the true teachings of the Christ as they are taught in Zion.

I am so thankful to God that He has opened my eyes to the truth of His work in Zion.

When quite a child I realized that there ought to be a difference between a Christian and the people of the world.

I joined the Methodist church when fourteen years old; but even then did not live up to my true convictions.

I grew very fond of the pleasures of the world.

Later I took a Sunday-school class; but after teaching it awhile I determined I was not doing right, and must either give up the class or give up the pleasures of the world—dancing, card-playing, and such things.

I remember now that I did not pray about it; so the Devil had his way, and I decided to give up the class and do as I pleased.

So I led a selfish, worldly life, doing many things that were displeasing to God.

I even gave up trying to be a Christian, although I always mingled with church-going people.

I became very much run down in health, and was troubled with insomnia to such an extent that I thought I would lose my mind.

It would be hard to describe my terrible mental condition.

I had committed sin that in some degree was the cause of my condition.

I thought there was no hope for me in this life or in the next.

I went about my work like one doomed.

One of the wages Satan had put upon me, was some terrible fear he put in my mind.

It seemed to be a fixture there and I could not get it out no matter how hard I tried; night and day, no matter where I was, it was there.

It was almost more than I could bear.

Usually, I did not sleep more than one hour out of twenty-four, sometimes not at all.

Sometime before this I went to Christian Scientists to see if they could help me.

They said that I did not need to have faith; and that I must not pray in the old way because God would not hear me; for He did not know evil.

They said the fear of not sleeping would have to be destroyed and that truth would destroy anything.

I was also told not to become angry.

I read in Mrs. Eddy's book that if you were not helped by one of their teachers, that God would lead you to the right one.

I went to three and paid one dollar a treatment at first; later they told me to pay just what I could afford.

The last person that gave me treatments insisted on my buying one of Mrs. Eddy's books, for which I paid three dollars and a half, and which I afterwards burnt.

I was told to repeat over and over again, "Evil is nothing; God is an ever present help."

I was convicted of my sins and I told her how everything wrong I had done bothered me.

She said, "Say to Error 'you are nothing, absolutely nothing.'"

I became nearly crazed with the false teaching.

Not one word did they say of repentance or of getting right with God.

One night, in my utter despair, I cried to God: "God of my father, help me!"

My father had died a good Christian man, and I cried to his God, for I wanted nothing more to do with the god of the Christian Scientists.

I hardly expected my prayer to be answered for I was not a Christian; but God in His Infinite mercy heard and answered, and in a very short time He sent one out of Zion to help me.

The first ray of hope I had was found in this passage of Scripture that she gave me: "The God of Peace shall bruise Satan under your feet shortly."

I had been trying to get this thing out of my brain myself, when only God could do it.

Another verse that was a great help to me was John 14:21.

I took that promise and lived up to the light as far as I knew, obeyed as far as I knew, and God manifested His Spirit to me.

I was taught consecration as I had never heard it taught before; and repentance and confession.

I had many things to do before I was right with God.

I had to confess, restore, and make things right just as God showed me.

My friend, whom God had sent to me, said that God could take all these things that were bothering and cast them into the sea of forgetfulness; and from the day I was baptized by Triune Immersion, these things the Devil had put in my mind began to leave me; and I thank God with all my heart that He has cast it all into the sea of forgetfulness.

How thankful I am for Zion; that I am permitted to live in the days of Elijah the Restorer, and am privileged to be a member of Zion Restoration Host.

The sleeplessness, the mental strain through which I passed, caused trouble at the base of the brain and affected my whole spine.

I entered the fellowship of the Christian Catholic Church in Zion in May, 1901, and in October, the same year, in Davenport, Iowa, (I was then working in Davenport and living in Moline, Illinois), Elder Adams prayed and laid on hands, and I felt God's healing power through my whole being.

I cannot describe it.

I knew that I was healed and that God had answered the prayer.

I have been healed many times since of attacks of the Devil.

Through your prayer, General Overseer, I was delivered of very severe toothache.

I trust every part of my body to God, and am a living, happy witness of God's power to save, to heal and to keep.

I work in Zion Lace Industries. I am thankful to God for all His goodness. Very sincerely

Your sister in the Christ,

ELIZABETH SANSOM.

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ELIJAH THE RESTORER.

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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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Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, OCTOBER 3, 1903.

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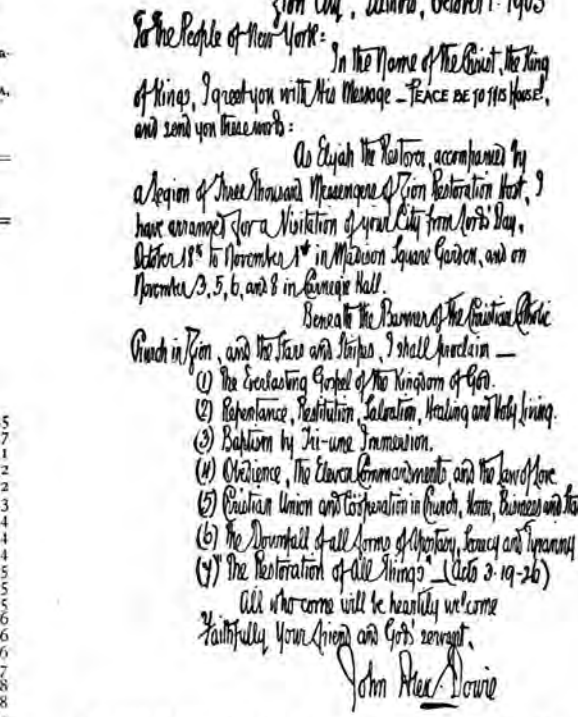
LIFT UP YOUR HEADS, O YE GATES;
Yea, lift them up, ye Everlasting Doors:
And the King of Glory shall come in

WHO IS this King of Glory?
Jehovah Sabaoth—The Lord of Hosts—
He is the King of Glory.

LED BY THE HOLY SPIRIT, we have formed Three Thousand Messengers of Zion Restoration Host into a Legion who will accompany us, and coöperate with us, in our Visitation of New York as Elijah the Restorer.

CHRIST, the Royal Captain, leads against the foe
Forward into battle! See His Banners go!

A FIRST EDITION of One Million copies of the following card are being printed in Zion Printing and Publishing House:



Zion City, Illinois, October 1st 1903

To the People of New York:

In the Name of the Christ, the King of Kings, I greet you with His Message—PEACE BE TO THIS HOUSE, and send you these words:

As Elijah the Restorer, accompanied by a Legion of Three Thousand Messengers of Zion Restoration Host, I have arranged for a Visitation of your City from Lord's Day, October 18th to November 1st in Madison Square Garden, and on November 3, 5, 6, and 8 in Carnegie Hall.

Beneath the Banners of the Christian Catholic Church in Zion, and the Stars and Stripes, I shall proclaim—

(1) The Everlasting Gospel of the Kingdom of God.
(2) Repentance, Restitution, Salvation, Healing and Holy Living.
(3) Baptism by Tri-une Immersion.
(4) Obedience, The Eleven Commandments, and the Law of Love.
(5) Christian Union and Coöperation in Church, Home, Business and State.
(6) The Downfall of all Forms of Uncleanness, Lawlessness and Tyranny.
(7) The Restoration of All Things—(Acts 3:19-26)

All who come will be heartily welcome

Faithfully Yours, Friend and God's Servant,

John Alex. Dowie

On the other side is a beautiful reproduction, in the three-color process, of Holman Hunt's picture "Christ the Light of the World," knocking with pierced Hand, at the long-closed door.

Beneath are the words:

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.—*Rev. 3:20.*

ALL AMERICA—in some degree All the World—is looking on; demons from hell and angels from heaven are looking on; apostate churches and earnest Christians, longing for the Coming of the King are looking on.

God is with us, and Zion is going calmly, joyfully, and earnestly onward into the Battle.

BRETHREN, PRAY FOR US.

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Program for New York Visitation

Lord's Day, October 18th, to Lord's Day, November 8, 1903

Visitation of Elijah the Restorer to the City of New York, from Lord's Day, October 18, 1903, to Lord's Day, November 8, 1903, as follows:

Madison Square Garden Auditorium, from Lord's Day, October 18th, to Lord's Day, November 1st.

Carnegie Hall, Seventh Avenue and Fifty-seventh Street, on Tuesday, November 3d; Wednesday, November 4th; Friday November 6th; and Lord's Day, November 8th.

Accompanied by a large number of Overseers, Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion, and about Three Thousand Messengers of Zion Restoration Host, including Zion White-robed Choir, of about five hundred voices, Zion City Band, Zion Guard, Zion Bugle and Drum Corps, and other Zion Organizations.

The Rev. John Alexander Dowie

(General Overseer of the Christian Catholic Church in Zion)

will conduct Meetings, and deliver Discourses, God willing.

On Lord's Days, October 18th, October 25th, November 1st, and November 8th, there will be three Meetings each day, at 6:30 a. m., 2:30 p. m., and 7:30 p. m.

On Saturdays there will be two Meetings, 6:30 a. m., the Morning Sacrifice of Praise and Prayer, and at 7:30 p. m., when a Series of Stereopticon Views of Zion City and its Religious, Educational, Industrial, Commercial, and Social Institutions and Homes, will be given.

On all other days of the week there will be three Meetings; at 6:30 a m., 10:30 a. m., and 7:30 p. m.

At each of the **Early Morning Meetings** a Discourse will be delivered by the General Overseer on The Commandments of God.

At the **Forenoon Meetings** a Series of Divine Healing Discourses will be delivered, after which the General Overseer, assisted by Overseer Jane Dowie, and other Overseers and Ordained Officers, will pray with those who are seeking God for healing through faith in Jesus, the Christ.

At the Evening Meetings a Series of Discourses will be delivered by the General Overseer, **In his Prophetic Office as Elijah the Restorer,** entitled:

RESTORATION MESSAGES.

These Discourses for "The Times of Restoration of All Things, whereof God spake by the Mouth of His Holy Prophets which have been since the world began" will cover a very wide field.

The only exception to this Program in the evenings will be on the occasion of Praise and Testimony Meetings of those who have been saved and healed and blessed through the agency of the General Overseer of the Christian Catholic Church in Zion; and also on the occasion of his Reply to an article in the *Century Magazine* for October, 1902, by James M. Buckley, D. D., entitled: **"Dowie Analyzed and Classified."**

The reply to this attack upon the General Overseer and Zion will be delivered, God willing, on the evening of Tuesday, October 20th.

The foregoing observations refer only to the Meetings in Madison Square Garden.

The Four Meetings announced for Carnegie Hall, on November 3, 4, 6, and 8, will be Public Gatherings, but will be held especially for the Instruction and Organization of the New York Branch of the Christian Catholic Church in Zion.

The Ordinance of Believer's Baptism by Triune Immersion will be administered frequently during the Visitation.

The Ordinance of the Presentation and Consecration of Young Children to God will also be observed.

The Ordinance of the Lord's Supper will be administered at the close of the afternoon services on November 1st, at Madison Square Garden, and also on Lord's Day, November 8th, at the close of the afternoon service in Carnegie Hall.

The Details of the Program for Each Day of the Nineteen Days of the Visitation are given on the pages following.



LORD'S DAY, OCTOBER 18, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

The First of a series of Addresses by the General Overseer, on the Eleven Commandments.

The First Commandment; or, The Supremacy of God.

Thou shalt have no other gods before Me.

2:30 P. M.

The First Great General Assembly

Processional consisting of Zion White-robed Choir, Zion City Band, Zion Guard, Zion Restoration Host, and Ordained Officers of the Christian Catholic Church in Zion (probably three thousand in line).
Processional Hymn, No. 25.—"Open Now Thy Gates of Beauty."
(Doors will be shut during the Processional)
Invocation.
Hallelujah Chorus from "The Messiah."
The Congregation, led by Dr. A. J. Gladstone Dowie, will recite the Apostles' Creed and the Commandments.
Stanford's Te Deum Laudamus, in B flat.
Hymn No. 36, Special Song Sheet—"Oh, for a Thousand Tongues to Sing!"
Reading of Scripture.
Prayer, Offering of Special Requests, and Chanting of Disciples' Prayer.
Hymn No. 7.—"Hail to the Brightness of Zion's Glad Morning."

(Free-will Offerings and Tithes will be received, during which the Choir will sing the Chorus, "Thanks Be to God," from Mendelssohn's Oratorio "Elijah.")

Restoration Message

Behold, I Stand at the Door and Knock; or, The Risen Christ Knocking at the Doors of New York's Millions. What Does It Mean?

Prayer of Repentance, Faith, and Consecration to God.
Solo—By Miss Harriet Ware.

Knocking, knocking, Who is there?
Waiting, waiting, grand and fair,
Yes, the pierced hand still knocketh;
And beneath the crowned hair
Beam the patient eyes so tender,
Of Thy Savior waiting there.

Closing Prayer by General Overseer.
Recessional.—"The Son of God goes forth to War."

The above program follows the usual order of proceedings in Shiloh Tabernacle at Zion City, and the order will usually be the same at each of the Principal Services of this Visitation, with alterations in the Hymns, Anthems, Processionals, Recessionals, etc.

7:30 P. M.

The Beginning of the Gospel—Repentance;
And the Demand of Elijah the Destroyer at Carmel, And of Elijah the Restorer at New York:

Why halt ye so long between Two Opinions?
If Jehovah be God, Follow Him:
But if Baal, then Follow Him.

MONDAY, OCTOBER 19, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer.

The Second Commandment; or, The Sin of Idolatry, with Applications to Present Conditions.

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.

10:30 A. M to 12 Noon.

First of a Series of Ten Divine Healing Meetings

The General Overseer will deliver an Address entitled:

The Opening of the Beautiful Gate of Divine Healing.

(This meeting will close promptly at 12 o'clock.)

12 Noon to 1 P. M.

Those who are seeking the Lord for healing will pass into the prayer-rooms, and the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service of one hour, Laying Hands upon as many as are prepared for that ministration.

This order of proceedings at the Forenoon Meetings, with variations according to circumstances, will be continued five days in each week, from Monday to Friday inclusive, but there will be no Divine Healing Meetings on Saturdays or Lord's Days.

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7:30 P. M.

Restoration Message

The Times of Restoration of All Things; (Acts 3:21.)
or, Elijah Indeed Cometh and Shall Restore All Things.
(Matthew 17:11.)

In this discourse the General Overseer will repeat his Declaration as Elijah the Restorer, first made in the Chicago Auditorium on June 2, 1901, and will discuss the Answer of the Christ to the Question of His disciples: "Why then say the Scribes that Elijah must first come."

TUESDAY, OCTOBER 20, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Third Commandment; or, The Sin of Blaspheming the Name of God.

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.

10:30 A. M. to 12 Noon.

Second Divine Healing Meeting

The Rev. Jane Dowie, Overseer for Women's Work in Zion Throughout the World, will deliver an address, entitled:

Some Miracles I Have Seen.

At the close of her address a number of Testimonies of those who have been Healed through Faith in Jesus will be given.

12 Noon to 1 P. M.

Prayer Service conducted by the General Overseer, and Laying of Hands upon those who, after due preparation, are seeking God for healing. The General Overseer will be assisted at these Noon Services by many Ordained Officers of the Christian Catholic Church in Zion.

7:30 P. M.

Restoration Message

A Megalo-maniac; or, A Micro-maniac, Which?

Being a Reply to the Attack of James M. Buckley, D.D., in the *Century Magazine*, for October, 1902, entitled: "DOWIE ANALYZED AND CLASSIFIED."

At a certain point of the General Overseer's Exposure of Doctor Buckley's attack, Thousands of Witnesses for God will be called upon to testify to their Healing through Faith in Jesus, as a Refutation of Doctor Buckley's false assertions concerning the Ministry of Divine Healing.

WEDNESDAY, OCTOBER 21, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer.

The Fourth Commandment; or, A Sabbath unto Jehovah Thy God.

Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work; but the Seventh 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.

10:30 A. M. to 12 Noon.

Third Divine Healing Meeting

The Rev. J. G. Speicher, M. D., B. D., Overseer in the Christian Catholic Church in Zion for the City of Zion, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

Christ the Healer.

12 Noon to 1 P. M.

Those who are seeking the Lord for Healing will pass into the prayer-rooms and the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service of one hour, Laying Hands upon as many as are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Divine Healing: the Lost Chord in the Gospel Restored.

THURSDAY, OCTOBER 22, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Fifth Commandment; or, Obedience to Parents and Length of Days.

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

10:30 A. M. to 12 Noon.

Fourth Divine Healing Meeting

The Rev. George L. Mason, M. A., B. D., Overseer-designate for the Christian Catholic Church in Zion in China, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

Satan the Defiler.

12 Noon to 1 P. M.

At the close of this service the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Claims of the Christ as Universal King.

FRIDAY, OCTOBER 23, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Sixth Commandment; or, the Crime of Murder by Men and Nations.

Thou shalt do no murder.

10:30 A. M. to 12 Noon.

Fifth Divine Healing Meeting

The Rev. John Gabriel Excell, B. D., Overseer in the Christian Catholic Church in Zion, and General Ecclesiastical Secretary, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

What Should a Christian Do When Sick?

12 Noon to 1 P. M.

At the close of the service the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Supremacy of the Kingdom of God Above All Human Governments.

SATURDAY, OCTOBER 24, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Seventh Commandment; or, The Crime of Adultery.

Thou shalt not commit adultery.

7:30 P. M.

A Stereopticon Exhibition of Views of Zion City, showing its Religious, Educational, Industrial, Commercial and Social Institutions and Homes, will be conducted by Deacon Daniel Sloan, Manager of Zion Bureau of Stocks and Securities.

Brief Addresses will be delivered by Deacon Charles J. Barnard, General Financial Manager; Deacon V. V. Barnes, General Counsel and Judge of Zion City; Deacon H. Worthington Judd, General Manager of Zion Land and Investment Association, and others.

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LORD'S DAY, OCTOBER 25, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Eighth Commandment; or, The Crime of Stealing

Thou shalt not steal.

2:30 P. M.

The Second Great General Assembly

The General Overseer will deliver an Address, entitled:

The Man of Sin Revealed and the Falling Away; or, The Roman Papacy, and the Denominational Apostasy.

(A similar Order of Proceedings to that of Lord's Day, October 18th, including Processional and Recessional will be followed.)

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Two Chains; Good and Evil.

Illustrated by a Diagram.



SHILOH HOUSE, Zion City, Illinois.

MONDAY, OCTOBER 26, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Ninth Commandment; or, The Crime of Bearing False Witness.

Thou shalt not bear false witness against thy neighbor

10:30 A. M. to 12 Noon.

Sixth Divine Healing Meeting

The Rev. Daniel Bryant, B. D., Overseer-designate for the Christian Catholic Church in Zion in South Africa, will conduct the Opening Exercises.

Address by the General Overseer, entitled:

Divine Healing a Present-Day Reality.

12 Noon to 1 P. M.

The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Why I Am a Theocrat; or, Reasons for the Rule of God in All Things, at All Times, and in All Places.

TUESDAY, OCTOBER 27, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Tenth Commandment; or, The Crime of Covetousness.

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

10:30 A. M. to 12 Noon.

Seventh Divine Healing Meeting

The Rev. William Hamner Piper, Overseer of the Christian Catholic Church in Zion for the New England States, will conduct the Opening Exercises.

Address by the General Overseer:

So-Called Christian Science, an Anti-Christian Abomination.

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Where God Rules Man Prospers; the Motto of the Theocracy.

WEDNESDAY, OCTOBER 28, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The New, or Eleventh, Commandment

Jesus said:

A New Commandment I give unto you
That ye love one another;
Even as I have loved you,
That ye also love one another.

Obedience to this Commandment is the Universal Proof of Christian Discipleship.

10:30 A. M. to 12 Noon.

The Eighth Divine Healing Meeting

The Rev. Harvey Dengler Brasefield, Ph. B., B. D., Overseer in the Christian Catholic Church in Zion and Vice-president of Zion Educational Institutions, will conduct the Opening Exercises.

Address by the General Overseer:

Gifts of Healings; One of the Nine Permanent Gifts of the Holy Spirit.

12 Noon to 1 P. M.

The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Story of the Planting, Progress and Prospects of the City of Zion, Illinois; and Projects for other Zion Cities.

THURSDAY, OCTOBER 29, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Last Command on Earth of the Risen Christ: Go Ye Therefore, and Make Disciples of ALL Nations.

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10:30 A. M. to 12 Noon.

The Ninth Divine Healing Meeting

The Rev. Abraham F. Lee, Elder in the Christian Catholic Church in Zion and Recorder of Zion Restoration Host, will conduct the Opening Exercises.

Address by the General Overseer:

Are Medicine and Surgery Sciences, or Empirical Impostures?

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Babel or Bethel, Which?

FRIDAY, OCTOBER 30, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

Triune Immersion: The Christ's Command and God's Seal on a Living Church.

The General Overseer, and the Overseers, Elders, Evangelists, Deacons, and Deaconesses, will administer the Ordinance of Believers' Baptism by Triune Immersion daily, when necessary, in the afternoons and the early evenings, at hours and places to be designated, except on Saturdays and Lord's Days.

All Believers desiring to be baptized on these occasions must fill up their application cards for Baptism, and present them to the General Recorder, Deacon Andrew C. Jensen, and his assistants, before the Ordinance.

10:30 A. M. to 12 Noon.

The Tenth Divine Healing Meeting

The Rev. W. O. Dinius, Senior Elder of the Christian Catholic Church in Zion, in Zion City, will conduct the Opening Exercises.

Address by the General Overseer:

God's Perpetual Covenant of Healing with His People.

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Five Porches of Bethesda; or, Wilt Thou Be Made Whole?

Illustrated by a Diagram.

SATURDAY, OCTOBER 31, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

Work, Watch, and Pray.

7:30 P. M.

Stereopticon Exhibition of Views of Zion City and its Religious, Educational, Industrial, Commercial, and Social Institutions and Homes, will be conducted by Deacon Daniel Sloan, Manager of Zion Bureau of Stocks and Securities.

Brief addresses will be delivered by Deacon Charles J. Barnard, General Financial Manager; Deacon V. V. Barnes, General Counsel and Judge of Zion City; Deacon Henry Stevenson, General Manager of Zion Lace Industries; Deacon W. Hurd Clendinen, General Manager of Zion City General Stores, and others.

LORD'S DAY, NOVEMBER 1, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

ddress by the General Overseer:

How to Pray.

2:30 P. M.

Third Great General Assembly

Address by the General Overseer:

The Coming of the Lawless One; or, The Chaos of Anarchy Begun.

(A similar Order of Proceedings to that of Lord's Day, October 18th, including Processional, Recessional, etc., will be followed.)

At the close of this service New Members of the Christian Catholic Church in Zion will be received into Fellowship, and the Ordinance of the Lord's Supper will be administered.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Coming of the King: Zion's Hope and Expectation.



ELIJAH HOSPICE, Zion City, Illinois.

CARNEGIE HALL MEETINGS

On Tuesday, November 3d, Wednesday, November 4th, Friday, November 6th, and Lord's Day, November 8th

The Details of the Program for these Meetings will be announced at the close of the Visitation in Madison Square Garden. . . . . .

...Notices...

The Closing Meeting of the Visitation will be held on the evening of Lord's Day, November 8th, and the **New Place of Meeting** of the Members and Friends of the Christian Catholic Church in Zion in New York will be then announced.

Breakfast will be served to **Members of Zion Restoration Host only,** upon presentation of their identification cards and meal tickets at 7:45 a. m., and Supper at 5:00 p. m. daily, in the large Dining Hall attached to the Auditorium of the Madison Square Garden.



ZION CITY GENERAL STORES, Zion City, Illinois.

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Zion Restoration Host EXCURSION

On Iron Steamship Company's Steamers "Sirius" and "Paurus"

Saturday, OCTOBER 24 1903

Round Trip 25 CENTS

Restorationists will embark at the Thirty-first Street and East River Dock, at Nine o'clock in the morning

The Steamers will run from Thirty-first Street up East River to Hell Gate; return down East River to Battery; then proceed up the Hudson to Grant's Tomb; then out in New York Harbor to Scotland Light Ship and the Bay; then return to the dock at Thirty-first Street and East River. Each of these Steamers can carry 2,100 passengers.

Tickets can be had on application at office of Zion Transportation and Railway Affairs Department, Madison Avenue Entrance, Madison Square Garden.

A CLEAN CITY for A CLEAN PEOPLE

Zion City, Illinois, U. S. A., is truly a **Restoration City.** An inevitable product of the Restoration work of Elijah the Restorer in these days which are the beginning of the "Times of the Restoration of All Things," foretold in Acts 3:21-24.

In it are prohibited: Intoxicating Liquor, Tobacco, Poisonous Drugs, Swines Flesh, Theatres, Gambling Dens, Places of Ill Fame, and all other uncleanness.

In it are fostered: *Industrial and Commercial Development,* through Christian Coöperation; *Christian Education,* in all the fulness of highest efficiency; *Purity,* in thought, word and conduct, in the home, in business, and in every relation of life; and in all things, at all times, the Supreme Thought of **God First.**

Two Years' Results

A busy population of about 10,000. Actual improvements which have cost about $5,000,000. An unequaled school system inaugurated, employing sixty teachers, and equipped with first section of a cut-stone College building, already costing $150,000, and four large Junior School buildings. A Tabernacle, seating over 7,000, which at times will not contain the congregations. Shiloah Tabernacle, to cost one-half million dollars and seat 16,000 persons, ground for which is being broken. The largest Lace Factory in the United States, and the finest in the world. A Candy Factory, whose high-class products are so renowned for Purity, Originality and Workmanship, that the demand is many times its output. One of the largest and best equipped Printing and Publishing Houses in the world. A Building and Manufacturing Association, employing more than one thousand persons. A Pure Food Factory; large Hospices (or hotels); large General Stores, and many other important institutions.

Zion City Site

Comprizes 6,600 acres, fronting two and one-half miles on Lake Michigan, from the shores of which the land rises in gradual and graceful undulations to an elevation of 176 feet. It is within one hour's ride of Chicago by the great double-track Chicago & North-Western Railway. It has been most beautifully designed and laid out in one great scheme into parks,



ADMINISTRATION BUILDING,
Zion City, Illinois.

boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the whole world.

Thousands of beautiful lots have already been disposed of under the special 1,100 year lease, and the highest and best portion of the land has just begun to be subdivided and put into the market.

Home-sites and investments are now offered to all who love God in sincerity and "In whose hearts are the Highways to Zion." To such we shall be pleased to forward copies of our fine new plats, illustrated booklet, and 1,100 year Lease, and will confer personally with such at our office in Madison Square Garden during the New York Visitation.

Zion Land and Investment Ass'n
John Alex. Dowie

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD
Secretary and Manager

FIELDING H. WILHITE
Assistant Secretary

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DEACON H. WORTHINGTON JUDD
Secretary and Manager Zion Land and Investment Association, Zion City, Illinois.



OVERSEER JANE DOWIE,
Overseer of the Christian Catholic Church for Women's Work in Zion, throughout the World.

ZION CITY BANK

John Alex. Dowie

ZION CITY, ILLINOIS

W ill pay 4 per cent. interest on all sums under $500, and 3 per cent. on all sums over $500.
H as Safety Boxes for rent at $2, $3 and $5 per annum.
E very facility offered consistent with sound banking.
R eaches all parts of the world with its connections.
E fficient and courteous help in all departments.

G eneral Overseer, John Alex. Dowie, is personally responsible for every dollar of deposits.
O ur vaults and premises are in charge of vigilant watchmen night and day.
D rafts issued payable in every important city and town in the world.

R ecord of growth unparalleled in banking business.
U nder the wise and able direction of John Alex. Dowie.
L ends money on approved collatera..
E very depositor a friend.
S terling exchange bought and sold.

M ake collections a specialty.
A sks every man, woman and child in Zion to become a depositor.
N ever speculates in any way.

P rompt attention given all business matters.
R anks among the largest private banks in the country.
O ur collection department unexcelled.
S aves your money for future need.
P rovides room for private use of safety box renters.
E arns large per cent. on Capital Stock.
R egular dividends paid from beginning.
S avior's question, "Wherefore gavest thou not my money into the Bank?" Luke 19:23.

Write us for particulars concerning Bank Stock and Deposits

CHAS. J. BARNARD
Manager

WM. S. PECKHAM
Cashier



DEACON WM. S. PECKHAM,
Cashier Zion City Bank, Zion City, Illinois.

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ZION EDUCATIONAL INSTITUTIONS

Rev. John Alex. Dowie
President

Motto: "How to Pray"



MAIN EDUCATIONAL BUILDING

The work of Zion is educational, and the General Overseer has officially constituted the following schools: Ministerial Training School, College, Business School, Music School, Normal School, Polytechnic School, Preparatory School, Junior Schools and Kindergarten.

Splendid opportunities are offered in these schools for elementary, secondary and advanced training.

The ideal which dominates Zion Educational Institutions is the production of Christian character, comprising a healthy body, a clean soul, and a pure spirit—men and women who love God as their Father, follow Jesus, the Christ as their Savior and are led by the Holy Spirit into the ways of helpful service to humanity

Zion Educational Institutions are not only Theocratic but Catholic. There is no age or color line. The needs of all are met either by day, by night, or by correspondence classes.

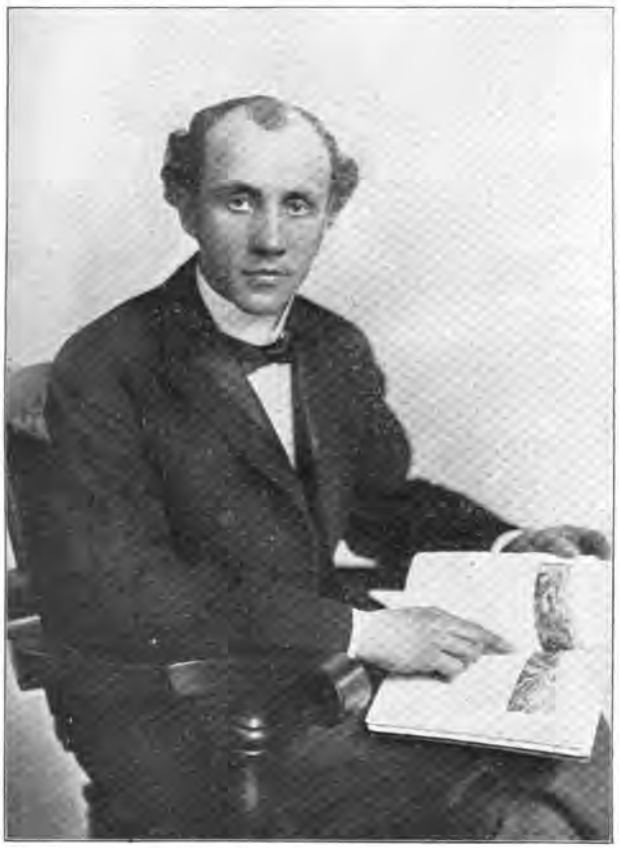
For further information address,

REV. H. D BRASEFIELD, PH. B., Vice-president,

ZION CITY, ILLINOIS.



DR A. J GLADSTONE DOWIE.



REV. HARVEY D. BRASEFIELD, PH. B.
Overseer in Christian Catholic Church in Zion, Vice-President Zion Educational Institutions, Zion City, Illinois.

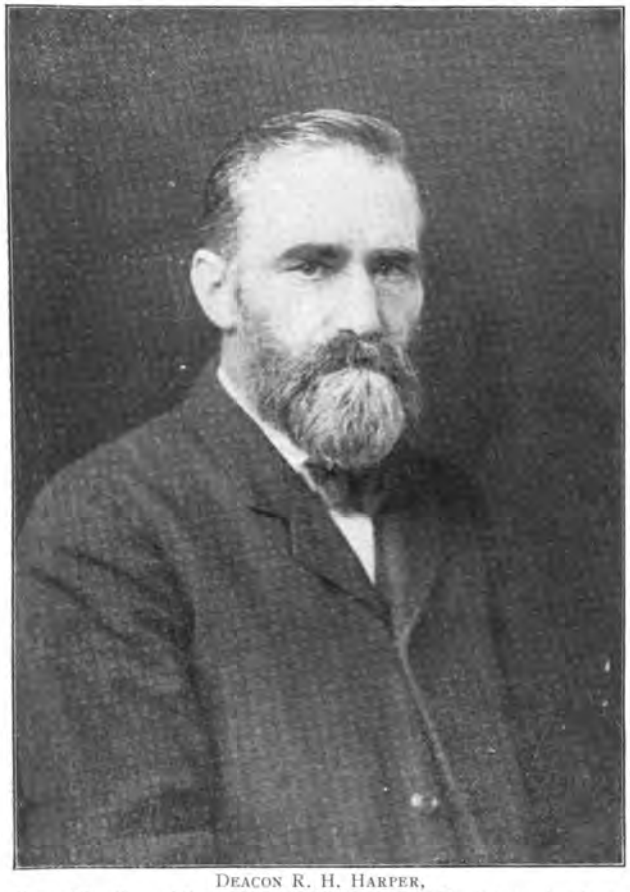
Zion Building and Manufacturing Association

John Alex. Dowie

Zion Building and Manufacturing Association comprises the following departments: Building, Brickyards, Box Factory, Laboratory, Bakery, Fuel, Power, Light and Heat, Telephone, Lumber, Plumbing, Planing Mill, and Tin Shop. There will be representatives of this Association in general, and the Building, Lumber, Bakery, Laboratory, and Box Departments in particular, in Madison Square Garden during the New York Visitation.

For Stock in this Association apply to Deacon Daniel Sloan, Manager Zion Securities and Investments. R. H. Harper, General Manager Zion Building and Manufacturing Association.

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DEACON R. H. HARPER,
Mayor of Zion City, and General Manager Zion Building and Manufacturing Association, Zion City, Illinois.



DEACON CHARLES J. BARNARD,
General Financial Manager of All Zion Institutions and Industries, Zion City, Illinois.

BUREAU OF ZION SECURITIES AND INVESTMENTS

(JOHN ALEX. DOWIE)

Zion Securities Have Many Excellent Features

They never fluctuate.
The income is fixed.
They are backed by large assets.
The shares are non-assessable.
Their redemption at par is fixed.

ZION CITY BANK SHARES pay 9 per cent. Sold at a Premium of $10, or $110 per share.

ZION LAND AND INVESTMENT SHARES pay 8 per cent. Sold for $100 per share. These Shares can be exchanged for Lots in Zion City.

ZION LACE INDUSTRIES SHARES pay 9 per cent. Par value $100, sold for $110 per share.

ZION CITY GENERAL STORES SHARES pay 8 per cent. Par value $100 each.

ZION CITY FRESH FOOD SUPPLY SHARES pay 8 per cent. Par value $100 each.

ZION SUGAR AND CONFECTION ASSOCIATION SHARES pay 6 per cent. Par value $100 per share. Their earning power increases 1 per cent. a year until it reaches 10 per cent.

ZION BUILDING AND MANUFACTURING ASSOCIATION SHARES. Par value $20 each. The interest income is 7 per cent. per annum, and 20 per cent. of the surplus profits.

Subscription blanks with additional particulars to investors may be had upon application to the **Bureau of Securities and Investments,** Deacon Daniel Sloan, Manager, Zion Administration Building, **Zion City, Illinois.** (From October 16th to November 2d, MADISON SQUARE GARDEN, NEW YORK CITY.)



DEACON DANIEL SLOAN,
Manager of the Bureau of Securities and Investments, Zion City, Illinois.

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ZION SUGAR AND CONFECTION ASS'N

John Alex. Dowie

R. E. RODDA, Manager **HORACE COOK, Asst. Manager**

Zion Sugar and Confection Association

Began its existence fifteen months ago in a little tent, with a corps of two employees—the present Manager and Assistant Manager.

Today the factory covers 19,000 square feet of floor space, employs about one hundred hands, and is unable to turn out goods anywhere near rapidly enough to supply the constantly increasing demand.

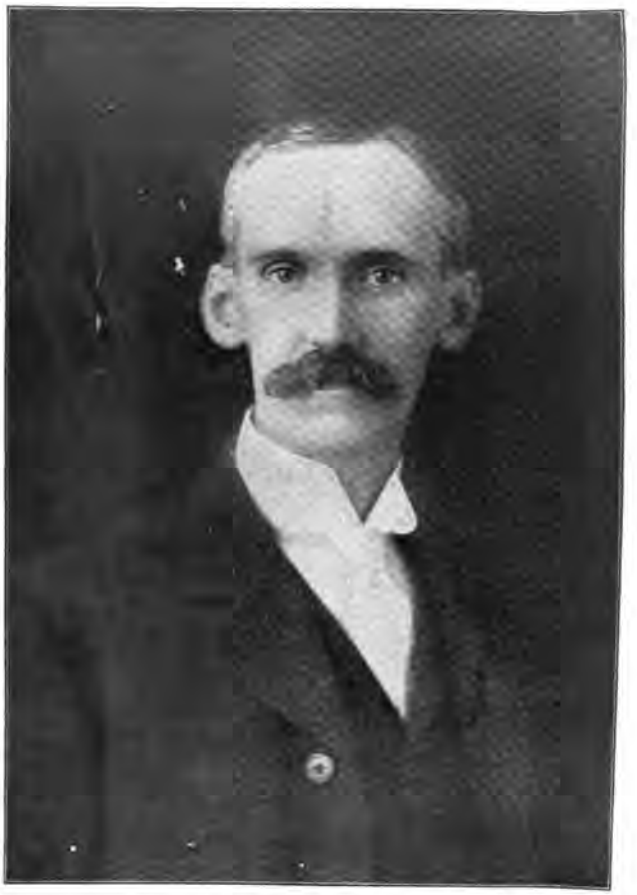
Plans have been made for a great factory, four hundred feet in depth, with all the finest and most modern equipment.

Within the coming year, agencies will be established in all parts of the United States and in many foreign centers.

The Manager and Assistant Manager of this Association, both of whom have enviable reputations as expert confectioners, give their personal attention to the manufacture, and the result is that Zion Candy is known throughout the country as absolutely pure, beautiful in workmanship, and unexcelled in quality. The plant is run by electric power throughout, insuring perfect cleanliness.

A specialty is made of pan work, the finest and most complete line of these goods made by any factory in the world being produced in large quantities.

An exhibition of all the confections manufactured by this Association will be found in Madison Square Garden from October 17th to November 2d.



DEACON R. E. RODDA,
General Manager Zion Sugar and Confection Association, Zion City, Illinois.

FULL REPORTS
of the
Madison Square Garden Meetings

Will be published in

Leaves of Healing and The Zion Banner

LEAVES OF HEALING is a thirty-two-page, weekly, illustrated journal, for the extension of the Kingdom of God and is one of the largest and most widely circulated papers in the world. It contains accounts of the work of the Christian Catholic Church in Zion throughout the world; reports of sermons and addresses by the General Overseer; testimonies of those saved, healed and blessed through the preaching and teaching of the Everlasting Gospel; and stirring editorials from the pen of its editor, the Rev. John Alex. Dowie. Price, 5 cents a copy; Subscriptions, $2.00 a year.

THE ZION BANNER is an eight-page, four-column, local newspaper, containing authentic news of the City of Zion in all its departments; also very carefully prepared news of all the world. Published Tuesdays and Fridays. Actual circulation, 3,300. Approved advertisements accepted at regular rates.

BLATTER DER HEILUNG is a twenty to twenty-four-page monthly, containing translations into the German from LEAVES OF HEALING. Price, 5 cents a copy; Subscriptions, 50 cents a year.

A VOICE FROM ZION is a thirty-two to one hundred-page monthly. Contains leading sermons and addresses by the Rev. John Alex. Dowie. Price, 5 cents a copy; Subscriptions, 50 cents a year.

Tracts, Leaflets, Pamphlets and Books, containing the teachings of the Christian Catholic Church in Zion, concerning the Everlasting Gospel of Salvation, Healing, and Holy Living, in the Name of Jesus, in the Power of the Holy Spirit, and in Accordance with the Will of God, the Heavenly Father, in its application to the spirits, souls, and bodies of men, and to every department of human activity.

All of the above publications are edited and published by John Alex. Dowie. They may be obtained at the literature counter at the Madison Avenue entrance of the Madison Square Garden, and at various tables throughout the building.

COMPLETE INFORMATION concerning any of the above publications will be cheerfully furnished to all who call at the desk of Zion Printing and Publishing House in Madison Square Garden.

Zion Printing and Publishing House

John Alex. Dowie

Shiloh Boulevard and Deborah Avenue, Zion City, Illinois.

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Christian Co-operation
Not Competition

Never before, since the days of the Apostles, has Christian Coöperation been applied to every condition of life as in the City of Zion.

The world is full of competition.

Not only is this so in the commercial life, but is very general in the religious life.

Strifes, envyings, strikes, murders, and many other evil things are more or less the result of competition.

With competition the markets have been flooded with impure foods of every description.

Sickness, disease and death follow.

The underlying principle of all Zion Institutions is Christian Coöperation.



DEACON W. HURD CLENDINEN,
General Manager Zion City General Stores, Zion City, Illinois.

As a result, the 150 employees of Zion City General Stores, gathered from all parts of the world, work together in perfect harmony.

Zion City General Stores has been established for the purpose of supplying the members and friends of Zion everywhere with good, clean, honest merchandise. This is especially the case with our foodstuffs.

We refuse to sell any goods that we know to contain impurities of any kind.

Zion City General Stores has been placed on a high plane of business excellence.

All employees are being trained to attain this high standard.

The world says that cleanliness is next to godliness, but we maintain that cleanliness is godliness, and this principle is insisted upon in the General Stores.

We wish to interest the members and friends of Zion everywhere in this wonderful institution. To aid us in this a Mail Order Department has been established, whereby we can ship goods to all parts of the world.

Our facilities for doing a Mail Order Business have been greatly improved of late, and we are now in a position to give prompt and careful attention to every order or communication we are favored with. It is our practice to ship goods and answer all correspondence the same day as received.

During the Visitation of Zion Restoration Host to New York, we shall have space in the Madison Square Garden, where we will display samples of our Zion Products, such as Laces, Lace Curtains, Zion Candy, Crackers, Cakes, Cookies, Baking Powder, Flavoring Extracts, and Zion Shortening.

We shall be pleased to meet our old friends who have been doing business with us, and also any others who desire to interest themselves in Zion City General Stores.

We have recently issued a Special Price List, giving full quotations of all Zion Products. These may be obtained by calling at our desk in Madison Square Garden.

We shall also be pleased to take your order for any of these products you may wish.

Any other particulars regarding Zion City General Stores will be cheerfully furnished.

ZION CITY GENERAL STORES

John Alex. Dowie



ELDER ABRAHAM F. LEE,
General Recorder Zion Restoration Host, Zion City, Illinois.

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Zion Lace Industries

....Incorporated....

JOHN ALEX. DOWIE, *President*
HENRY STEVENSON, *General Manager*
CHAS. J. BARNARD, *Treasurer*
H. WORTHINGTON JUDD, *Secretary*

This Industry, begun in 1901, now occupies a splendid building in Zion City, with five acres of floor space. It is the only factory in America making high-grade machine laces. From October 16th to November 1st there will be a display of its Laces in Madison Square Garden, including Fancy Laces, Allover Nets, Valenciennes and Normandy Laces, and Lace Curtains in Nottingham styles and finish. . . . . .





DEACON HENRY STEVENSON,
General Manager of Zion Lace Industries, Zion City, Illinois.



ZION PRINTING AND PUBLISHING HOUSE AS PLANNED,
(Now in Course of Construction.)
Corner Shiloh Boulevard and Deborah Avenue, Zion City, Illinois.

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Zion Transportation and Railway Affairs

of ZION CITY, Lake County, ILLINOIS

Supervises the Railway Tickets, Steamship, Excursion, Freight, Express, and Transfer Business of the Christian Catholic Church in Zion and of Zion Restoration Host, throughout the World. . . . . .

Round trip Tickets from Chicago to Zion City and return, can be secured for Fifty Cents, at Zion Hospice No. 1, Corner Twelfth street and Michigan avenue, Chicago, for lot-seekers, sightseers, home-settlers, and workmen no residents of Zion City. The ordinary round trip ticket to the public is $2.50.

To travel between Zion Hospice No. 1 and Chicago & North-Western Railway Depot, take South Side Elevated Railway from Twelfth street to Fifth avenue and Randolph street.

The Zion City Livery meets all trains, at Zion City, with carriages and omnibuses, and will take passengers from the depot to any point in the city at a reasonable rate.

Intending travelers to Zion City from any part of the world will find this department a great aid to them in securing transportation, accommodations, transfers, and all needed information. The department is also equipped to give valuable service to those having freight to ship to Zion City.

All information in regard to railway or steamship matters will be given gladly on application in person at

ZION TRANSPORTATION AND RAILWAY AFFAIRS

OFFICE: Madison Square Garden,

Between October 16th and November 1st; after this date, by letter to
JAMES F. PETERS, General Superintendent,
ZION CITY, Lake County, Illinois.



DEACON JAMES F. PETERS,
General Superintendent Zion Transportation and Railway Affairs, Zion City, Illinois.



SHILOAH TABERNACLE AS PLANNED,
Now in Course of Construction, Shiloh Park, Zion City, Illinois. To seat 16,000 people.

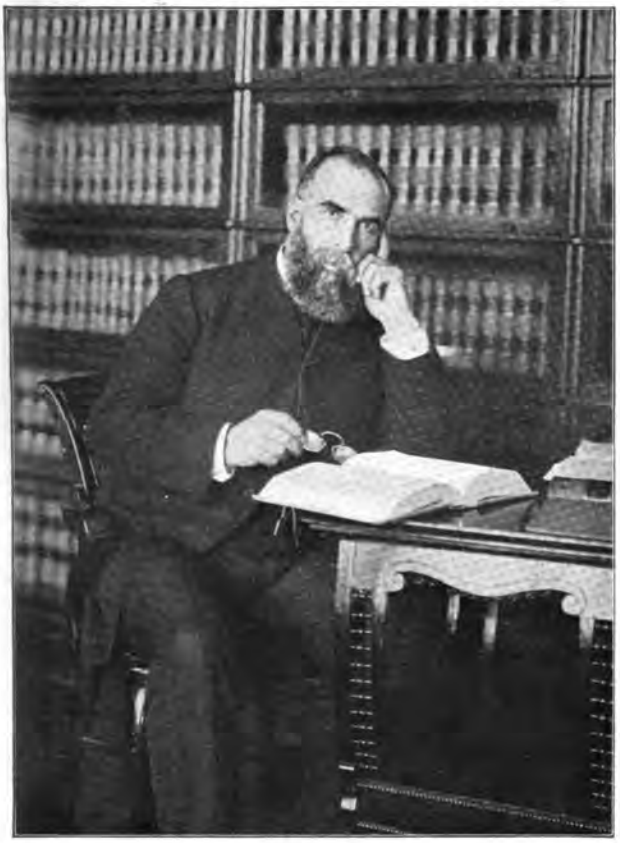
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ZION CITY COURT

The City Court of Zion has jurisdiction coextensive with that of the Circuit and Superior Courts of the State as to all matters within the City. This Court holds four terms annually. The Grand and Petit Juries are summoned from the whole county.

The Sheriff and State's Attorney of the county are officers of this Court, with local assistant and deputy. The Clerk, Reporter, and Master in Chancery exercise the usual functions.

The Police Magistrate of the City of Zion has a limited civil and criminal jurisdiction over the entire county.



JUDGE V. V. BARNES,
General Counsel Zion Law Department, Judge of Arbitration, and of the City Court, City of Zion.

ZION COURT of ARBITRATION

Zion has a Judge of Arbitration, to whom is referred all matters of legal difference. No civil action at law has been begun in the city, except where a court decree was mutually sought because legally essential, as in case of minors. This Arbitration is recognized by law. An appeal lies to the General Overseer, a right thus far but once invoked, when the decision was affirmed.

ZION LAW DEPARTMENT

The Law Department includes at the present time the following Attorneys and Counselors-at-law:

V. V. BARNES, LL. B., General Counsel.
CHARLES E. LAUDER, LL. B., General Attorney.
A. J. GLADSTONE DOWIE, J. D., Attorney.
PHILIP W. MOTHERSILL, LL. B., Attorney.
MORTON S. CRESSY, LL. B., Attorney.

This Department transacts a general legal business throughout the world, being represented wherever necessary by local attorneys, counselors and barristers. Its law business already extends into most of the states and territories of the United States, as well as into many foreign countries, involving many questions of local and international law.

This Department has a large and well selected library, is well equipped with modern office furniture and a corps of clerks, typewriters and stenographers. It occupies spacious suites in the Administration Building. The general legal business entrusted to this department by the people of Zion throughout the world receives prompt and thorough attention.



DEACON FRANK W. COTTON,
General Manager Zion Hospices, Zion City, Illinois.

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By Evangelist Sarah E. Hill

So BRUTISH was I, and ignorant;
I was as a beast before Thee.—*Psalm 73:22.*

IT was David, the Sweet Singer of Israel, whose songs of praise to God have lifted the spirits of God's people heavenward through the centuries, who said this of himself.

This man, who was truly a king in Israel, when he let God rule him, became brutish as a beast when he permitted his animal nature to rule him through its appetites and passions, and yet these appetites and passions are right.

They give power to man when ruled by the Christ within him.

The nature of the animal is to love self and to constantly crave indulgence for the flesh.

Its thoughts and aspirations rise no higher than material things.

It is of the earth, and it loves to keep close to the earth.

Man is not only an animal, but much more than an animal.

He is crowned with a spirit made in God's image. (Genesis 1:27.)

The creation of man as an animal being was when Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2:7.)

Every animal is a living soul. The Hebrew word translated soul tells us this.

The animal and the spiritual in man should be so united that they act as one; just as his two feet act as one.

If his feet do not act in unison, he goes stumbling along his way; and so he does if these two beings within him do not act as one.

They are so opposite in their nature and desires that they cannot act as one except when the Christ within him brings the animal under control.

But he has to be watched constantly and crossed in his desire to rule. (Matthew 10:38, 39.)

It was when King David was not watching his animal nature that he was overcome by it and fell into vile sins.

He was a strong man, and consequently had a strong animal nature

In being given great power, he was placed where he could be tested to the utmost.

Solomon, his son, inherited his strong animal nature. He was given wisdom and understanding such as has never been given to any other man. (1 Kings 3:9.)

Yet these did not save him from becoming more like a beast than his father did.

He is a lesson to mankind to prove that great wisdom and understanding will not take the place of the Christ in enabling man to rule himself and become Godlike.

The Old Testament affords a wonderful study of character, showing us as it does men who were more or less ruled by the flesh.

It abounds in portraits of men who, in many things, are worthy of imitation and yet, at times they sank to the level of the beasts, by letting the flesh rule them.

The picture of Enoch, who "walked with God and was not; for God took him," seems to be given to us to show the possibilities in all men. (Hebrews 11:5.)

In contrast with him we have Esau, who sold his birthright, which represents the spiritual, to satisfy the flesh; and Judas who sold the Lord Himself to fill his pocketbook. (Genesis 25:29-34; Matthew 26:14, 15.)

How much better are we than they, when we let material things rule over the spiritual? (Matthew 6:30-34.)

David caught a glimpse of a wonderful truth when he said of himself: "I am fearfully and wonderfully made." (Psalm 139:14.)

Man cannot know fully in this life how fearfully and wonderfully he is made. (1 John 3:1-7.)

He cannot know his possibilities for good or for evil; or what glories he falls short of by allowing the flesh to rule him.

Demons, who are ever on the watch to gain control of mankind, seem to know much about man's make-up.

They have made him a study through the ages, and they know how to appeal to him through his fleshly appetites and passions. (1 Peter 5:8.)

They bind him in chains of habit and shut him up in dungeons of darkness—the "outer darkness" of the flesh. (Jude 5:24.)

Only the Christ can save man and bring him back into the right relations with God. (Acts 4:10-13.)

He redeemed man's flesh as well as his spiritual being from sin, and from sickness, the result of sin, that He might reign in man's entire being. (Matthew 8:17.)

We suffer not only from the animal in ourselves when it is ruling, but we suffer also from the animal ruling in other people.

Our Lord said to His disciples, when He sent them out to save the people, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and simple as doves." (Matthew 10:16. Margin).

The serpent is said to be very wise in protecting itself from harm; but the disciples were not to go in crooked ways as it did, or to have its sting, but to use simple, straightforward ways, and use wisdom.

The question of the present hour is, whether the Christ or the beast shall rule the world.

It has been the question, ever since the animal prevailed over the spiritual in Adam and Eve and turned them away from the rule of God.

But the Consummation of the Age draws near when this contest is to be decided.

We read in the Scriptures of the war with the Beast in the Latter Days.

We read, also, that the Word of God, who was made flesh and became one with mankind that He might save man from death and hell, is to triumph over the Beast.

He is to put sin and sickness and, last of all, death, under His feet, and He is to reign over the earth as King. (1 Corinthians 15:24-29.)

The animal in men is fighting very hard today against the establishment of the Kingdom of God in the world.

The trade unions and trusts show the selfishness of man ruled by the flesh.

Mob rule and race prejudice are indications of the struggle that will come soon or late.

Only the rule of the Christ in man's heart can make him see all men as brothers and as entitled to equal rights with himself. (Acts 17:26.)

Only this can make him see his duty to help his brother up instead of pushing him down. (Genesis 4:9, 10.)

God is calling His people today as never before to come out and be separate and stand boldly on His side.

It is becoming more dangerous all the time for the people to halt between two opinions.

The voice of God's Prophet Elijah is sounding the call over the world, "How long halt ye between two opinions? if Jehovah be God, follow him; but if Baal (the flesh), then follow him."

The Literature of Zion is carrying this Message over land and sea, and Zion Literature Mission, dear Reader, needs your help to send it forth.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending September 26, 1903.

15,125 Rolls to.....Various states in the Union
1,913 Rolls to.....Business men of England
1,000 Rolls to.....Hotels of the United States
572 Rolls to.....Public Men of Great Britain
120 Rolls to.....Soldiers in India
Number of Rolls for the week..... 18,730
Number of Rolls reported to Sept. 26, 1903, 2,941,190

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NOTES FROM ZION'S HARVEST FIELD

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

Zion in Corning, New York.

The following report was sent us some time ago, but was delayed in being published.

The writer of this letter was recently the Conductor of the Zion Gathering in Corning. We print this that our people may be inspired to greater zeal in the extension of God's work.

This young woman and her sister desired to do something for God, and the following report will show that they were blessed in their labors.

Miss Rosalie Clarke writes as follows:

DEAR OVERSEER EXCELL:—As requested, I will make a report of the work done by the Corning, New York, Gathering from October, 1902, until the middle of April, 1903, when I left to return to Zion City.

I would like to tell in the beginning, how the work began there.

In July, 1900, I went to Throopsville, New York, ill and discouraged.

For nearly a year I had suffered from nervous intestinal indigestion in an acute form.

The doctors told me that there was danger of consumption of the bowels if I did not soon receive relief.

I reached the point where I was praying to God to make me well or let me die quickly.

Still, I was trying Christian Science to the extent that I always tried to talk as though I was getting well and strong rapidly.

In my heart I knew that I was losing strength and hope all the time.

I went to the country to see if that would help me.

My cousin, whom I visited there, handed me a copy of LEAVES OF HEALING, published in January of 1900, containing a picture of Zion City as it was to be.

She spoke of Dr. Dowie, and said that many believed him to be Elijah.

That was too much for me, and I did not read it.

She took me to visit her sisters, who were members of Zion, and made me promise to stay a week.

I soon began to read the LEAVES in spite of myself, and at the end of the week I gave up my medicine, promised God I would never take any more, and asked Him to heal me.

From that time I began to improve.

Then I wrote to Overseer Speicher, and I know that I was greatly blessed at the time he prayed.

In October I sent in my application for fellowship in the Christian Catholic Church in Zion, and Overseer Mason baptized me in November.

Then God showed me that I had sinned in not sending Zion literature home, or even telling them of the great blessings that I had received through Zion.

The first rolls of Literature I sent miscarried.

Then I sent mamma a ten weeks' subscription, beginning with January, 1901.

Her pastor told her to burn the papers, but she read them instead, and came to the first Zion Feast of Tabernacles.

While here she bought a large quantity of literature and was baptized, and took much literature home with her.

Soon after she returned home she sent for more literature.

Evangelist Hill sent her a good supply, which she made use of in every way possible, not only in Corning, but the towns and country near by.

This year five besides myself went from Corning to the Feast of Tabernacles.

In some ways it seemed best for my sister and me to return to Corning for the winter.

I must confess that I did not want to go, but I felt that it was God's Will.

God greatly blesses our Gathering, which Deacon Cook from Binghamton, now of Zion City, organized with five members, October 24, 1902.

Three of these were brought into Zion through the literature sent to Corning.

We had four members of Zion Restoration Host doing saloon-work Saturday nights, regular work Sundays, and whenever through the week we possibly could arrange to do so.

In all we made about 4,000 calls, sold 1,500 copies of LEAVES OF HEALING, distributed over 14,000 Messages, LEAVES and BANNERS, besides 250 copies of the LEAVES that we kept count of aside from the general work.

Many had never heard of the real work of Zion before.

A large number expect to attend the Feast of Tabernacles, and also the New York Visitation.

Several families are preparing to move to Zion City.

Some of the men in the saloons asked us to pray for them.

We also had prayer requests for the sick.

In one night we sold eighty-nine copies of the LEAVES.

The Masons do not like our work. We sold several copies of "Zion's Conflict with Methodist Apostasy," one of which fell into their hands.

The Baptist church, of which I was a member before coming into Zion, withdrew the hand of fellowship just two years after I had asked to be dismissed, because I had come into fellowship with Zion.

They gave as a reason that I had gone off into "Dowieism," when I began to go out with Zion Literature. My mother and sister received the same.

A leading church member asked some ladies never to read any Zion Literature for she said that if they read any they would become so interested that they would want to read more. The pastor warned his people about having much to do with us.

We were allowed to leave the LEAVES and messages in the Young Men's Christian Association reading room for some months. The secretary himself was very kind, but when the Baptist minister learned of it he made trouble, so we could not leave them there any more.

We found that they had done much good.

Young men who had been in the habit of reading them there would stop us on the street to buy other copies.

While working in a town two miles away, we found a Methodist Episcopal minister who had been going there to read them.

We went to nearly every house in the city and found only a few who had received any Zion Literature in the last two years except that from our home.

A bartender asked me one night where Zion City was. He had seen the name on a message, and said that he could not find it in his geography.

A tobacco-store keeper was a regular customer, who always keeps the LEAVES on his reading table for the boys to read.

One hotel-keeper said that he would like to come to Zion City to see how a hotel could be successfully run without a bar.

We went to all the little places near, always finding some who were hungering for the Full Gospel of truth as taught in Zion.

Our meetings were not large, as some were afraid of the Masons.

The Baptists were afraid that they would be turned out of the church.

There were many healings. Some gave up pork. One sent a prayer request for the tobacco habit.

Many were led to a deeper, purer walk with God, through the literature.

One night in a saloon, a man said: "What is this, the Salvation Army?" The doorkeeper said: "Oh, no, they do not have *War Cry*, these are the Peace people."

We were allowed to give messages on the streets, in the stations, in fact, everywhere where we wished except in saloons and two drug stores, one of the latter kept by a deacon in the Baptist church.

Very sincerely, Till He Come,

MYRTLE ROSALIE CLARKE.

Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Printing and Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and 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,
Zion City, Illinois, U. S. A.

So THOU, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me.

When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.—*Ezekiel 33:7-9.*

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY S. E. C., A. C. R. AND E. S.

FIVE thousand people greeted the General Overseer of the Christian Catholic Church in Zion when he stepped upon the platform of Shiloh Tabernacle Lord's Day Morning, July 5, 1903.

It was his first public appearance since his return from a month's stay at Ben MacDhui, and his people were impatient to see him once again and hear his voice.

They came early.

Almost with the first streak of dawn they began to gather.

From every direction the great streams poured, until when their beloved leader appeared, a mighty concourse returned the salutation, "Peace to thee."

Eagerly they searched his face to find the signs of the rest and repose he had been seeking for a little while.

But not a whisper fell.

Quiet and order reigned throughout the great assembly.

But what volumes were expressed in the "Peace to thee be multiplied!"

Did the great leader understand?

Yes!

And with a Divine inspiration he led the thoughts of his people, on the morning of the calm, sweet Lord's Day, up, up, up to God's love, which is highest and best of all.



INTERIOR OF SHILOH TABERNACLE.

Yet it is not in withdrawing from life's battles and taking ease in a safe and sweet retreat that God's work is done.

On a recent Lord's Day, ten murders were committed.

The speaker dwelt upon this and the series of recent lynchings and a burning at the stake that had all but precipitated a race war.

In scathing terms he denounced the utterances from denominational pulpits advocating lawlessness.

Throughout the discourse, there ran a longing that Zion might be free from these black sins, that she should do the work set before her, and that individually there should be purity and consecration to God.

The service was opened by the Congregation's joining 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!"

The General Overseer then read from the 3d chapter of the first Epistle of John:

Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are.

That is the beautiful reading of the Revision.

I wonder if we all realize that?

We Are Children of God.

What a glorious calling!

Oh, that God might keep us from falling from that high calling!

For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be.

We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is.

And every one that hath this hope set on Him purifieth himself, even as He is pure.

Every one that doeth sin doeth also Lawlessness, and sin is Lawlesness.

The anarchist is a wilful sinner, whoever he is.

The one who knows the command of God, and deliberately and knowingly breaks that Law, is a lawless one—an anarchist.

O God, grant that we may never wilfully break Law!

And ye know that He was manifested to take away sins; and in Him is no sin.

Whosoever abideth in Him sinneth not: whosoever sinneth—

That refers to wilful transgression of Law.

—hath not seen Him, neither knoweth Him.

My little children, let no man lead you astray: he that doeth righteousness, is righteous.

Beloved, let us get right down to bedrock in these matters and remember that it is not the talking merely that accomplishes the work, but doing.

He that doeth righteousness is righteous, even as He is righteous: he that doeth sin is of the Devil; for the Devil sinneth from the beginning.

To this end was the Son of God manifested, that He might destroy the works of the Devil.

Whosoever is begotten of God doeth no sin, because His seed abideth in him; and he cannot sin, because he is begotten of God.

In this, the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother.

And wherefore slew he him? Because his works were evil, and his brother's righteous.

Let us read the story referred to, in the 4th chapter of the book of Genesis.

God no Respector of Persons.

And the man (Adam) knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah.

And again she bare his brother Abel.

And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

And Abel, he also brought of the firstlings of his flock and of the fat thereof.

And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?

Do not forget that.

Peter was very narrow until God showed him, one day, that which came to him as such a glad surprise, when he said: "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."

Peter did not know that God was willing to accept poor Cornelius, who was in the outer world, according to Peter's belief.

Do right; live up to all you know to be right.

Get to know more and do it better.

When Cain's countenance fell, and God spoke to him, God said: "Why art thou wroth? and why is thy countenance

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* Owing to his absence from the city, the General Overseer has been unable to revise this report.

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fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door."

Sin is lying ready, like some venomous serpent or wild beast, to spring upon you and tear you to pieces; or fasten its talons upon you and send the poison of hell through every vein.

Thou Shouldst Rule Over Sin.

If thou doest not well, sin coucheth at the door: and unto thee shall be his desire, and thou shalt rule over him

That is a difficult passage for the translator.

I like the marginal rendering better, which reads like this:

"And unto thee is its (sin's) desire, but thou shouldest rule over it."

Unto thee is the desire of that viper, that tiger, that is couching at your door, wanting to destroy you, "but thou shouldest rule over it."

You should be stronger than the serpent.

You should be stronger than Sin.

We cannot get away from sin in this world; it is couching at the door; but we can rule over it.

You can say No, and by the grace of God, you can put your foot upon its neck and crush it.

We can keep it outside the door of our hearts and of our homes, to a large extent.

May God help you to see that.

If thou doest well, shalt thou not be accepted?

It is such an incisive word; such a wonderful word.

It is straight from God, Himself.

The trouble that followed came because Cain told his brother Abel.

One of the ancient versions says: "Cain said: Let us go into the field; I have something to tell you, Abel."

They went into the field and Cain told Abel what God had said, and after telling him, Cain murdered him.

Cain allowed the murderous demon that had been couching at the door to enter his heart.

But notice that it was Cain who preached to Abel.

The man who had received the message from God became the murderer.

What a horrible thing!

Truly he "was of that Wicked One."

He had been doing wicked things.

"I Know Not," a Lie Often Employed.

And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not.

That is the way some witnesses lie before the courts.

When they are asked questions that they could truthfully answer they look with unblushing effrontery into the face of the judge and say: "I know not. I do not remember."

From the beginning of time until now it has been so.

The agnostic, the "know-nothing," is the prince of liars.

He says, "I do not know," but he does know.

You know the Law of God, and if you steal, it is not because you do not know.

If you lie, it is not because you do not know.

If you commit adultery, it is not because you do not know.

You *do* know.

Your business is to confess your sin, if you have sinned, and God will help you.

He will always hear the cry of a contrite heart; and He will give you grace, not only to know, but to do His Will.

This poor, miserable eldest brother of us all, according to the flesh, said: "I know not."

He knew just where he had slain his brother.

He knew where the body lay dead.

He could never forget it; not throughout all Eternity.

Cain remembers now, wherever he is, the spot where he slew his brother.

He will never forget how the blood flowed, and the eyes of the kind, patient brother closed as the pallor of death overspread his face.

He knew then, and he knows now.

He will never forget.

He may be forgiven, and he will be, but Eternity, it seems to me, will never take away the remembrance of that first crime.

Oh, the unblushing wickedness of humanity that can look up into the face of God and say, "I know not!"

Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

From lying, he proceeded to shameful insolence and impudence, to the Eternal God, Himself.

And God said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground.

And it does still.

Every day the blood of brother is shed by brother, and their blood cries from the ground.

Cain Showed Evidences of a Real Repentance.

.nd now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth. And Cain said unto Jehovah, my punishment is greater than I can bear.

The marginal reading is "mine iniquity," and I hope that is the best reading: for if he were only crying out because of his punishment, then no sense of his true guilt had entered his mind.

I like the marginal reading, which says he cried out because of his awful sin and not only his punishment.

If, after God spoke to him, there came over him the sense of nis sin, and he cried: "my iniquity is greater than I can bear," then there is hope for him, no matter if his name is Cain.

There is hope for Judas Iscariot, who could say, "I have sinned in that I have betrayed innocent blood."

He had to go to his place; and it was not Heaven, for he was not ready for it; but oh, if a man anywhere shall cry out, "I have sinned!" God will reach him.

It seems to me that God had mercy upon Cain because of that.

Behold, Thou hast driven me out this day from the face of the ground; and from Thy face shall I be hid.

That makes me believe that he was sorry.

He regretted that he would no longer see God's face as he had been accustomed to see it.

Adam and Eve, and little Cain and little Abel, though they were shut out from Paradise, had worshiped God, and had heard and knew His Voice, and now Cain was forced to say: "From Thy face shall I be hid."

It is a terrible thing that man shall go out and be unable, because of his crime, to look not only into the face of his fellow men, but into the face of God.

There was a long period of time during which that David could not enter into the Holy Place to worship God.

The crimes of the murder of Uriah and of his adultery with Bath-Sheba were on his hands and on his heart; and not until he repented could he enter into the house of God—not until Nathan the prophet had accused him to his face and he said: "I am the man."

Then he entered the house of God an humble, brokenhearted penitent.

So the hardest thing to bear, of all, in Cain's thought, was not that he would be a wanderer and a fugitive, but that God's face would be hidden from him.

From Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.

And Jehovah said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

The Old Version reads: "Jehovah set a mark on him."

I do not like that Old Version.

"Thou Shalt Do No Murder," the Basis of All Moral Law.

I believe that God appointed a sign for Cain; perhaps something that he should say, lest any finding him should smite him.

Perhaps he was to make a sign or utter some words, as: "I am a murderer and a wanderer, but Jehovah will take vengeance seven times upon you if you kill me."

If the first murderer was not put to death, I would like to know when God ever said: Thou *shalt* kill.

The command has always been, "Thou *shalt not* kill."

That command lies at the basis of the whole moral law.

You will tell me that under the Mosaic Law men could be put to death for this, that, and the other thing.

I am glad that we are not under the Mosaic Law, and I tell you quite frankly, that I believe, as Jesus said, that there were many things that Moses said that God never said; God Almighty put them aside.

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I find scores and hundreds of Christians who are ready to tell me what God has said.

One morning I received six letters from six different points of the compass, from good people who had all been praying to God that I should come to the section of the country or to the continent in which they lived.

They wrote: "We have prayed to God, and we know that it is God's will that you should come here."

They were perfectly sincere, and had prayed about it; but God Almighty could not have answered any one of the six, and in fact I told them all, "You are wrong; God Almighty does not want me to come to London, or to Paris, or to Montreal, or to any of the other places. He wants me to whip the Devil in Chicago, and I will stay and do it."

Is it not a good thing that I did stay?

Voices—"Yes."

Both Moses and Abraham Made Deplorable Blunders.

I believe that Moses was perfectly sincere, when he said, "An eye for an eye, and a tooth for a tooth," but I will take the Christ's teaching when He said, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you."

The Christ's words implied: do not go at them and pull out one of their teeth because they knocked out one of yours.

Moses, you thought that God said that, but He did not.

That is my opinion about it.

Abraham said that God Almighty told him to go up to the top of that mountain and murder his son.

God never told him any such thing as that.

Abraham went to live among Philistines and I do not wonder that he had bad dreams.

The man that wrote the Epistle to the Hebrews took it all as Abraham said it; but I do not.

God said: "Thou shalt not kill;" and He never said that with one breath, and with the other breath—"Take your innocent son and cut his throat."

You cannot make me believe it.

From the very beginning, God said, "Thou shalt not kill."

He would not allow any one to put Cain to death.

I believe that Moses blundered terrifically about a great many things.

I believe that Abraham blundered terrifically.

God Almighty saved him from that awful blunder and crime of murdering his son.

If God really did tell Abraham to kill his son, then he ought to have killed him, and not have allowed himself to be turned aside, and kill a ram instead.

He should have said, "No, God told me to and I will kill him."

If God had once told him to kill Isaac He would not have altered His mind concerning it.

God does not tell us one thing in the morning and another thing at night. Where on earth would we be?

We should never know how to serve God.

"Thou shalt do no murder" is a command of God, that God wrote with His own fingers.

If he had stayed down in Egypt and helped his own people, he would not have been an exile for forty years; but Moses listened to the voice that made him murder an Egyptian and then ran away and left God's people in bondage for forty years more; whereas if he had kept his place and been wise, he would have sat upon the throne, and taken God's people out of bondage forty years before.

Moses made some awful blunders.

I will not follow Moses and Abraham, for that would get me into difficulty.

I would not tell a lie by saying that my wife was my sister, and thus hide behind her petticoats (laughter) to save my own skin.

I would not do what Moses did in order to help my brother. If any one oppressed you, I would not kill a man and bury his body in the sand, because that would be murder.

I will follow the Christ, then I know that I will be right.

Let Us Get Back to the Law and to the Testimony of God.

I will not pin my faith to Moses or to Abraham.

I am glad for every good thing they did, and I am sorry for the bad things.

Human law has no right to take a man's life.

Human law has a right to take a man and put him where he will commit no more murder, and punish him, and try to make him a better man.

Oh that God would get us back to these fundamental truths and help all to understand them!

And Cain went out from the presence of Jehovah, and dwelt in the land of Nod on the east of Eden.

That word Nod means wandering.

Poor man, he wandered up and down in front of the Eden from which he had been shut out.

It was not until after the flood that Eden could be found no more.

I think that Cain's eyes would often turn to where that sword, that turned every way, was flashing, and he would think of the God whose commandment he had disobeyed.

I cannot help feeling that the greatest of all the punishments was that the presence of God was hid from him.

That is the greatest of all punishments.

Moses knew that when he said: "If Thy Presence go not with me, carry us not up hence;" and it was the greatest of all consolations to hear, "My Presence shall go with thee, and I will give thee rest."

If God is not with us in this enlarged Tabernacle, and if His Presence is not to be with us in the new Shiloah Tabernacle, or in the new Temple, which we shall erect some day, better that we should never be carried up hence.

I am so glad to meet you once more in this morning meeting, where so many thousands have gathered, to enter with Praise and Prayer, and deep humility and love, through the Gates of Pearl and take from the Tree of Life those beautiful Fruits and Leaves that are for the refreshment and healing of the nations. May God give us this blessing to-day.

The General Overseer then led in prayer after which he said:

"MY BROTHER'S KEEPER."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in 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.

"Am I my Brother's keeper?"

"Am I my Brother's Keeper?"

That was the question of the murderer who had slain the innocent.

That was the question of the first-born son of Eve, the child of the Devil.

Eve thought that she had gotten a man from Jehovah, and she had a child of the Devil!

How many, alas, have had to mourn that instead of having a son from God, they had a child of the Devil!

But whose fault was it?

If you have had a passionate, lustful, disobedient child, whose fault was it?

What were you?

The Sins of the Parents Are Visited Upon the Children.

What was in your heart, O father?

What was in your heart, O mother?

What passions were those that throbbed in your heart when the babe lay in your womb?

Had you thought that you could think damnation and produce a child of salvation?

Did you think that you could be angry, and mean, and sinful, and lustful, and hellish in your passion, and have a pure, holy, and sinless babe?

You might as well expect to reap a crop of wheat after having sown thorns, and thistles, and weeds, as expect good children when you have been living bad, sinful, greedy, lustful lives, cramming your head with stinking, filthy novels, and your heart with the lustful passions and damning things that come from the Devil.

Ah, could Eve be surprised that she did not get a child from God?

Although outwardly he was a son of Adam and a son of Eve, he was of that Wicked One.

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The spiritual and psychical nature of Cain was steeped in sin from the beginning, with the eating of the forbidden fruit, so that it had made him a proud, arrogant lustful man who thought he could trifle with sin.

He thought that he could play with the Devil.

Some of you thought that you could play with the wine-cup and you found the Devil there.

Some of you thought that you could play with evil passions and sinful thoughts, and you found the Devil there, and when a child was born to you, you found a child who was full of the same Devil.

Who is to blame?

You are to blame.

Sin lay at the door, and you did not crush it.

You let it in.

Oh, God forgive us all!

God help us all!

We are our brother's keeper.

One of the saddest things is that the Twentieth Century is opening in this so-called Christian country with Murder and Lawlessness on every side.

Spirit of Cain Causing Horror and Sorrow on Every Hand.

A short time ago I took out of my mail bag the Chicago papers for the previous day, and after reading a very short time I had to lay them down.

In five minutes I had read of ten murders in and around Chicago.

I had read how on the Sabbath day so-called Christian men had forsaken their churches and taken a poor, wretched, sinful man from the prison and burned him to death with every refinement of cruelty; soaked their handkerchiefs in his blood, and gloated over the fact that they had murdered him.

This was not in a foreign land or in a bygone time, but here, and now!

My God! Where was the President of the United States?

Every man who could carry arms should have been ordered to surround that infernal place and arrest every murderer. (Applause. Amen.)

What will it come to?

Today it is a black man; tomorrow it will be a white man.

A Putrid Sore in the Vitals of Christianity.

How can you ask that law shall ever be permitted to have its course when ministers are permitted to preach anarchy and murder from their pulpits?

I have not heard one word of protest from the moderator of the Presbyterian church concerning that scoundrel who in Delaware taught his people to murder and imprison the black man.

He should be put where he could think a little, but instead he goes into the pulpit today and I dare say there are people who applaud him.

He is a minister who suits them.

You recoil with horror from the murders at Belgrade in Servia, and think it is horrible that the very next day the murderers attended a Te Deum, and that the highest officials of the so-called Christian Orthodox church chanted praises and thanked God the Almighty for the revolution, for the murder, in cold blood, of the king and queen, all their faithful servants, and all the members of the family present.

What is the difference between murdering Jews in Kishinef and kings and queens in Servia and murdering black men in Delaware, Illinois, and all over the South?

My God! has it come to this, that in Christian lands, where law should reign supreme, that all law must be handed over to irresponsible mobs?

Where Is the Law of God?

Who quotes it?

Who enforces it—"Thou shalt do no murder."

One Lord's Day in the early morning, not long ago, when you were meeting for prayer, a young man, his companion and two or three young women who had spent the night in dissipation, sought their homes from a house of shame just as the dawn came in.

They met a band of young men who had been sinfully passing the night in degrading vice.

They quarreled, and one man, interfering to protect the women, was shot through the heart.

Thus the Sabbath began, and before it closed ten others lay dead in Chicago—in Chicago, the city where we have lived, and taught and toiled.

My brothers and sisters, the spirit of Cain is let loose.

The world is full of murder and full of wrong.

O God, we thank Thee that there is one spot on this green earth right in the midst of it all, that Thou hast rescued, and may He reign in every heart in it! (Amen.)

It seems to me that God has to speak to men by human examples.

We hear this cry on every side of us: "What is it to me? What have I to do with it if they do kill 'niggers' in South Carolina, Delaware or Texas?"

That means that you are saying: "Am I my brother's keeper?

It is ours to proclaim from this sacred platform, the Law of God to all the murderers of every kind in all the world who are conspiring around us to murder their fellow men.

It is ours to cry aloud that God has said: "Thou shalt do no murder."

The same God who said, "Thou shalt not commit adultery; Thou shalt not steal," has said, "Thou shalt do no murder."

Let Zion be a bloodless City.

May our City never be stained by the blood of our fellow men. (Amen.)

Let us remember that He who gave His life for us has given this command to men and to nations.

Do not think that because you may never have drawn a knife and killed, that you are not a murderer.

Has a murderous spirit, which is a spirit of hatred, never come into your heart?

Have you hated?

If you have, then you have been a murderer.

"Whosoever Hateth His Brother Is a Murderer."

Let the spiritual interpretation of the law come to us.

Let us not stand here today like Pilate and wash our hands in water and say, "I am innocent;" but let us say, "We are guilty, but You have taken away our guilt. You have taken away our sin of the heart, of the thought, of the action, and now, O God, You who took away the sin, give us power not only to keep Your law, but to help others to keep it."

Surely, there never was a time when,or a place where, a people could serve God better than in Zion City.

He has brought us from the East, from the West, from the North, from the South; from the lands beyond the Pacific, the Atlantic, the Indian Ocean and the North Sea.

He has brought us together a peculiar people; and O God, make us zealous of good works! (Amen.)

Let us understand that we have a mission, and if Zion were to fail in her mission, I know not where there is any hope in all the world today.

Zion Shall Not Fail.

Zion has been brought into existence by God; and now, ere the second year of our existence, as a city, has passed away, what a joy it is to see here in God's house a gathering of four thousand people in this early morning hour.

Pray that every hour of the day may be one of power; and that you may be a people whom God will prepare.

Let us ask God to prepare this city for His people, and each one of us to be in ourselves an embodiment of Purity, Peace, Power, Life, Light and Love, so that the people who come to us will not only say, "What a beautifully situated place Zion is, and how cleanly and beautiful," but "Oh, these are the people of God! I want to live with them, work with them, die with them, and when I am buried I want my body to lie there, or when the Christ comes I want to be found in Zion City."

Beloved, we can make this city a wonderful place for God; but we must all be pure.

Each of us has a wonderful work to do.

"My light is only a little candle," you may say.

Yes, but bring four thousand little candles together, and what a blaze of light it is!

Do not despise the little candle.

"Am I My Brother's Keeper?"

What do you say, yes or no?

Audience—"Yes."

General Overseer—Then do your duty to your brother and your sister.

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While we are indignant at these murderers, let us pity the people and pray for them.

Let us ask God to have mercy upon those who could commit such crimes, and help them.

Let us ask God to take away from the heart of the Ethiopian that overwhelming, damning lust that is destroying the race, and that will be such an evil unless taken away.

But friends, do not forget that today one-half of the colored people of the United States are not black.

There are many places where not one-fourth of the colored people are black; and what does that mean?

It means the sin of the white man in thousands upon thousands.

None of us can stand here today and say, "I am innocent of all sin."

We must stand here and say: "I have the sins of my father and my mother, except in so far as the grace of God has taken them away."

Let us stand in our innocency today cleansed by the blood of the Christ; innocent from all evil because He has taken it away; pure from all wrong because He has made us pure and wise because He has made us wise.

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 Thy Holy Spirit that I may truly repent, fully restore, make confession to my fellow man as well as to Thee, that sin shall not lay at my door. Take it away, and put upon me the sign of Thy child, and not the sign of the murderer. Help me to carry the true sign of the Christ, not in a mere outward sign, but in the true sign of the pure life, carrying the message of Truth and Peace, and Life and Love. Hear us, O God, for a blessing today upon him who speaks; upon the Bible class; upon the young people's meeting; upon every gathering; upon every stranger within our gates. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was closed after the General Overseer pronounced the

BENEDICTION.

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

Notice to Correspondents.

In writing to Heaquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours i the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing. J. G. EXCELL,

General Ecclesiastical Secretary.

ZION CITY BANK

JOHN ALEX. DOWIE

ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Transacts a general Banking Business.

Issues Drafts payable in all the principal cities of the world.

Sells high-grade Securities bearing nine per cent. interest per annum. Particulars mailed on application.

Our Savings Department receives deposits from One Dollar upward, and pays interest at the following rates:

On all sums from $1 to $500, four per cent.

On all sums over $500, three per cent.

This Bank encourages thrift and economy among the people, and will assist them in their efforts to save money.

Our system of Banking by Mail has proved entirely satisfactory to thousands of persons living in different parts of this and other countries. It places everybody in close communication with the Bank and enables them to take advantage of the *excellent facilities* offered.

Correspondence from all parts of the world solicited.

Write for our booklet entitled, "Saving Money."

CHARLES J. BARNARD, Manager. WILLIAM S. PECKHAM, Cashier.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective October 4, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
2.00 p. m.	3.08 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m.	4.16 p. m.	10.00 a. m.	11.10 a. m.		
4.15 p. m.	5.39 p. m.	*11.49 a. m.	1.15 p. m.	ZION CITY TO CHICAGO.	
*5.20 p. m.	6.55 p. m.	* 1.18 p. m.	2.50 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	*†2.33 p. m.	4.00 p. m.	*8.24 a. m.	9.45 a. m.
		5.05 p. m.	6.20 p. m.	5.05 p. m.	6.40 p. m.
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‖ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and LEAVES OF HEALING while out on district work.

This case will carry two hundred folded Messages and ten copies of LEAVES OF HEALING, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar twenty-five cents.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave. All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that

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unless names are sent immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world.

The schedules of eight of the trains that will carry the General Overseer and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion Transportation and Railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14	Zion City—Arrive	9:00 a. m.
	Zion City—Leave	9:30 a. m.
	Chicago—Leave	12:45 p. m.
October 15	Pittsburg—Arrive	1:45 a. m.
	Pittsburg—Leave	3:00 a. m.
	Altoona—Arrive	6:15 a. m.
	Altoona—Leave	6:45 a. m.
	Washington—Arrive	1:15 p. m.
	Washington—Leave	11:00 p. m.
October 16	New York—Arrive	7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14	Zion City—Arrive	9:30 a. m.
	Zion City—Leave	10:00 a. m.
	Chicago—Leave	1:00 p. m.
	Garrett—Arrive	5:00 p. m.
	Garrett—Leave	5:05 p. m.
	Chicago Jct.—Arrive	8:35 p. m.
	Chicago Jct.—Leave	8:40 p. m.
October 15	Pittsburg—Arrive	4:45 a. m.
	Pittsburg—Leave	4:50 a. m.
	Cumberland—Arrive	9:15 a. m.
	Cumberland—Leave	9:35 a. m.
	Washington—Arrive	1:45 p. m
	Washington—Leave	11:40 p. m.
October 16	New York—Arrive	6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14	Zion City—Arrive	10:00 a. m.
	Zion City—Leave	10:30 a. m.
	Chicago—Leave	1:00 p. m.
October 15	Niagara Falls—Arrive	6:00 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14	Zion City—Arrive	11:00 a. m.
	Zion City—Leave	11:30 a. m.
	Chicago—Leave	2:30 p. m.
October 15	Niagara Falls—Arrive	6:30 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14	Zion City—Arrive	11:30 a. m.
	Zion City—Leave	12:00 m.
	Chicago—Leave	3:00 p. m.
October 15	Niagara Falls—Arrive	6:20 a. m.
	Niagara Falls—Leave	7:40 p. m.
October 16	New York—Arrive	8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14	Zion City—Arrive	12,00 m.
	Zion City—Leave	12:30 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	7:00 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14	Zion City—Arrive	12:30 p. m.
	Zion City—Leave	1:00 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	8:30 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14	Zion City—Arrive	2:00 p. m.
	Zion City—Leave	3:00 p. m.
	Chicago—Leave	5:30 p. m.
	Fort Wayne—Arrive	9:10 p. m.
October 15	Bellevue—Arrive	12:27 a. m.
	Cleveland—Arrive	2:20 a. m.
	Conneaut—Arrive	4:11 a. m.
	Erie—Arrive	5:04 a. m.
	Buffalo—Arrive	7:30 a. m.
	Niagara Falls—Arrive	9:00 a. m.
	Niagara Falls—Leave	8:00 p. m.
October 16	New York—Arrive	9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be **sure** that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

A facsimile of the railroad tickets for the Zion City Legion of the Host, as well as for all members living in the North and Southwest, appears below, and will be put on sale by Deacon James F. Peters, at room 100, Administration building, Zion City, on Tuesday, October 6, 1903.

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All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but sent to Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser but once, and that will be when the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stop-over privilege will be allowed at any other point save those already designated by the General Overseer.

The people must arrive at New York on the same train on which they leave Zion City.

Restorationists can leave New York to return to Zion City no later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which night will prevent them seeing on the trip to New York.

There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be lost through the fault of any of the railroads they will not refund the loser more than one hundred dollars for the loss of same.

This ticket will not be good for return trip unless stamped on the back, as noted below by the joint agent of the railways at the office of Zion Transportation and Railway Affairs, which will be located to the right of the main corridor in Madison Square Garden, Madison avenue entrance. A large sign over the door will designate the room.

The name of the railroad by which the ticket holder will travel will be stamped on the line on top of the ticket, thus:——R. R.

O 7-30-03—800 200

Via_____

Form W X 000

FIRST CLASS

ZION CITY (Chicago)

—TO—

NEW YORK, N. Y

AND RETURN.

AGENT'S STUB.

$_____

——ISSUED BY——

_____ R. R.

...ISSUED ACCOUNT...

ZION RESTORATION HOST

EXCURSION.

GOOD SUBJECT TO CONDITIONS PRINTED BELOW FOR

One FIRST CLASS Passage

——FROM——

ZION CITY (Chicago)

——TO——

NEW YORK, N. Y.

AND RETURN.

Via route designated in Coupons attached, bearing the form and number shown below on this Contract, when signed in ink by the purchaser, officially stamped and sold by the Company's Agent.

Ticket continued—

1st. **GOING TRIP.** Going trip must begin on **WEDNESDAY,**

OCTOBER FOURTEENTH,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used to destination on **Special Train** due in **NEW YORK, FRIDAY,**

OCTOBER SIXTEENTH,

NINETEEN HUNDRED AND THREE (1903),

2nd. RETURN TRIP. Return trip must begin on date of validation, which date must not be later than

NOVEMBER SECOND,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used by continuous passage to original starting point.

3rd. VALIDATION FOR RETURN. This Ticket will not be good for return trip unless stamped by

JOINT AGENT AT

MADISON SQUARE GARDEN, NEW YORK,

in space provided therefor on back hereof.

4th. BAGGAGE. Baggage liability is limited to wearing apparel not to exceed **One Hundred Dollars** in value for a whole Ticket and **Fifty Dollars** for a half Ticket. The right is reserved by lines interested to check baggage to final destination only.

5th. RESPONSIBILITY. In selling this Ticket for passage over other lines and in checking baggage on it this Company acts only as Agent and is not responsible beyond its own line.

In consideration of the reduced rate at which this Ticket is sold, I, THE ORIGINAL PURCHASER, hereby accept and agree to be governed by all the conditions of this Contract.

Original Purchaser.

Form W X 000

General Passenger Agent.

——ISSUED BY——

_____ R. R.

_____ R. R.

Suspension Bridge

—TO—

CHICAGO

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

RESTORATION HOST EXCURSION

——ISSUED BY——

_____ R. R.

_____ R. R.

NEW YORK

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

——ISSUED BY——

_____ R. R.

_____ R. R.

Suspension Bridge

—TO—

NEW YORK

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

Ticket continued—

——ISSUED BY——

_____ R. R.

_____ R. R.

CHICAGO

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000	FIRST CLASS NOT GOOD IF DETACHED

Via

NEW YORK, N. Y. and Return

RESTORATION HOST EXCURSION

BACK OF TICKET

Part of Ticket to be Validated at Madison Square Garden New York City.

Joint Agent at MADISON SQUARE GARDEN NEW YORK will stamp in space below

AGENT will stamp in space below. R. R.

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read Chicago to Washington, D. C., Washington, D. C. to New York; New York to Washington, D. C., and Washington, D. C., to Chicago. B.

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.*

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ZION RESTORATION HOST

ELDER A. F. LEE, Recorder

IT IS most gratifying to note the activity of Zion Restoration Host in all parts of the world.

Most encouraging letters have come to us from various points in Europe, Africa and Australia during the last month.

Many of the Restorationists in Europe are expecting to meet the General Overseer and the North American Legion of Zion Restoration Host in New York City in October.

We regret that owing to the great pressure of work in preparing for this Visitation we are unable to prepare the correspondence for publication at this time.

We publish below, however, a list of Branches from which we have received Reports during the month of August.

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of August, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
California—				
Glendora	1	15	....	30
Los Angeles	4	537	885	8
Los Gatos	1	48	....	9
Oleander	1	98	8	63
Princeton	2	33	....	....
San Francis	16	5,010	1,400	100
St. John	2	150	17	59
Colorado—				
Trinidad	1	71	22	12
Connecticut—				
New Britain	1	35	5	....
Illinois—				
Aurora	7	867	24	86
Benton	1	46	17	....
Chicago—Central Parish	56	3,205	760	937
" North Parish	43	5,223	162	1,202
" Northwest Parish	18	1,075	50	113
" South Parish	59	4,801	55	735
" Southeast Parish	30	9,340	710	175
" West Parish	34	8,090	1,072	668
" West German Parish	15	590	105	33
Dundee	2	247	....	5
Elgin	1	403	11	41
Evanston	8	971	7	244
Geneseo	1	38	3	11
Grant and Antioch	1	1,102	....	....
Harvey	9	918	52	132
Lacon	1	50	....	15
Mazon	1	35	....	4
Moline	1	300	6	136
Morris	2	87	....	15
Paxton	2	116	....	58
Thawville	1	20	1	10
Vermilion Grove	1	196	10	32
Indiana—				
Albion	1	40	....	23
Indianapolis	3	125	31	7
Lafayette	3	1,093	44	53
Monon	2	580	....	47
Orestes	1	14	....	4
Plymouth	2	862	19	21
Terre Haute	1	106	....	9
Walton	8	178	38	96
Iowa—				
Cedar Falls	2	52	53	62
Dedham	2	50	26	50
Dixon	1	27	....	15
Dunkerton	1	61	8	4
Elberon	2	72	9	28
Forest City	3	542	35	49
Keokuk	1	....	....	2
Laporte City	1	38	4	35
Manson	1	12	....	31
Newton	2	1[illegible]	....	129
Oskaloosa	1	....	....	17
Rock Valley	1	....	13	13
Tipton	3	....	....	49
Webster City	3	....	1	177
Wyoming	1	....	....	25
Kansas—				
Abilene	2	....	....	213
Eskridge	1	....	....	....
Kansas City	4	....	....	32
Plainville	1	....	....	19
Wichita	8	....	....	19
Michigan—				
Alanson	2	75	....	10
Benton Harbor	17	1,839	157	479
Detroit	12	3,955	520	90
Ingalls	2	33	....	9
Kalamazoo	4	750	160	250
Niles	2	102	....	....
Port Huron	5	650	75	20
Republic	1	20	67	2
Delavan	1	111	11	....
Minnesota—				
Hector	3	820	400	100
Minneapolis and St. Paul	8	4,280	410	181
Rushford	1	62	....	14
Missouri—				
Higginsville	1	123	20	11
Plattsburgh	1	75	8	20
Springfield	1	167	....	....
Montana—				
Havre	1	7	....	6
Nebraska—				
Falls City	3	1,257	118	55
Inman	1	20	....	....
New Jersey—				
Montclair	1	500	....	6
Salem	2	102	24	47
New York—				
Bluff Point	2	12	....	11
Corning	1	118	....	40
New York City	....	2,526	338	956
Syracuse	2	600	....	21
North Dakota—				
Balfour	1	54	....	24
Lisbon	1	149	37	....
Ohio—				
Ada	3	55	4	28
Bluffton	2	3	23	....
Cleveland	28	4,135	....	541
Dayton	2	485	15	....
Lancaster	1	278	16	1
Mansfield	1	450	....	6
Marion	1	....	24	8
Oceola	2	88	....	34
Toledo	3	619	279	....
Urbana	1	20	....	24
Washington	2	....	29	7
Oregon—				
Astoria	1	17	13	....
Pennsylvania—				
Lebanon	1	225	57	20
Philadelphia	37	9,207	159	413
Westchester	2	1,628	152	....
South Dakota—				
Belle	1	20	....	39
Brookings	2	124	47	108
Centerville	1	....	4	4
Platte	1	205	28	27
Summit	1	120	....	....
Tennessee—				
Memphis	3	880	....	140
Texas—				
San Antonio	6	243	195	16
Washington—				
Everett	6	448	70	54
Lynden	4	27	6	83
Seattle	24	3,000	775	235
Spokane	6	860	338	261
Tacoma	6	1,205	174	69
Wisconsin—				
Darien	1	21	1	12
Kenosha	40	2,714	159	192
Maiden Rock	2	276	16	35
Marinette	17	2,959	40	102
Milwaukee	2	2,415	229	121
Omro	14	1,395	44	26
Racine	3	612	54	....
Viroqua	3	747	20	38

BRITISH AMERICA AND CONTINENTS.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
British Columbia—				
Vancouver	26	2,611	217	1,075
Victoria	7	681	108	103
Canada				
Fredericton, N. B	3	242	50	....
Woodstock, Ont	3	149	28	37
Africa				
Gold Coast	1	....	....	23
Scotland				
Edinburgh	11	2,413	318	....
Switzerland—				
Zürich	30	3,510	....	117

NOTES OF THANKSGIVING

FROM THE WHOLE WORLD

Healing and Spiritual Blessing Follow Obedience.

ZION CITY, ILLINOIS, August 22, 1903.

DEAR GENERAL OVERSEER:—More than three years ago I was healed of bad headaches and womb trouble, both of twenty-seven years' standing.

I received a knowledge of, and consequent faith in, Jesus as my Healer through LEAVES OF HEALING.

Later, when asked to be baptized by Triune Immersion and to enter the fellowship of the Christian Catholic Church in Zion, I hesitated; and still later, when I learned that you had declared yourself to be Elijah the Restorer, I first questioned, then refused to believe, and finally criticised the work in many ways, although I fully believed that God had answered your prayers for the cleansing and healing of many persons.

God permitted great afflictions to come upon me.

My body in general, particularly my head, became so diseased that I felt for many months that it was only a question of time as to when I should lose my reason, unless God in His mercy interposed and saved me.

Driven to despair, I resolved to seek healing according to your teaching from the Bible, and went to Deacon Cook, of Lamar, Colorado, where I then lived, for prayers and the laying on of hands.

The moment I decided to go at once and be baptized by Triune Immersion, I was relieved from the agony of mind from which I had been suffering at intervals for many months.

But I still hesitated to accept you as one filling a three-fold mission.

Since coming to this city I have been fully convinced of this truth and realize now how many blessings I have missed by these delays.

I can truly say in the matter of obeying the commands of God's prophet that there is danger in delay.

May He increasingly strengthen and keep you and yours for this great work.

Yours in truer obedience,

(MRS.) F. M. PETERSEN.

Children Delivered of Sores on Face—Happy in Zion.

194 MILL ROAD,
CAMBRIDGE, ENGLAND, May 4, 1903.

DEAR GENERAL OVERSEER:—I desire to inform you that although only recently an accepted member of the Christian Catholic Church in Zion, God has graciously revealed to me His Divine approval of taking this step.

In connection with the healing of our bodies I wish humbly to express my gratitude for the deliverance afforded my three little children from a mass of sores to which their faces were subjected.

I wrote Evangelist Cantel for prayer, and we also coöperated in our cottage-meeting at the same time, with the result as stated.

Not only on this occasion, but previously, God has definitely granted our request in delivering my little girl from whooping-cough.

Truly I can say: "To God be the glory, great things He has done," for this is most convincing to me, and must appeal to others, that the Atoning Sacrifice of our beloved Christ was fully intended to include our sicknesses as our sins, which point I was skeptical upon until God graciously revealed to me through LEAVES OF HEALING and Zion literature in general.

It is a great joy to us to read of your conflicts and toils in the Master's service for the cause of humanity, and our prayers are with the thousands of your people throughout the world that God may keep and sustain you in this raging battle against sin and the apostasies.

May God use us also in the extension of the knowledge of this blessed Full Gospel through the circulating of LEAVES OF HEALING and by other means, is the earnest prayer of,

Yours in the Christ,

EDWARD JAMES JACKSON.

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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, OCTOBER 22d or 23d.

Alone With God in Trying Times.

1. *There is an armor that stands tests.*—Ephesians 6:10-18.
The shield of faith wards off fiery darts.
It may be a conflict with wicked spirits.
It may be a conflict with wicked men.

2. *Our Lord stood alone, so may we.*—John 17:12-21.
He came alone into the world.
He went into the wilderness alone.
He bore His Gethsemane alone.

3. *He calls one at a time to stand alone.*—Jeremiah 3:12-18.
One must act even if others do not.
When we obey, others will follow
It pays to stand even alone.

4. *We must bear reproach alone for Him*—Hebrews 13:9-14.
We may become the target of scorn.
We may be reproached as evil.
We may have to wander about alone.

5. *Paul had to stand alone.*—2 Timothy 4:14-18.
Men may forsake you.
Even those whom you thought would be true.
Some one person may hound you every step.

6. *Mordecai had to stand alone.*—Esther 5:9-14.
Some may take a dislike to you.
They may plot to defeat you.
God brings the council of men to naught.

7. *Daniel had to stand alone.*—Daniel 6:10-17.
The world hates the Praying man.
The world hates the Holy man.
The world seeks to destroy the Righteous man.

8. *Joseph had to stand alone.*—Genesis 50:15-21.
You may be disowned even by relatives.
They may want to get you out of the way.
If true, God can use you even to save them.

The Lord our God is an Ever-present God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 25th.

Victory from Subtle Conflicts.

1. *The Christ overcame so will we.*—John 17:9-19.
He prayed that we might.
Study how He overcame.
God is able to keep until the end.

2. *God is for us, who can be against us?*—Psalm 56:7-13.
The righteous are delivered.
No fear should possess one.
He fights every battle for us.

3. *God, who gave His Son, will give prevailing grace.*—Romans 8:32-37.
He will justify us in the evil day.
We can do more than conquer.
We can win the Christ and His fulness.

4. *We must suffer before we can reign.*—Proverbs 15:26-33.
We must walk humbly with God.
We should be patient in the day of adversity.
We must learn to suffer reproach joyfully.

5. *Out of affliction comes praise.*—Isaiah 60:14-22.
God wipes away every tear.
He turns brassy trials into golden blessings.
He turns weeping into joy.

6. *Some make a shipwreck of faith.*—2 Timothy 2:16-21.
They give up to vain talking.
They listen to what babblers say.
They get into sin and lose God.

7. *He that overcomes is rewarded.*—Revelation 3:6-12.
The Christ comes to him quickly.
The Christ keeps him from worse troubles.
He gets an everlasting inheritance.

God's Holy People are an Enduring People.

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.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the Little White Dove for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market-place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers then we will keep our Dove at home.

Zion 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



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

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OBEYING GOD IN BAPTISM.

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

Sixteen Thousand Nine Hundred Thirty-Nine Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Nine Hundred Thirty-nine Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	4403		
Total Baptized at Headquarters.....			9777
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6369	
Total Baptized outside of Headquarters.....			7010
Total Baptized in six years and six months.....			16,787
Baptized since September 14, 1903:			
Baptized in Zion City by Overseer Speicher.....	28		
Baptized in Zion City by Elder Dinius.....	30		
Baptized in Zion City by Elder Clibborn.....	51	109	
Baptized in Chicago by Elder Farr.....		3	
Baptized in Chicago by Elder Hall.....		7	
Baptized in Chicago by Overseer Mason.....		3	
Baptized in Canada by Elder Brooks.....		2	
Baptized in Indiana by Elder Osborne.....		8	
Baptized in Illinois by Elder Royal.....		2	
Baptized in Kansas by Deacon Robinson.....		5	
Baptized in Mississippi by Deacon Gay.....		2	
Baptized in Ohio by Deacon Yerger.....		8	
Baptized in Washington by Elder Ernst.....		3	43 152
Total Baptized since March 14, 1897			16,939

The following-named thirty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, September 30, 1903, by Elder W. O. Dinius:

Bandli, Miss Clara Matilda	Zion City, Illinois
Boyd, Bert	Zion City, Illinois
Bullivant, Waldegrave	Zion City, Illinois
Calkins, C. C	Mount Ayr, Iowa
Christie, Walter Knight	Zion City, Illinois
Comstock, Dwight D	Lost Nation, Iowa
Comstock, Eliza A	Lost Nation, Iowa
Ferguson, David Edward	Zion City, Illinois
Gallan, Mrs. N. J	Lewistown, Illinois
Hancock, Mrs. Millie	Sioux City, Iowa
Jewell, Walter, 498 East One Hundred and Forty-third street,	New York City, New York
Jones, Edith	Zion City, Illinois
Matthens, John Kirk	Spring Dale, Pennsylvania
Martin, Mrs. Dorcas	Lewistown, Illinois
Moos, Miss Anna Josephine	Zion City, Illinois
Moos, Mrs. Anna Mary	Zion City, Illinois
Mose, Alexander	Zion City, Illinois
Mose, Miss Mary	Zion City, Illinois
Mose, Miss Martha	Zion City, Illinois
Norris, T. T	Waynesboro, Pennsylvania
Robbins, Charles Arthur	Zion City, Illinois
Rickerd, Henry	Sandwich, Illinois
Rickerd, Mrs. Susan	Sandwich, Illinois
Sprinkel, James A	453 State street, Chicago, Illinois
Stewart, Ella	Zion City, Illinois
Wagner, Grace	Zion City, Illinois
Wagner, Mrs. Ida E	Zion City, Illinois
Wagner, Olive	Zion City, Illinois
Whittaker, Mrs. Mary Jane	Zion City, Illinois
Williamson, Naomi,	Zion City, Illinois

The following-named seven believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 27, 1903, by Elder L. C. Hall:

Carter, Azilda	3623 Vernon avenue, Chicago, Illinois
Cook, Julia	312 West Monroe street, Chicago, Illinois
Cook, William B	312 West Monroe street, Chicago, Illinois
Larsen, Marie J	83 Loomis street, Chicago, Illinois
Lenze, Christina	306 Chicago avenue, Chicago, Illinois
Martin, John	99 South Desplaines street, Chicago, Illinois
Williams, Albert George	174 West Jackson boulevard, Chicago, Illinois

The following-named seventeen believers were baptized in McComb City, Mississippi, Thursday, September 10, 1903, by Deacon W. D. Gay:

Alexander, Mrs. Emma	McComb City, Mississippi
Alexander, Hazel Ethel	McComb City, Mississippi
Alexander, Iris Hurston	McComb City, Mississippi
Knox, Mrs. Mathilda Ellen	McComb City, Mississippi
McDonald, Alline	McComb City, Mississippi
McDonald, James	McComb City, Mississippi
McDonald, Mrs. Mary Thompson	McComb City, Mississippi
McIntosh, Stella Alevia	McComb City, Mississippi
McIntosh, Jacob Alexander	McComb City, Mississippi
Simpson, Edna	McComb City, Mississippi
Simpson, Lura	McComb City, Mississippi
Whittingdon, Elizabeth A	McComb City, Mississippi
Whittingdom, Oscar Van Buren	McComb City, Mississippi
Willis, Albert	McComb City, Mississippi
Willis, Bishop	McComb City, Mississippi
Willis, Clifton	McComb City, Mississippi
Willis, Ruth	McComb City, Mississippi

The following-named twelve believers were baptized in Patterson, Louisiana, Friday, June 26, 1903, by Deacon W. D. Gay:

Bean, Perry	Patterson, Louisiana
Burnley, Alfred B	Patterson, Louisiana
Burnley, Mrs. Catherine	Patterson, Louisiana
Hector, Mrs. Maria	Patterson, Louisiana
Lee, Marnette	Patterson, Louisiana
McNorwood, Felton	Patterson, Louisiana
Robenson, Adam	Patterson, Louisiana
Robenson, Mrs. Annah	Patterson, Louisiana
Sam, Alexander	Patterson, Louisiana
Solomon, Mrs. Amelia	Patterson, Louisiana
Walker, Mrs. Abby	Patterson, Louisiana
William, John	Patterson, Louisiana

The following-named five believers were baptized in Kansas City, Kansas, Lord's Day September 20, 1903, by Deacon Charles E. Robinson:

Bardell, Anna Pearl	1601 Holmes street, Kansas City, Missouri
Bardell, Catherine E	1601 Holmes street, Kansas City, Missouri
Bardell, Emma Bessie	1601 Holmes street, Kansas City, Missouri
Bardell, John Morgan	1601 Holmes street, Kansas City, Missouri
Majors, Ida May	614 East Sixteenth street, Kansas City, Missouri

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 27, 1903, by Overseer George L. Mason:

Griffith, Rupert D	244 Indiana street, Chicago
MacGregor, Joseph William	2513 Wentworth avenue, Chicago
Sommers, Mildred N	3623 Vernon avenue, Chicago

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 27, 1903, by Elder G. E. Farr:

Schuerr, Eva May	5425 Justine street, Chicago
Schuerr, Laura	5425 Justine street, Chicago
Schuerr, Walter Alex	5425 Justine street, Chicago

The following-named two believers were baptized in Meridian, Mississippi, Lord's Day, September 20, 1903, by Deacon W. D. Gay:

Canterberry, Newton Harvey	care Cotton Mills, Meridian, Mississippi
Harper, Clydus	Meridian, Mississippi

The following-named believer was baptized in the Portstewart Bath-house Co. Derry, Ireland, Friday, August 21, 1903, by Evangelist John Lillie Corkey:

Nevin, Miss M. J. Thompson, Killycoogan, Portglenone, Co. Antrim, Ireland

The following-named two believers were baptized in Toronto, Ontario, Canada, Thursday, September 24, 1903, by Elder Eugene Brooks:

Potter, Harry Dowland	249 Jarvis street, Toronto, Ontario, Canada
Potter, Richard Grant	249 Jarvis street, Toronto, Ontario, Canada

The following-named two believers were baptized in Mount Morris, Illinois, Lord's Day, September 27, 1903, by Elder F. M. Royall:

Bradstreet, Mrs. Elizabeth Alice	Oregon, Illinois
Hills, James W	Oregon, Illinois

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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 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, Zion City, Illinois, 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."

SERVICES OF THE

Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

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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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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 XIII. No. 25. *ZION CITY, SATURDAY, OCTOBER 10, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED WHEN DYING OF SEVERE CHRONIC DISEASES AND INTERNAL INJURY.

HE SENDETH HIS WORD AND HEALETH THEM.

This woman was dying. After years of weakness, weariness, sickness and pain, her tortured body was about to give up the unequal struggle and find rest in death.

Husband and children had given up all hope, and with breaking hearts were waiting the end.

In her anguish she cried unto God. God fulfilled His promise, and sent His Word.

That Word came into the sick room on the wings of the Little White Dove, LEAVES OF HEALING.

There was nothing new or strange about it.

It was the simple, Old-time Gospel.

It told her that God, her Father, was not the author of her misery, but that He was "afflicted in all her afflictions;" that His great, Divine heart overflowed with Love and Pity for His children.

It brought her the Glad Tidings that Jesus, the Christ, the Son of God, had been sent not only to save her spirit, but to bear her sicknesses and carry her sorrows."

It taught her the blessed truth, that, as Jesus went about, in the days of His flesh, "healing all manner of disease and all manner of sickness among the people," so He was with us still, according to His promise, "All the Days, even unto the Consummation of the Age," and doing that same work; for He "is the same yesterday and to-day, yea, and forever."



MRS. ELLA NORRIS.

It revealed to her delighted vision the Truth that "the healing of His seamless dress was by her bed of pain;" that she might touch Him and be made whole again.

It was good to know that He healed with a Word, and not through the poisonous drugs and horribly mutilating operations of physicians and surgeons.

She had tried physicians, and had found God's Word true, that they were of "no value."

Those of one school had treated her in one way; those of another school in another way; but all had intensified her terrible sufferings, and most of them were compelled to give up her case in despair. Yet, like poor deluded humanity, she clung to them and their drugs and treatments, hoping against hope.

What a joy it was to put the worse than useless human means aside, and trust God alone! When she thus trusted in God,

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He instantly healed her. It was a glorious miracle!

She, who had been in the throes of death, was restored strong, well, and full of joy, to her loved ones.

Why should God not have healed her?

He has the power; for He created her, and He who can create, can heal.

He had the Love; for He is Love.

It was His Will.

When the leper said to Jesus, "If Thou wilt," Jesus answered that question for all time when He said, "I will."

Jesus taught His disciples to pray, "Thy will be done on earth as it is done in Heaven," and there is no sickness and pain in heaven.

Thus to heal one of His suffering children when she cried to Him in her despair, was just what one would expect of God, a loving, all-powerful Father.

What a base, cruel falsehood they tell, who profess to be His ministers, and say that He makes His children suffer, afflicting them with all kinds of horrible, filthy diseases!

How diabolically they lie who snivel out hypocritical prayers for the sick, and then turn them over to tobacco-soaked and drug-besotted physicians and blood-crazed surgeons.

Praise God, He is sending His Word and "His Word is like a hammer."

With mighty blows it is crushing those lies. It is also a balm; for, by it, His people are being healed. A. W. N.

WRITTEN TESTIMONY OF MRS. ELLA NORRIS.

PAINESVILLE, OHIO, September 28, 1903.

DEAR GENERAL OVERSEER:—I greatly rejoice in having found Jesus, the Christ, my Healing Physician, in whom I have never been disappointed.

I was a member of the Methodist Episcopal church for twenty years, during twelve of which I suffered a complication of chronic diseases, besides the result of a serious injury.

Hundreds of dollars were spent for medical aid during those years of intense suffering, and many physicians of different schools treated me.

Drs. Upson and Fifield, homœopathic doctors, of Conneaut, Ohio, were first called, in the fall of 1890.

It was decided that a surgical operation was the only thing that would give me permanent relief should I gain strength to undergo it; but I was too weak then.

After a few weeks I was taken to Windsor, Ohio, where my parents resided, and was there under the treatment of Dr. Clark of Jamestown, Pennsylvania, for six months, who hoped to rebuild my constitution, but I only grew worse.

I inherited liver and stomach trouble, which increased in severity as I grew older.

At this time, under Dr. Clark's treatment, my stomach became so irritated by the poisonous drugs, that I raised blood, and my tongue grew so raw that it lay open in places.

I could neither eat nor sleep and nervous prostration followed. Previously I had received an internal injury, the uterus being lacerated its entire length at child-birth.

As the attending physician failed to know this, nothing was done in regard to it.

This, in time, produced retroversion, the heavier portion of the organ pressing forward and the opposite pressing against the spinal cord.

This condition was very agonizing. None can know the meaning except those who have had the same experience.

We then called Dr. Huntly, of Bloomfield, Ohio, a specialist.

After a thorough examination, my husband asked him if he thought he could help me.

He said that he did not know, but he would try.

He never came back.

We then called Dr. Grover, an allopath, of Orwell, Ohio.

He treated me two weeks and gave up.

I myself then gave up hope of recovery.

I felt that nothing but death could relieve me.

I earnestly prayed that I might die if God were willing.

I had prayed earnestly many times for recovery but could not understand why my prayer was not answered.

Zion has since taught me why.

At that time I knew nothing of Zion, so I suffered on.

Finally I was persuaded to try a lady doctor of Munson, Ohio, Mrs. Hill, a specialist of nervous diseases.

I received treatment for a year, which stimulated me for a time, but did not give me permanent relief.

My heart had become so affected that I expected death at any moment.

I then took a course of treatment of Dr. Miles of Chicago, a specialist of nervous diseases and heart troubles.

I took nearly one hundred dollars' worth of his medicines.

I became through stimulants more comfortable at times, but finally had a relapse.

I was then treated by a magnetic doctor who promised to cure, but his treatment did not prove to give lasting effects.

I suffered on till the spring of 1901, when I was again attacked with severe heart trouble.

My family gathered around my couch and each moment seemed as if it would be the last.

I could not speak to them. Still I lingered, and after many hours I could whisper faintly.

This was June, 1901.

I lay for six months after this, exhausted and emaciated in flesh.

Doctor Cannon of Windsor, Ohio, called frequently, but I continued to grow worse.

On the evening of December 16th, Zion teachings were sent to me by an old friend, Mrs. Hattie Goar of California.

The next day, in the Name of Jesus, the Christ, I rose and dressed myself and took off the dark glasses I had been obliged to wear for six years, as my eyes had become so weakened that I could not endure the light.

I kept on reading LEAVES OF HEALING during that day, and in the evening I rose and helped to prepare supper.

I saw very clearly that I had been asking God to heal me, but trusting in man and drugs for healing.

Zion taught me to trust in God alone.

In three weeks I was doing my own housework and have kept on every day since.

I have gained sixty-three pounds in flesh since that time.

I have not seen one sick day.

I am in God's keeping, trusting Him fully for the keeping of my spirit, soul and body.

Last spring we came to Painesville, where we now live on a farm.

I can work all day and am in perfect health, for which I praise God and thank Him that He has sent John Alexander Dowie to teach the world that Jesus, the Christ, is the Healer of His people.

Upon receiving the teachings of Zion I immediately gave up medicine and swine's flesh. I shall never taste them again, and when I die I shall die trusting in God.

I write my testimony that any reader afflicted as I was may take new courage and look to God for healing, as He has never broken His Covenant to heal.

I am prayerfully,
Your sister in the Christ,
(MRS.) ELLA NORRIS.

ZION'S LITERATURE MISSION.

Continued from page 779.

Lord gave to Nicodemus when He said: "Except a man be born again he cannot see the Kingdom of God." (John 3:3.)

So-called Christians used to say it was blasphemy for a person to declare that he knew that he had been born again; yet God's Word says, "The Spirit, Himself, beareth witness with our spirit that we are children of God." (Romans 8:16.)

The Devil has been defeated in regard to the Salvation of man's spirit and now the fight is over the soul and body of man.

When men take their bodies to God to be healed and kept whole, then they take their entire being from the government of the Devil.

Man's body was made to be the temple of God. (2 Corinthians 6:16.)

The Devil tempts him to defile it with swine's flesh, oysters and other food which God forbids because it is unclean and disease producing. (Deuteronomy 14:8.)

Tobacco, alcohol and narcotics, as well as other vices, defile God's temple, the human body, and they all belong to the Devil's Kingdom.

This is the bookmaking age and the Devil uses the printed pages to sow error of all kinds to destroy mankind. God, foreseeing this confused teaching, promised centuries ago, to send out his Message as a flying roll all over the land, to purge or purify the whole earth. (Zechariah 5:1-5.)

Today it is going forth from Zion on the wings of the Little White Dove, the emblem of God's Holy Spirit which inspires it.

It carries the teaching of God through Elijah, the Messenger of the Covenant, in order to establish the Rule of God upon the earth.

Reader, flocks of these White Doves are waiting to spread their wings and bear their message to earth's remotest bounds.

Will you not help Zion Literature Mission to send them forth?

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.
Report for the Week Ending October 3, 1903.

3,543 Rolls to.....various states in the Union
1,890 Rolls to.....the Hotels of Europe, Asia, ... Africa, and the Islands of the Sea
1,753 Rolls to ..... the Various Foreign Countries
557 Rolls to .....the Hotels of the United States
Number of Rolls for the week 7743
Number of Rolls reported to Oct. 3, 1903, 2,948,039

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By Evangelist Sarah E. Hill.

FOR OUR wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.—*Ephesians 6:12.*

THIS is a description of the Devil's government and shows it to be regularly organized with its army of demons—hosts of wickedness.

God's government also is regularly organized with its principalities and powers and hosts of light. (Matthew 26:53.)

Of God's host it is said, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit Salvation?"

"The angel of Jehovah encampeth round about them that fear Him, and delivereth them." (Hebrews 1:14; Psalm 34:7.)

The hosts of wickedness encamp around men to destroy them.

When man resists the demons who tempt him to ill he unites with God's hosts which are around him to do him service in times of danger, from the hosts of wickedness.

The Devil attempts to imitate everything in God's government.

God has worked to bring the world nearer to Himself through obedience to His laws; for man must be free to do as he wills.

The Devil has labored to induce man to break God's laws by letting the flesh rule him.

The Devil desires to rule the world, because his great love for power is equaled only by his love for self.

It is all self and no God.

Those who love power, because it gives them control over others and increases their importance in the eyes of others, imitate him.

Power must be used to help men Godward and to extend His Kingdom.

The greater power a man has over others, the greater his responsibility to God.

When an individual finds that he can influence people and is given authority over them, let him not rejoice, but tremble, lest he use it to strengthen the powers of darkness.

Money and office give those who possess them power over man.

There can never be any peace between these two governments until God rules the world and the principalities and powers of darkness are brought under the control of God. (1 Corinthians 15: 24-29.)

The Devil uses every effort to keep man under his control by appealing to the flesh through his appetites and passions.

The Christ came in the flesh as man, to overcome the power of the Devil over man's spirit, soul and body, and, as a man abides in the Christ, he will find the Devil conquered for him.

The Savior came that the self and the flesh might be nailed to the cross.

He tells us that we must take up our cross daily and follow His example, if we will be His disciples. (Matthew 10:39.)

He was tempted in every point as we are, and never yielded to the rule of the appetites or passions of the flesh. (Hebrews 4:15, 16.)

It is only as man rules himself in the power of God that he is fitted to rule over others.

God's people are to learn how to fight the powers of darkness both for themselves and for others, and this is the training time of God's people for the greater work of the Millennium.

The Christian Catholic Church in Zion is the Church in Philadelphia—the Church established for the world's great "Hour of Trial" or temptation, that hour which is to come upon the whole world to try them that dwell upon the earth, that last hour which shall usher in the world's midnight.

It shall hear the cry of "Come ye forth to meet the Bridegroom."

Those who are ready to meet Him must be overcomers, and have the Oil of the Holy Spirit in their vessels (souls and bodies).

These are saved and healed. They must overcome temptations and trials that they may belong to the City of Peace, the New Jerusalem.

Thus their life book must ever be open before them at the lesson of how to overcome the daily trials and temptations of the Hour of Trial; for they are tried in every way that the enemy can invent.

Their weak points are to be studied carefully by the foe, who is ever on the watch and these hosts of darkness will aim the darts of fiery trial at these.

Nothing can carry the people through this Hour, but the Covenant which Elijah the Messenger of the Covenant has been sent to teach the World in this Hour of Trial.

Those who accept the Covenant will have the Christ ruling in their spirits, souls and bodies.

Many will not accept it until they get into the Times of the Great Tribulation.

The conditions are too straight up and down, and they do not like to conform their lives to this plummet in the hands of God's prophet. (Zechariah 4:10.)

Everything in God's government is counterfeited by the principalities and powers of Darkness.

Alcohol is his imitation of the Holy Spirit's action on man's physical being, producing joy and a consciousness of life, for the moment, and, unlike the work of God's Spirit, ending in disease and sorrow.

In the wonderful day of Pentecost when God's people were filled with joy, the ignorant spectators said that they were filled with new wine. (Acts 2:1-22.)

The Devil's government brings the physician to man in the place of the Christ, the Great Physician, who died for the whole of man's being; bearing not only his sins but his sickness, that by His stripes man might be healed. (Matthew 8:17; 1 Peter 2:24.)

The Holy Spirit comes from the Father through the Son, to drive out disease and give life and health to man's body; but drugs are the Devil's imitation of the Holy Spirit's work in man's body.

God tells us in the Covenant that man is to be delivered from sickness and disease by keeping His laws and letting Him rule within him.

God commands the people to worship Him.

The history of medicine traces it back to the worship of demons.

Tertullian, one of the early Christian Fathers, says that demons cause disease and sickness and that they invented medicine.

He also says that in order to give prestige to medicine they sometimes get out of the way so that nature may heal the sick when they take medicine.

For centuries the Devil blinded the eyes of the people to the wonderful truth of spiritual regeneration—the truth which our

Continued on page 778.

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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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EDITED BY THE REV. JOHN ALEX. DOWIE.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, OCTOBER 10, 1903.

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EDITORIAL NOTES.

"THE BATTLE IS NOT YOURS, BUT GOD'S."

TOMORROW, at two o'clock, God willing, in Shiloh Park, Zion City, we shall Review the Three Thousand Messengers of Zion Restoration Host who compose the Legion which will accompany us in our Visitation to New York City, and in our work in Madison Square Garden, from Lord's Day, October 18th, to Lord's Day, November 1st.

AFTER THIS REVIEW we shall address the Host and all who assemble in the Great Assembly in Shiloh Tabernacle, at half past two, taking for our subject the words of the Prophet of Jahaziel, the Son of Zechariah:

Thus saith Jehovah unto you,
Fear not ye, neither be dismayed
By reason of this Great multitude;
For the Battle is not yours, but God's.

ZION IS GOING to New York to fight God's Battle.

Zion is not going to New York to fight "our" Battle.

The result of the conflict is just as sure as in the Days of Old when, before the Battle, the King of Israel with his people stood up to praise Jehovah with an exceeding loud voice, and said:

Believe in Jehovah your God,
So shall ye be Established;
Believe His Prophets,
So shall ye Prosper.

WHAT A WONDERFUL VICTORY was that which they celebrated in the Valley of Berachah (Valley of Blessing); "for Jehovah made them to rejoice over their enemies."

TIME WOULD utterly fail us to record a tithe of the intense interest which is being manifested in all parts of this land, in this our First Visitation since our Declaration of June 2, 1901, as Elijah the Restorer

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THE BITTERNESS of some portions of the Chicago press has manifested itself in the fabrication of unspeakably vile falsehoods.

But, for the most part, there has been a very marked change in the tone of the better portion of the press, of which we may write more fully in our next issue.

IT IS RIGHT, however, that we should call attention to the exceeding villainy of the Chicago *Inter Ocean* in these Notes.

NOT SATISFIED with declaring that we had engaged Professor Clement, late of the Northwestern University, as our press agent, and that we were supplying articles gratuitously to the New York press through him—all of which was utterly false—the *Inter Ocean* outdid all its previous years of calumny by a shameful attack upon our dear son, Dr. A. J. Gladstone Dowie, and ourself in an article published in its issue of Friday, October 2d, which was headed with the shameful words: "Elijah Slaps Son."

BY OUR DIRECTION, our General Associate Editor, Deacon Arthur W. Newcomb, set forth the facts concerning these attacks in an article published in THE ZION BANNER of yesterday, Friday, October 9th.

We reprint that article in this issue of LEAVES OF HEALING.

It will be found on pages 796 to 798, under the heading: "THE CHICAGO INTER OCEAN LIES."

A CURIOUS FACT in connection with the fabrications concerning our son and ourself, is, that on the very same morning in which they appeared in the Chicago *Inter Ocean* they also appeared in papers as widely separated as Buffalo, New York, and Kansas City, Missouri.

They had been telegraphed there by the literary ruffians of the *Inter Ocean* "syndicate."

THEY APPEARED also to have been telegraphed to New York, and it is to the everlasting disgrace of the so-called "religious" press of that City that they have begun to reprint and to comment sneeringly upon this falsehood as if it were true.

WE DO NOT KNOW as yet the full extent to which this has been done.

But while we write we have before us a copy of *The Independent* of October 8th, published in the City of New York, which is usually considered the principal organ of the Congregational body, and under the heading of their Editorials, on page 2422, the following unspeakably disgraceful Note appears, entitled, "A Very Elijah:"

A VERY ELIJAH.

It was Elijah I. who hewed in pieces four hundred and fifty prophets of Baal and four hundred prophets of the Asherah at the brook Kidron, and who consumed with fire from heaven two captains of fifty with their fifties who had been sent to arrest him. He was a hairy, leather-girt man and a terrible. Elijah II. was a prophet of "spirit and power," he of the camel's hair raiment and the locust diet, who preached judgment and the fiery baptism to a generation of vipers, and of whom King Herod was afraid. In our day we have the honor of seeing and hearing Elijah III., who left Chicago and went out into the wilderness, whither the multitudes have followed his baptism and have built him a city, even Zion City. To be sure, he wears no sackcloth and eats no locusts, nor pork nor oysters; but the power of the two Elijahs rests on their successor. It was in Zion City that his wrath fell on his son. Only a few weeks before—we read it in his sermon of September 6th—Alexander John Gladstone Dowie had graduated with honor, at the age of about twenty-three, from the law school of Chicago University. His father, Dr. John Alexander Dowie, which is Elijah, also the Restorer, was present to see him receive, with loud applause, the degree *of Juris Doctor*, Doctor of Law (not Doctor of Laws, as the papers have it). On the succeeding Sunday Elijah III. mentioned the fact from his pulpit, thanked God that he had lived to see his son "complete his university education with so much honor," and exclaimed: "May God bless Doctor Alexander John Gladstone Dowie! Pray for the young man." And the people made a loud noise. There was the proud father, the mere man Dowie. But the scene changes; behold the young Dr. Alexander John Gladstone Dowie among the prophets of Baal and the Asherah; and in the spirit and power of the first Elijah, Elijah III. takes him down, metaphorically, to the brook Kidron. We fear that great congregation had done more cheering than praying; for a month had barely passed when the young doctor of law went to a ball game in Zion City. There was a misplay; a man threw the ball to the wrong base, and a run was tallied. It was very provoking, and Alexander John Gladstone Dowie, J.D., forgot that he was a deacon in Zion, and profanely blurted out, "Oh! the ——," but our pious types cannot repeat the forbidden participial adjective which the temporarily backslidden deacon of Zion and doctor of law then and there prefixed to the word "fool." It was not unheard. The rushes listened; the breezes bore it to Elijah III. He arose in his prophetic and paternal wrath; he went to and for his son; no fear of the public gaze and no fatherly tenderness restrained him. Before the people he administered suitable chastisement, and the young man, buffeted for his fault, took it patiently, which was perfectly proper, but, as St. Peter says, brings no glory. Oh! but glory coruscated about the aureole and the long white surplice and bathed the stinging palms of the retiring majesty which rules the saints in Zion.

WE ASK, in the name of everything that is fair and decent and honest in literature, is not such an Editorial a proof of the venomous malignity toward us of those who control this old-established organ of the Congregational Churches in America?

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NOT CONTENT with reiterating the baseless falsehoods of the *Inter Ocean*, the *Independent* glories in the lie, and indecently, blasphemously, and mockingly exaggerates it.

IT WOULD be unseemly on our part for us to praise our son unduly in these columns, and it would be more agreeable for us not to mention him at all for the present; but the fact is known to all who in this and other lands have been acquainted with his life and conduct during twenty-one years of school and college and university work, that he is a young man of unblemished character and of high Christian principle, and worthy of the office of Deacon to which he has been ordained in the Christian Catholic Church in Zion.

Yet this Pharisaic and would-be exponent of the "higher culture" in Christian "literature," becomes the filthy medium of sending forth a lie intended to blight the life and career of a blameless young man, at its very beginning, at the time when he has most creditably completed his university courses in Arts and in Law, obtaining the degree of Doctor of Law from the University of Chicago.

AND WHAT INSPIRES this generous (?) editorial, if it is not a spirit of diabolically unreasonable and deadly hatred for Dr. Gladstone Dowie's *father*?

He, at least, has done nothing to provoke the NOBLE *Independent*.

ON THE DAY of the alleged "ball game at Zion City" at which it is declared that our son had acted in this disgraceful manner, he was no less than two hundred and fifty miles distant, by rail, from Zion City, quietly fishing in White Lake, Michigan, during the morning of that day, Thursday, October 1st, and playing with us and two others a merry game of croquet, late in the afternoon, on the lawn at Ben MacDhui.

WHEN WILL the *Independent* learn wisdom and common decency in dealing with ourself, and our family, and the work of God in the Christian Catholic Church in Zion?

THE SACRED WORD declares that a "vile person" shall be "contemned."

Surely, then, the whole Christian Community of America and the world, will be divinely justified in holding the "vile person" of the writer of this Editorial in utter contempt.

THE OBJECT of these Falsehoods is, of course, apparent to the simplest mind, namely: To Poison the Minds of the People of New York against us, and against our family and people.

But the final effect of all such wickedness is the disgrace and destruction of the mean and contemptible wretches who find pleasure in fabricating or in circulating such falsehoods, and in sportively attempting to destroy the innocent by means of demon-like "deceit."

AS A MADMAN who casteth Firebrands, Arrows and Death,
So is the man that deceiveth his neighbor, and saith,
Am not I in Sport?
. . . . . .
When he speaketh fair, believe him not;
For there are Seven Abominations in his heart:
Though his Hatred cover itself with Guile,
His Wickedness shall be Openly Showed before the Congregation.

WHEN WE GET to New York we shall, at our convenience, pay some further attention to the Editor of *The Independent*, from the platform of the Auditorium, in Madison Square Garden.

"HIS WICKEDNESS SHALL BE OPENLY SHOWED BEFORE THE CONGREGATION."

THE CONDUCT in this matter of the "secular" press has been in very strong contrast with this so-called "religious" paper, *The Independent*.

For instance: With one single exception besides the *Inter Ocean*, the entire Chicago newspaper press refused this "story," which the *Inter Ocean* printed, and an evening paper copied.

WE HAVE IT from the lips of the City Editor of a Chicago paper that the "story" was got up by an Evanston man, a student of the Northwestern University, and was offered to him.

He immediately made inquiries and found that Dr. Gladstone Dowie had not been in Zion City for more than six weeks, and so the alleged incident there the previous day *could not have happened*.

He saw it was a lie, and refused it.

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BUT WHILE even our critics in the Chicago newspapers could take the trouble at least to make some little inquiry into the libelous invention, it was reserved for a portion of the "religious" press of New York to adopt the lie, to dress it up with a considerable number of added lies, and, in sportive fashion, to present it to its readers, whilst in *blissful* delight, and intellectually drunk, it cried: "*Am not I in sport?*"

WHEN WE GET to New York these "religious" papers will find that Zion is not "in sport."

We shall deal very firmly with a number of these clerical clowns and literary "madmen" who stagger around with "firebrands," "arrows" and "death" and countless "deceits."

WE ALMOST FEEL to apologize to our readers for the length with which we have referred to these attacks.

It will be helpful, however, to our friends at a distance to know that a portion of the Religious Press of New York is prepared to take up the parable of the "madman" of whom the proverb which we have above quoted, speaks.

They will be prepared, therefore, to value at their true worth any comments which these writers may make upon our New York Visitation.

It is for this reason that we have called attention to these incidents.

OUR FRIENDS far and near, however, must not think that these matters are held to be of any great importance by us, or by the people of God in Zion, or that they divert attention from the great work in hand.

They are rather subjects of sorrow and commiseration for the diseased minds of a diseased press, and also of sympathy for many thousands of people who are deceived by such writers.

ALL GOES WELL IN ZION.

OUR HAPPY, contented and industrious people pursue their daily task with diligence and faithfulness, and are quietly doing their work here at home, and preparing carefully for the work in the high place of the field to which, with Three Thousand of our number, we are about to go.

WE SHALL LEAVE about Seven Thousand in the City who will guard the homes and properties of Zion, and carry forward needful work in many Departments, although, for a time, there will be less activity in many directions in the City.

WITH A DEEPER HUMILITY, a purer faith, a brighter hope, and a more fervent, self-consuming love, our dear people who compose the Legion of the Restoration Host, are diligently preparing themselves for the work to which we are leading them in the Name of the Christ, our King.

They are going into action with intense delight and solemn consecration, knowing that it may be that some may not return to the City of Zion here, but may ascend, as Faithful did in Bunyan's Allegory from the City of Vanity Fair to the City of Zion above.

WE ARE CONSCIOUS, as was Paul at Ephesus, that "a great Door and Effectual is opened unto us;" but we are also conscious, as he was, that "there are Many Adversaries."

But we never feared, and, by God's help, we never shall.

ALL ENGLISH-SPEAKING America seems to be thoroughly aroused and interested in our Visitation to New York, and our letters from Europe, Asia, Africa and Australasia speak of the wide-spread interest in it which is felt upon these continents.

We are grateful for the sympathy and love and prayer of every true heart, and for the many kind and helpful words which reach us from all parts of the world.

AND SO ONWARD we go by day and by night.
"The Cloudy and Fiery Pillar" still leads on.

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The Holy One within the Cloud is still the Guide of Zion.
The Restoration of All Things has begun.
Soon there will be "Multitudes in the Valley of Decision."
Ere long the Consummation of the Age will appear.

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 the number with which the subscription will expire.

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ZION PRINTING AND PUBLISHING HOUSE,
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The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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.

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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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WHEN Zion Restoration Host, under the leadership of Elijah the Restorer, goes upon its great Visitation to New York City, it will carry no new Message.

The teaching that will be proclaimed, day after day, to the many thousands in Madison Square Garden, will be the old-time Everlasting Gospel, preached, first of all, by John the Baptist and Jesus, the Christ, when Jerusalem, and indeed all Palestine, was shaken from center to circumference.

It will be that same Gospel of Salvation, Healing and Holy Living that was such a mighty overturning power throughout the world when proclaimed by the first apostles.

It will be the Gospel that, whenever it has been preached in its Purity, Simplicity and Fulness, throughout all the ages, has been a tremendous force in transforming the spirits, souls, and bodies of men.

It will be that Gospel, through the straightforward, fearless, patient teaching of which God has made Zion such a living, active, growing, aggressive, conquering power all over the earth, during the few short years of her existence.

That Gospel will be applied boldly, uncompromisingly, and yet lovingly, to the conditions and necessities of the people of New York City.

This declaration of the Prophet of God concerning the New York Visitation was heard with the deepest interest and enthusiasm by the thousands of Restorationists, and the many hundreds of others gathered in Shiloh Tabernacle, Lord's Day afternoon, August 23, 1903.

Although the day was intensely hot and oppressively sultry, emptying the apostate churches, five thousand people, several hundred of whom had come out from Chicago, remained for hours deeply attentive to this most important address.

Shiloh Tabernacle, Zion City, Illinois, August 23, 1903.

Services were opened by the Processional of Zion White-robed Choir and Zion Robed Officers.

PROCESSIONAL.

Savior, blessed Savior,
Listen while we sing;
Hearts and voices raising
Praises to our King.
All we have we offer,
All we hope to be,
Body, soul, and spirit,
All we yield to Thee

REFRAIN—Savior, blessed Savior,
Listen while we sing;
Hearts and voices raising
Praises to our King.

Nearer, ever nearer,
Christ, we draw to Thee,
Deep in adoration,
Bending low the knee.
Thou for our redemption
Cam'st on earth to die;
Thou, that we might follow,
Hast gone up on high.

Brighter still and brighter
Glows the western sun,
Shedding all its gladness
O'er our work that's done:
Time will soon be over,
Toil and sorrow past,
May we, blessed Savior,
Find a rest at last.

Onward, ever onward,
Journeying o'er the road,
Worn by saints before us,
Journeying on to God;
Leaving all behind us,
May we hasten on,
Backward never looking
Till the prize is won.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 318, from Gospel Hymns:

I am a soldier of the cross—
A follower of the Lamb
And shall I fear to own His cause,
Or blush to speak His Name?

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 the Congregation in the recitation of the Apostles' Creed:

* The General Overseer has not revised this report

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I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the Christ, His only Son our Lord,
Who was conceived by the Holy Ghost:
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,
The third day He rose 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 great Choir then sang the glorious

TE DEUM LAUDAMUS.

We praise thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an Infinite Majesty;
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble 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 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 two passages from the Inspired Word of God—first, the 67th Psalm: then from the 19th chapter of the Gospel according to St. Luke, beginning with the 28th verse.

Overseer Bryant then led in the general supplication, after which the General Overseer prayed for the sick and sorrowing.

In making the announcements the General Overseer said:

I am indebted to many kind friends in New York and elsewhere for their sympathetic friendship and their intense desire that this Visitation should be held.

I Have No Words of Indebtedness to Utter Concerning the Churches of the City of New York.

I did not expect them to be happy in the prospect of our Mission, and I am, therefore, not disappointed.

I know that as organizations, they are not different from the churches in Chicago.

The apostasy is too wide-spread and too evident to make any very perceptible difference.

There can be no doubt that we have to face the very same difficulties there that we had to face for so many years in Chicago; but the same God who gave us grace to overcome in Chicago will give us grace there.

I am delighted with the prospect of this Visitation; but I also say that an unprepared Host would be a terrible calamity.

The Strength of a Chain Is the Strength of Its Weakest Link.

If there are one thousand links in an anchor chain, nine hundred and ninety-nine of which are perfectly solid, it matters not; for if one link is faulty and breaks at the time of testing, the ship goes ashore.

I do not say that if we had an unworthy member of the Host, the entire work could be destroyed; but I am very deeply convinced that in this matter, we have a very clear precedent to guide us.

The first great conflict Israel had was a conflict of faith, when that people entered into the Holy Land, in which Israel conquered.

By faith, the walls of Jericho fell; and we have conquered by faith so far.

There has not been a battle that we have not won.

But the second battle of Israel ended in defeat, and that defeat was against a comparatively small city, Ai, and you will remember what caused that defeat.

There Was an Achan in That Camp.

He had taken the Devoted Thing that was devoted to God, and had hidden it in his tent.

He was a thief, and I say here that the hypocrite is worse than a thief.

Elder Lee has the strictest injunction to search out in the most thorough way, to find if every member of the thousands of Zion Restoration Host that are going to New York, is really a Restorationist.

It is best to find you out before we go into battle with you; because if we do not, you may cause the army to be beaten.

We do not intend to have that, at least it shall not be for want of care.

You know Joshua could not understand their defeat, and he fell on his face before God.

God said that there was an accursed thing in the camp, and that Joshua would have to search it out.

He searched through the entire camp, and the lot fell upon Achan, who confessed how he had stolen.

A Man Who Robs God Can Be no Zion Restorationist.

If there is one professed Restorationist, who is a robber of God, and has not paid his or her tithes, that man or woman is a mean thief, and no Restorationist at all.

Will a man rob God? yet ye 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.

I would not take down to New York, as a Zion Restorationist, a man who was robbing his father, or his mother, or his sister, or his employer.

Do you think I ought?

Audience—"No."

General Overseer—Shall I then take down to New York a Restorationist who is robbing God?

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Is not the robbery of God still worse than the robbery of man?

Audience—"Yes."

General Overseer—I will take no thief down to New York.

You had better settle up with the General Recorder on that line right away; because, if your record in the Christian Catholic Church in Zion shows that you are a thief, you cannot go. We cannot take thieves with us.

A man told me in writing the other day that the reason he did not pay his tithes was because he was in debt to his fellow men.

I do not care a snap about that.

Which is the more important debt: the debt to man or the debt to God?

Audience—"The debt to God."

General Overseer—Are all the debts to man to be paid and the debts to God to be left unpaid?

Is that honest?

Is that fair?

Audience—"No."

General Overseer—Will it result in blessing?

Audience—"No."

General Overseer—There are scores and hundreds of men in Zion who could not pay their debts to man until they began to pay their debts to God.

Then God blessed them, and enabled them to pay their debts to their fellow men.

Can there be blessing upon you, who consider your debt to man before you consider your debt to God?

I do not care what the debt is; whether it is a debt for meat or bread or anything you have to eat; you have a bigger debt than that, and that is the debt to God, who gave you life and everything you have.

If any one in Zion does not recognize that, he is a mean thief, and no member of this Church.

The Host must be clean.

Belief Cannot Be Limited by the Understanding.

It has been said by some that they cannot understand.

Just stop for a moment and ask yourself, "Am I to believe only what I can understand?"

If you do you will have an exceedingly short creed; and in that creed you will have to leave out God altogether, because you do not understand God.

If you could comprehend God, you would be greater than God; for you are greater than anything you can comprehend.

If I can put my mind around God, I am greater than God.

If you believe only what you can understand, you will have a very short creed, and it will be this: I believe nothing: for I do not think that you understand anything perfectly.

My own opinion about that is very clear, and I know it is sound as a scientific fact.

It is clear to any one who reasons at all that the finite cannot understand the infinite.

But I can believe what I cannot understand; and I can work upon the hypothesis of a reasonable faith.

I can get to know God and receive the answer to prayer because I believe.

If you think that I understand all about myself and my own mission, you are badly mistaken.

I do not.

I have never known a man who had any depth or thought who imagined that he could understand himself.

I can understand in part.

For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away.

We have not reached the perfection of a Divine revelation.

If you imagine for one single moment that we have, you and the Christ differ.

The Christ said to His apostles that He had many things to tell them, and they were not able to bear them then; but the Holy Spirit would lead them.

The Holy Spirit is still leading them into the Way of all Truth.

The man who does not understand certain things has no right to talk about them unless they are things that have been clearly revealed.

Some are fighting that which is revealed, because they do not understand, and they are in trouble.

One has said that he cannot understand now Elijah the Tishbite, John the Baptist, and I could be one.

Can Man Understand His Triune Being?

He wanted to know how there could be three Elijahs and yet one Elijah.

Let him explain to me how he can have a spirit, a soul, and a body—three different parts, and yet be one man.

Can he tell me?

It is a fact; but I do not need to understand.

Did not Jesus, the Christ, say that John the Baptist was Elijah?

Did not the Angel Gabriel say before John the Baptist was conceived that he would come in the spirit and power of Elijah?

Is it more difficult to understand how Elijah could come three times, than how he could come twice?

If the Christ said that Elijah would come ten times, I would believe it, because He said it.

If you read your Bibles you will understand.

Is there any more difficulty in understanding that Elijah comes in spirit and power three times, then that he came twice?

It presents exactly the same difficulty.

But it presents no difficulty to me because the Christ said so and God said so.

I believe things because God says them.

I do things because God tells me to do them.

I do not refuse to do a thing because I do not understand it.

A pitiable kind of soldier I would be, if God told me to go ahead and do my duty, and I said: "God Almighty, I do not understand this, and You had better explain it."

There must be a clear understanding that

No Restorationist Goes to New York Who Is Not Faithful to Zion Restoration Host Vow.

Is that right?

Audience—"Yes."

General Overseer—Will every one wait to have everything explained before going to New York?

I tell you confidentially that I do not understand, myself, and do not need to understand.

My business is to do, not to talk.

I know one thing perfectly, that I am here to do Elijah's work.

When I have a man to work for me I like one who does the minimum of talk and the maximum of work.

God wants such men.

If some of you would sit down and think and read your Bible and stop your everlasting talk, God could do something with you.

I love you, but I will have no nonsense.

If you are only going to obey orders when you understand, then you are of no use in the Host.

I never knew of a soldier who would turn to his general and say: "Look here, general, I want to understand the entire movement before I go one single step."

That General would say: "I tell you what I will do with you. Your movement is to the rear: go back!"

If you have confidence in your general you will go forward as the great mass goes.

I speak kindly, but I speak firmly, because this is no light matter.

We are going to New York for business and must be of one heart and mind.

We will leave behind all the fish of the Massachusetts Bay kind, that are three-fourths mouth and one-fourth tail.

New York has plenty of them.

We do not need them.

Remember, beloved friends, that your inward life is the most important of all.

See to it that your inward life is right, and then you will not have time to go about talking of something you do not understand.

May God grant His blessing to you all.

The Tithes and offerings were then received, during which Zion White-robed Choir sang "Thanks Be to God," from

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Mendelssohn's "Elijah," with a power that was an inspiration to all present.

THE MESSAGE FOR NEW YORK.

INVOCATION.

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

TEXT.

And when Jesus drew nigh, He saw the city and wept over it.

One of the things that I desire to keep in perpetual remembrance is the great fact that "Jesus, the Christ, is the same yesterday and today, yea, and forever."

He is the same in sympathetic power; for,

Where yet the Heavenly Temple stands—
The House of God, not made with hands—
A great High Priest our nature wears,
The Guardian of Mankind appears.

Though now exalted up on high,
He bends on earth a brother's eye.
He sympathizes with our grief,
And to the suffering sends relief.

He Is No More the Man of Sorrows; but He Is Forever the Man of Sympathies.

He suffers no more, for He suffered all that it was possible for Him to suffer on earth.

He is the Savior, who is the Advocate with the Father, Jesus, the Christ, the Righteous, the one Mediator between God and man.

The Man, the Christ Jesus, is crowned with Glory and Honor.

Through the suffering of death He tasted death for every man, and through that suffering He hath obtained Eternal Redemption for every man.

The depths of the riches of his love are so great that though God hath concluded all under sin, through the Christ, He hath mercy upon all.

So great is the attractive power of the Christ that all will be turned unto Him, for He said: "I, if I be lifted up from the earth, will draw all men unto Myself."

I rejoice to think of our mission to the great city, which is rightfully called the metropolis of the Continent of America; for that name cannot be given rightfully to any other than the great Imperial City of New York.

I say that I am glad as we behold the city, that we know that the Christ in sympathy with us is knocking with His Pierced hand at its gate, and will be with us as we carry the Message from street to street and from lane to lane.

He is still in sympathy with us as when He beheld Jerusalem and wept over it.

The Christ who wept over sick, sinful and sorrowful humanity must still weep in sympathy with us.

I am glad to know that the Christ is with us and that He will help us to do the work.

The city of New York is not the oldest city on this continent, but it is one of the oldest cities of the United States.

The question of the age of a place is not of very much account, and yet it is well to remember to what city we are going and something of its history.

I do not intend to sketch the history of the city of New York this afternoon.

That is not my purpose.

Zion Restoration Host Prepared for Its Work in New York City.

Zion Restoration Host has been studying that city strategically, and no doubt the Recorder of the Host will be able to tell me that you are very familiar with the whole city, as far as you can be from a great map.

Before the Restorationists reach New York they will have their instructions, so that when we start out Saturday morning to let the people of New York know we are there, perhaps the *Tribune* will find that its suggestion of three or four days ago is a very foolish one.

It said in its suggestive manner: "Bigger men than Dr. Dowie have been lost in New York." (Laughter.)

You will let the people know that I am there; and I do not fancy that I shall be lost.

I do not know but they meant that I should be kidnaped, but I think they might reckon without their host in that, too.

In going to New York we go in sympathy and in love for all who are in that city.

It is merely a company of men and women who are sinners saved by grace that will go to the people and tell them that we not only have a Message that saves from sin, but saves from sickness and sorrow, and saves unto the uttermost.

I am so glad that those who go with this Message can say, "It reached me."

I am so glad that if they are asked: "Can you witness to Salvation, to Healing and to the Restoration that is talked about?" that every member of the Host will be able to say humbly, "I can."

New York City and Her People as Good Citizens.

In going to New York remember that you go to a city that ought to be approached with great respect, for with all its faults—and they are not a few—New York is a city of men and women among whom are thousands of earnest Christian people.

There are multitudes there who desire to know God's Will better and to do it more fully than ever.

The faults, which are many, in the churches, in their apostate condition, are not so much the fault of the people as of their leaders.

You must remember that you have to approach a very intelligent Christian population.

In that population are people whose fathers, grandfathers, and great, great-grandfathers loved God and served Him when there were but very few people gathered upon the Atlantic shore.

You must remember that the sturdy, honest Dutchman first made his home there; and that like those who immigrated in the Mayflower, many of them were earnest Christians and sought a home in that New Amsterdam, because they wanted to be free to serve God according to their conscience.

Holland accomplished much in the Reformation period, and suffered much.

Her scholars and great teachers were mighty men of God.

Many of the Men Who Laid the Foundations of New York Were Good.

It is also true, doubtless, that many were privateers and knew how to steal; that

The *bad* old rule,
The simple plan,
That he shall take who has the power,
And he shall keep who can,

was very much in the mind of the New York buccaneer, or as he would call himself, privateer.

He was always happy when he had a letter of marque, and could go out with some degree of legality to steal wherever he could grasp; and I do not believe that the New Yorker is very much changed in that respect.

I believe that although he has changed his methods, he is the most magnificent grasper to be found on this planet, not excepting any.

The New Yorker is essentially a solid man at bottom.

The old New Yorker, and a vast number of the people in New York, who descended from the primitive stock, are strong—strong in intellect, strong in character, strong in capacity, strong in health, strong in sturdy industry, and strong in their retentive powers.

They are the head and not the tail.

They are in the front of the whole country, viewed from any point you like.

There is no question as to the capacity of her citizens; but when we view the city from a religious point of view, we cannot but deplore the fact, which also obtains in Chicago, namely, that the mass of people are utterly indifferent to the claims of the Christ.

Thus, if you are to judge by even the church attendances, which are very large in New York, the vast multitudes who are outside these churches might be put in Greater New York at not less than two millions of people, at the very lowest estimate; while another million are only occasional in their attendance, and it would be almost an exaggeration to say that

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one million people in New York are regular even in their attendance upon public worship.

The Most Ungodly Not Found in the Bowery or East End.

The consequence is that ungodliness is rife on every side.

I believe, however, that the worst part of New York City is not in the ungodly Bowery, or among the poor people of the East Side; or among the Jewish people; or among the foreign population; but I believe that the worst element in New York is the utterly reckless and unscrupulous business men of the Board of Trade, and institutions of that kind, who are the curse of America, and who are perpetually disorganizing the whole country by their ungodliness and absolute indifference as to who is wrecked.

They are wreckers, who are continually holding out false signals; who are wrecking great enterprises and ruining them; and they laugh with glee as they pick up the dead bodies and rifle their pockets.

That is a known fact that no one denies.

It is the curse of New York.

When we speak of sinners, may God help us not to forget the big sinners who are concerned in the Standard Oil "steal," in the Sugar "steal," and in many "steals" that continually go on in the rigging of the stock market. Bulls and bears are merely other names for a band of thieves.

There is no doubt whatever that the City of New York is shamefully demoralized by the practices of its speculative traders, who are a crew of gamblers, and a curse to the whole world.

May God enable us to win many of them to an honest life. (Amen.)

Of the Sinners of New York I Rank the Apostate Churches Among the Greatest.

I arraign the apostate Roman Catholic church,

I arraign the utterly godless Episcopal church.

I do not say that there are no good men and women in these churches.

I am not speaking of them as organizations, and forgetting that there are exceptions; but the old Latin maxim obtains here: *exceptio probat regulam*, the exception proves the rule.

But I am speaking now of the rule, not the exception.

I have not the slightest doubt that there are many able men and women of deep piety, pure life, high scholarship, and self-denying zeal to be found in every church in New York.

I say that without hesitancy.

I also say that many of these are to be found in the ranks of our critics, who will, I trust, before we leave New York, be found in the ranks of our friends.

Because New York, you see, has been misinformed, as Chicago has been, by the press, which is utterly reckless in its statements, and has no compunction whatever in fabricating all kinds of baseless lies.

You must not be surprised if you find a vast number of the people in New York who have a bad opinion of you, because that bad opinion has been telegraphed from Chicago for years and has been repeated in New York.

It is only now that the people of that city are beginning to get glimpses of the truth.

But we have no right to complain.

The Master suffered thus, and

The Servant Is Not Above His Lord.

If they called the Master of the house Beelzebub, why should I complain if they call me Beelzebub?

I have been called almost everything, not excepting Beelzebub.

I have been called anti-Christ, a false prophet, fakir, thief, liar and cheat.

My people have been told that they are a band of nincompoops, and have no brains and intelligence.

It is perfectly surprising how I gather around me such a number of half idiots.

The wonder grows when they find that these half idiots (?) can build houses and make streets, and can conduct their own affairs in such an excellent manner.

It would be a very good kind of hypnotism if I were able by it to turn unintelligent fools into intelligent citizens and intelligent workmen.

However, I will not discuss the foolishness of the pulpits and of the press of New York.

I intend to deal, in one of my first discourses, with one of the leaders, who has industriously set himself to work to steal away our good name.

We will indict Dr. James M. Buckley, Editor of the New York *Christian Advocate*, and deal with him publicly; and analyze him, as he has analyzed us in the pages of the *Century Magazine*.

The sinners above all that dwell in New York are not the poor and wicked to be found in the Bowery, but the people who are doing their utmost to obscure the public mind in regard to myself and my ministry and the real purpose of Zion Restoration Host.

They endeavor- for that is their only hope—to keep their people from listening to my voice.

In Apostate Churches the Shepherd Follows the Sheep.

I say, before I go there, that they will not be able to succeed, because the people will come and the shepherds will come, too, to see where their sheep have gone.

I have noticed that.

Before I reached Los Angeles, California, in 1889, the ministers of that city passed the word that their people were not to attend the meetings there when I came; and, as a result, my first meeting consisted of seventeen.

But within a week the place was crowded, and the following Monday when the ministers met, they were compelled to confess that their people were coming to the mission in such crowds that they were abandoning the churches.

As a result they decided to go, too, and hear what "that babbler" had to say.

That afternoon I saw a large number of persons entering the hall where I spoke, at the Women's Christian Temperance Union, and among them I saw the ministers line up. I said as I saw them enter, "Oh, I can see what it is; this is the ministers' meeting."

But they could not find seats, so they all had to line up at the back, and I was able to pick them off just as I wanted to. (Laughter.)

They stood there perfectly amazed to hear themselves indicted.

There is no doubt but that, God being with us in New York, we shall not only see the sheep, but we shall see the shepherds; and we shall have a few words to say to the shepherds.

It is with these shepherds that I have first to do.

False Doctrines and Shameful Practices Taught by the Church.

The great sin of which they are guilty in connection with their churches is that many of them are preaching and practicing fundamentally false doctrines, and shameful, disgusting, abominable practices.

Their doctrines are false in the greater part.

They tell their people that Jesus, the Christ, is the same yesterday and today, yea, and forever, in one breath; and in the next breath they say, "But remember He is no longer the Healer of the body: He is only the Savior of the Spirit."

They tell them that it is a perfect farce to suppose that God ever hears prayers now-a-days for the body; because God has a new way of healing people. He heals them by means of the science of medicine.

That is a lie, because if Jesus, the Christ, is the same yesterday and today, yea, and forever; then He is the same Savior, the same Healer, the same Cleanser, the same Keeper.

If He is not the same in all these, then the Bible is a lie.

It is also a lie when they say that God has established the science of medicine and surgery; for you have only to ask them which has the science: is it the homeopath or allopath; is it the psychopath or osteopath; is it any of the other paths?

It cannot be all of them; because many of these are fundamentally opposed to each other.

The homeopath says *similia similibus curantur*, like cures like; and the allopath says *contraria contrariis curantur*, contrary cures contrary.

Honest Physicians Admit that the Science of Medicine Does Not Exist.

It is not possible to reconcile these things.

These teachers will find themselves involved in inextricable confusion when they come to establish the statement that medicine is a science and established by God.

Even the doctors will laugh at them.

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The doctors will tell them that there is no such thing as the science of medicine; and a candid physician will tell them that they are in a state of chaotic confusion.

We go to New York, therefore, with a plain Message.

We come from a city in which there is not one doctor who practices medicine. We come from a city, many thousands in population, where there is not a drug store.

We come from a city where the surgeon has no place.

We come from a city where we have the highest birth-rate and the lowest death-rate in the whole world.

We might be expected to have a very high death-rate, because of the great many sick people who come here; and some of them come here with the distinct statement that they do not come for healing; but that they come to die.

One man coolly said to me, when I was about to pray for his healing: "I have lived long enough. Just ask God to give me a quiet ending. I came to Zion City to die."

I have no doubt that there are many like him.

Some in distant places have had their bodies sent here.

We will deal sharply with the churches for telling lies, and saying that Jesus, the Christ, is not the Healer of His people.

We will demonstrate that He is the Healer of His people.

God Wickedly Called the Author of Disease.

They have not only denied that He is the Healer, but they have spun a whole web of lies about God making people sick.

That is the most shameful lie of all.

They not only say from their pulpit, and in their prayers, that God is the author of disease, but it is to be read in the plainest of plain language, in their prayer-books.

Take for instance, the Episcopal prayer-book which says distinctly that God is the author of sickness and death, and every kind of disease from which humanity can suffer.

That is a shameful lie; God never sent any disease because He cannot.

Is there any disease in God?

Audience—"No."

General Overseer—Then it cannot come from God.

Is there any disease in Heaven?

Audience—"No."

General Overseer—Then it cannot come from Heaven.

Disease comes from hell.

You cannot get disease from God or Heaven; for disease is the result of sin.

The churches have lied when they said that God Almighty sent disease; because if He sent disease then He also sent sin; for sin is the direct cause of disease.

He must have sent the cause if He sent the effect.

We intend to deal with the apostate churches for teaching a mass of shameless lies in saying that God is the author of sin and disease and death.

We say that death is God's enemy—the last enemy that shall be destroyed.

Devil the Author of Disease; Physicians His Agents.

"Through death He might bring to naught him that had the power of death, that is, the Devil," and we will settle disease where it belongs: on the Devil, and on the doctors, who are the Devil's first-class agents; for they carry it around with them.

They inoculate you with the filthy pox of the cow, after it has come to you through some filthy man or woman, and they consequently inoculate humanity, not only with cowpox, but with all kinds of filthy diseases.

I know, personally, of one consignment of vaccine poison used in the State of Ohio, that was the cause of more than one hundred deaths through bone erysipelas that was in the foul, filthy vaccine points.

In this City, we have been practically immune from smallpox.

Four times it was brought into the City, and we immediately isolated the families, and it never spread.

We have never had a death through the disease, and we never had one person vaccinated in the City.

The people in Zion City use soap and water freely, and they keep clean.

We intend to challenge the churches, first of all, for their wicked sinfulness in teaching their people two lies: first, that Jesus, the Christ, is not the Healer, and second, that disease is a beneficent thing, sent by God, for their good.

Those Two Shameful Lies We Will Grasp and Throttle.

In Zion Restoration Host we shall be able to take with us thousands upon thousands of those who have been healed, as I will show you now.

Let every Restorationist who has registered for New York, and has been healed through faith in Jesus, the Christ, stand to his feet. (Nearly the entire Host rose.)

This is a wonderful sight.

Did God heal you?

Host—"Yes."

General Overseer—Are you sure of it?

Host—"Yes."

General Overseer—Do you believe that God made you sick?

Host—"No."

General Overseer—Were you healed without money and without price?

Host—"Yes."

General Overseer—By God alone?

Host—"Yes."

General Overseer—Did God use me in healing you?

Host—"Yes."

General Overseer—I am thankful for that.

Some say that you are either imposters or lunatics.

Perhaps Dr. Buckley will give you the same alternative he gave me: either imposters, or lunatics, at least, "upon the moonlit borderland of insanity."

I believe that that kind of thing will be laughed out of existence very soon.

It is perfectly ridiculous to suggest insanity about a people who live as these people live.

May God help you to prove your sanity by your self-control and temperance in carrying forward your mission.

A Message for New York's Stinkpots.

We will carry the Message to all kinds of sinners in New York. We will cover no one's sins.

We will contend, as we have always contended, that the man who smokes tobacco is a disgusting, stinking, filthy brute.

To compare him to a dog is an insult to the dog; for any man who will fill himself up with tobacco, and squirt it out on every street in the city, and stink himself and his whole house, is a first-class fool and a dirty, stinking brute.

We will hit him as hard as we can.

There is one word in Zion's vocabulary, that New York will understand before we are through, and that is Stinkpot, which means a filthy, dirty chewer and smoker of nicotine poison, and an infernal nuisance generally.

We shall certainly hit hard, and we will prove to New York that if they will do as we tell them they will save at least fifty million dollars a year upon tobacco, out of which they get amaurosis, which is blindness, and paralysis, dyspepsia, cancer and all kinds of ulcerations of the bowels and stomach.

They will know before we are through that the word "stinkpot" is in the Zion vocabulary, and they will know its meaning.

You will hear them saying in the streets of New York, "Are you not afraid of Dowie's calling you a stinkpot?"

I remember years ago, in the city of Baltimore, of hearing the street boys say, "You are a stinkpot, don't you know?"

We would smile at the boys, and be very glad they carried on the message.

The Brewer a Thief of the Worst Type.

We go to New York to say that the man who sells Liquid Fire and Distilled Damnation to his fellow men is a worse man than if he were a highway robber, because he is a thief, no matter if the state licenses him, who steals the clothing and bread of poor little children.

He is ruining spirits, souls, and bodies of the people to whom he sells this infernal liquor, that he may get a few pennies.

We will tell them that the big fellows that own the breweries and the distilleries are worse than the poor, wretched men that sell their product and those that buy it.

We pity the people whom the law has so poorly protected that it has placed traps for them on every block in the city.

We shall denounce the liquor traffic as a crime—a dark spot upon the American Flag—and we shall declare that, apart from

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Christianity altogether, the liquor traffic should be outlawed. (Amen. Applause.)

A Message to Those Who Eat the Filth of the Sea and Land.

We will tell them what the unspeakable pig is, and we will talk to them about the man that breeds an animal so rotten that it is often hustled to the slaughter-house in great haste, lest it die before it reaches there.

The filthy creature creates cancer, tuberculosis, trichinosis, scrofula, and all kinds of foul diseases, in those who eat it.

We will declare that the man that sells it is an enemy to the public weal, and the people that eat it are fools for eating the foul, filthy flesh, for God denounces it, and says: "Their flesh ye shall not eat, and their carcasses ye shall not touch."

We will get after the oysters, also; that dirty, filthy scavenger of the sea, which they bring up in whole train-loads from the mouth of the Delaware and from Chesapeake Bay, where the delicate little bivalve lies in the mud of the filth and sewage carried down by the river from Philadelphia and a hundred other towns.

We will tell New York what to eat.

We will tell them what dirty, filthy flesh they have, because they eat the unspeakable scavenger of the sea, the oyster.

They will admit the truth of what we say, for the people in New York have not entirely lost their good sense, even though they have been fooled by doctors and ministers; and when they hear the voice of truth and reason and sound fact, they will rise to it, just as you have risen to it, and they will say, "We will be free from these foul things." (Applause.)

Exposition of God's Law Every Morning at Half Past Six.

We will tell them that the Ten Commandments must be read again.

The first thing I will do in New York, by the grace of God, will be to establish the half past six o'clock early morning meeting from October 18th until November 1st, inclusive.

I intend to deliver discourses at these half past six o'clock meetings, upon all the Ten Commandments, and I will guarantee that these ministers who can scarcely get a Corporal's Guard to hear them on a week night, and can only get a few hundred to yawn at them on a Sunday morning, will be astonished when they see ten thousand gathered morning after morning, to hear the exposition of the Grand Old Law that God gave in Sinai, the Mount of God.

I will challenge New York upon every one of these Commandments, which they have broken, in a large measure, although I make the exceptions here that I have made before, of those who seek to obey God's Law, and do, according to their light and knowlege.

I will maintain, first of all, and through it all, the First Commandment:

"Thou shalt have no other gods before Me.

I maintain the Rule of God, and the Supremacy of God, first, last, and all the time, everywhere and in everything. (Applause. Amen.)

I will challenge those who make religion only an episode and not the law of their life.

I will demand that that Law shall go into the counting-house and into the drawing-room; that it shall go with them everywhere; and that the Law of God and the Ten Commandments shall be the law of their lives.

By the Grace of God, I Hope to Place Before New York the Greatest of All Laws the Eleventh Commandment,

which teaches us not only to love one another, but to love one another in the same way that He loved us.

The Ten Commandments go no higher upon the human side than love your neighbor as yourself; but when the Christ came He raised that side and He told men not only to love his fellow men as himself, but to love his fellow men better than himself, and to do for his fellow men what he never expected his fellow men to do for him.

May God help us to live that Command. (Amen.)

After I challenge the sin and point out the sorrow and sickness, I will show them the Remedy.

I thank God that we can deal with the sorrow of the heart.

Life is one great sick-room, and the earth one great grave; everywhere beneath our feet lie the dead of the past generations.

We that live and have laid away our dead oftentimes say that if all we had were only what was in this world, we would be of all men most miserable.

In New York there are sorrows that are greater than all the other kinds of sorrows: they are the sorrows of the broken-hearted—the sinners who have lost their grasp on life.

This is not merely among the poor, but alas, alas, there are many among the rich who are throwing away their lives and quietly committing suicide by taking an overdose of morphine or other drugs.

Then the true cause of the death is hushed up and the world is told that it was caused by heart failure.

There are hundreds of people in the very best society who put an end to their blighted lives by these drugs.

They have lost; their idols have been broken.

Their hearts were bound up in some earthly idol; and when it was broken they destroyed their own lives in their despair

We will come to them with the great and Everlasting Gospel.

We will tell them that they never loved their children half as much as their Good Shepherd loves them, whose arms have received them, and who has taken them into His own care and gently leads them by the still waters and amid the green pastures, and trains them in heaven for the greater, broader life which is eternal.

We Will Tell Them That God Will Seek Even the Most Sinful Ones.

The Christ who went to hell to preach to the antedeluvians, who in the days of Noah rejected Him, is still the same Christ; and although men make their bed in hell, even there shall His right hand find them.

We will tell them that the Good Shepherd will seek them throughout the earth, throughout hell, and throughout Eternity, until He finds them and brings them back to Himself, and that not one shall perish; for He said that if He be lifted up He would draw all unto Himself.

We believe that the Father hath given Him power and authority over all flesh, to give them Eternal Life; and if not in this life, in the life to come, the Savior will seek the sinner until he sins no more.

We will carry the Gospel of Everlasting Hope to the hopeless, sorrow-stricken hearts of those who are taught the infernal lie, that God has sent their dear ones into a hopeless hell, from which they can never come.

May God help us in presenting the Gospel, which bids men to know that His mercy is from everlasting to everlasting; that it is above the heavens and deeper than hell; and that some day, somewhere, the Master, the Shepherd, the Savior, will bring home the last sinner.

Oh, I thank God for that Gospel. (Amen.)

The Gospel which saves to the uttermost; the Gospel which will seek in Eternity as well as in Time, until the last sinner is saved.

May God grant that that Message will be a wonderful help to New York!

We will not tell them that they will go to heaven if they sin; we will tell them that they will go to hell; but we will help them to see that they do not need to.

We will tell them that they may live in heaven now—the Kingdom of God within them.

A Call for Other Zion Cities.

If they say "we cannot live that in New York," we will tell them to come to Zion City.

If they say Zion City is not large enough, we will say: "Come; and if Zion City is not large enough, we will build another and another and another."

New York itself is already crying out; and, strange to say, it is the business men who are saying: "Why do you not even now take land and establish your city; because there are thousands who would be glad to come to it."

To that I say: "Let us do one thing at a time, and make this City a perfect success in every department."

It is so now; but let us make it a great city before we establish any more.

May God bless us and open up a way for a Zion City in the State of New York! (Amen.)

A short time ago you heard from this platform one of the distinguished statesmen of China, telling you what God had put into his heart concerning Zion.

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The next day he said to me: "I want China to be one big Zion City. I want to see everywhere in China the God you love and the Gospel you preach. I did not know it was so beautiful. I did not know it was so good."

May God Help Us to Carry the Message of Comfort to Sorrowing Hearts.

Do not forget that the women who may speak to you roughly, may be hiding their sorrow.

Do not forget that the sinful woman who mocks you with a sneer, has a face as pale as death under her painted complexion and her heart is like her face, cold and dead.

But be kind, be gentle; she is some one's daughter.

Some mother, to whom God gave her, clasped her to her bosom with proud joy.

Then the babe grew into a beautiful woman, and the mother said: "She is my daughter; she is fit to be a prince's wife."

But some thief stole her and dragged her down.

But, with all her pretensions, she is ashamed.

Let the heart of Zion take her in; and may God comfort her in her sorrow and bring her into light, health and life.

We have done that in Chicago, and we are doing it all the time.

We are bringing joy to many hearts by bringing many a wanderer home.

May God help us in this work.

We have a practical work, because, as we look at that city full of sin, sickness and sorrow, we who have a Savior who saves sinners, a Healer who heals the sick, and a Comforter who heals the sorrowful, can tell them this.

We can say to them that they have a false conception of God, that

There is no place where earth's sorrows
Are more felt than up in heav'n;
There is no place where earth's failings
Have such kindly judgment given.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior,
There is healing in His blood.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

We must tell them that we do not

Make His love too narrow
By false limits of our own;
And magnify His strictness
With a zeal He will not own.

But we know that

The love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

We must tell them that the Gospel that we believe saves from sin, from sickness, from sorrow, from poverty, from misery and from death; and will heal and bring us into the fulness and richness of God.

Has it not brought you there?

Audience—"Yes."

General Overseer—Then carry that Message to them.

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 in spirit, soul, and body I may be clean. Forgive me and cleanse me, and keep me and help me now to do Thy Will and to help others. Help me to be generous and brave, and to sacrifice and give up much that I may go and carry this Message to New York—a Message of Salvation from sin, Healing from sickness, Comfort in sorrow, and Eternal Life in the Christ. For Jesus' sake. (Amen.)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

After Hymn No. 20, "They That Be Wise Shall Shine," had been sung by the Congregation the General Overseer dismissed the vast assembly by pronouncing the

BENEDICTION.

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

Notice to Correspondents.

In writing to Heaquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

ZION RESTORATION HOST—NEW ENGLAND TO NEW YORK.

Train leaves Boston, South Station, over the Boston and Albany Railroad, train No. 5, 9 a. m., Saturday, October 17, 1903.

This train passes through Worcester, Springfield (Massachusetts), Hartford, New Haven, Bridgeport, etc.

Members and friends of Zion who wish may join this train at most convenient point to them. The time it is due at any station may be ascertained at any ticket office. Be sure to get certificates when purchasing tickets.

Let those who wish to go with this company send their names at once to

REV. WILLIAM HAMNER PIPER,
27 Blake street, North Cambridge,
Massachusetts.

THE DEPARTURE OF THE THREE THOUSAND

Tomorrow at 2 P. M., in Shiloh Park, Zion City

THE REV. JOHN ALEX. DOWIE
(ELIJAH THE RESTORER)
General Overseer of the Christian Catholic Church in Zion

Will review the Legion of the Three Thousand Messengers of Zion Restoration Host, with Zion Guard, Band, Choir, etc., who will, God willing, depart for New York City on Wednesday next, October 14th, to conduct a Visitation there, from October 18th to November 1st.

At 2:30 P. M., in Shiloh Tabernacle, the General Overseer will deliver an address

"The Battle Is Not Yours, But God's"

EXCURSION TRAINS leave the Wells Street Chicago & North-Western Depot at 11:30 and 11:45 o'clock, returning after the services. Round Trip Tickets, Thirty Cents. For sale at the depot platform.

THE CHRIST IS ALL AND IN ALL

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY S. R. C., M. E. L., AND E. S.

ALTHOUGH the mists hung heavily above the little city, and the earth was wet with the drenching rains which had fallen during the night, a very large audience greeted the General Overseer when he stepped upon the platform of Shiloh Tabernacle in the early dawn of the Lord's Day, August 2, 1903.

As the earth was being purified and cleansed by the rain from the heavens, so the Message, as given by the Prophet of God, took up the lesson as it was revealed in God's Word and impressed it upon the minds and hearts of His people.

Purification, cleansing, washing - this was the burden of his Message.

In spirit first, then in soul and in body. There was no separating the three. The Cleansing Power of the Christ sufficed for all.

The text of the Message was the 14th verse of the 22d chapter of the Book of the Revelation of the Christ which He gave to His servant John.

Shiloh Tabernacle, Zion City, Illinois, August 2, 1903.

The service was opened by the Congregation's singing Hymn No. 72:

On that bright and golden morning, when the Son of man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be!

CHO.- What a gathering, what a gathering,
What a gathering of the ransomed in the summer land of love;
What a gathering, what a gathering,
Of the ransomed in that happy home above.

Scripture Reading and Exposition.

The General Overseer then read from the 22d chapter of the Book of Revelation of Jesus, the Christ, beginning with the 1st verse.

And He showed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof.

The General Overseer continued reading to the 15th verse upon which he commented as follows:

Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

Without are dogs and sorcerers - *pharmakoi* (φαρμακοί). Our modern English word, pharmacists, is a pure Greek word meaning maker and seller of deadly poison.

The General Overseer then read on to the end of the chapter, after which he offered prayer.

Power in Responsive Singing.

In the early days the Christian Church not only sang praises to God but, as the apostle puts it in the epistle, they taught and they admonished "one another with psalms and hymns and spiritual songs."

They not only talked one to another, but they sang one to another; and the ancient responsive hymn is one I want restored in Zion.

We have it in a small way when we sing these choruses, men and women each singing a part, and I a part, and then all together.

One of the purest of these responsive hymns is as the Latin called it, Hymnus Responsorius:

"Art Thou weary; art Thou languid; art thou sore distressed?" was sung by the women.

Then the answer came back, by another part of the congregation, "Come to Me, saith One, and coming, be at rest."

Then another portion would sing "Hath He marks to lead me to Him, if He be my Guide?" and the response would be: "In His hands and feet are wound-prints, and His side."

"If I seek Him, if I follow, will He say me Nay?" Again they would answer: "Not till earth and not till heaven pass away."

There is a tremendous power in responsive singing.

Some of the best is the old music.

Simplicity Gives Power to Anything.

Complexity is a loss of power.

I remember how, when I was a lad, the wheels and all the arrangements of a steam-engine seemed so complicated.

It took all the steam to turn the many wheels, which was the reason a vessel would go on so slowly under a tremendous pressure of steam.

In Zion we do not want too many wheels; we want a big piston rod that will send the vessel on.

We must all realize that the power does not lie in complexity but in simplicity.

There is too much of this so-called "teaching" that is merely splitting hairs and serves only to perplex the mind.

The people need a pure River of Water of Life.

There is no complexity about that.

Simplicity of thought gives power in everything.

Most especially, must we be simple and clean in the spiritual life.

I have to reject a great many hymns because they do not have enough good in them.

They are altogether too weak.

In connection with every onward movement of the Church, there has been new music, as it were.

THE ROBES OF THE SPIRIT.

INVOCATION.

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

TEXT.

Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City.

The marginal reading is: "the authority to come to the Tree of Life," which is perhaps the better rendering.

In the Old Version the reading was: "Blessed are they that do His commandments;" while the New Version reads: "Blessed are they that wash their robes."

There can be no question but that the rendering of the Revised Version is that of the best and most ancient texts from which the Bible is translated.

Men Invisible, Only Garments of the Flesh Are Seen.

I wonder if you realize that we have not only to do with an invisible God, but we have to do with invisible men and women.

You may say: "Men and women of this world are visible at any rate."

I say they are not.

I can see your body but I cannot see your spirit; and your body is no more you than the clothes you wear.

You do not see me when you see my coat, or when you merely see my body.

You can see the windows out of which I look - my eyes; you can hear the tones of the voice with which I speak; you are under the delusion, perhaps, that you see me, but you do not.

You only see the garment of flesh which I wear for awhile, and which will be put aside.

You do not see the immortal spirit within, and you can tell of its existence only by the words that I speak, the thoughts that I think, and the works that I do.

You do not see me at all, nor do I see you.

* The General Overseer has not revised this report.

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If you will but reflect a little upon this, it may save you very much.

The great majority of people not only cannot discern spirits outside them, but they do not discern that they have spirits within them.

A Gross Blunder Has Been Made for Many Centuries.

I do not know how it ever came to be made, but it has been and is made now, and perhaps you are making it.

The blunder is that of confounding soul and spirit, and continually talking about your soul as if you had no spirit at all, or as if the soul were spirit.

The soul is a thing that dies.

The Christ said: "My soul is exceeding sorrowful, even unto death."

And again it is written: "He poured out His soul unto death."

"Thou shalt make His soul an offering for sin."

"The soul that sinneth, it shall die."

The thing that dies is not immortal; it is not eternal.

A thing that dies is not a spirit that came from God, because He is the King eternal, immortal and invisible.

He is the *Father* of our spirits and we share His nature; but He is the *Maker* of our souls and our bodies.

These two wonderful garments that we wear—the soul and the body—are the robes of the spirit while we are in the flesh.

"Blessed are they that wash their robes."

What robes are they?

Robes Must Be Washed Here and Now.

Some people have the idea that they are clothes that they wash up at the River of Life, and they talk as if it were a garment or mantle of some kind.

They have a notion as they read that verse, that they are talking about the robes that the glorified wear.

They are wrong.

It is the robes that we wear now that are talked about here.

Blessed are they in Zion City and everywhere who wash their robes.

Your heart must be sprinkled from an evil conscience; but I desire to say in the plainest of plain English that your bodies also should be washed with pure water.

Any one who goes about this world with a greasy body, letting all the perspiration of the night and of the day pour out through the skin until it is clogged, and then takes a wash only at rare intervals, may be a Christian, but he is a dirty one.

There is a great deal in the heart's being sprinkled, as the apostle says, from an evil conscience, but there is also a great deal in the body's being washed in pure water.

There is no one in Zion City who has the slightest excuse for being dirty so long as we have at our very feet a great bath three hundred thirty-eight miles long and one hundred miles broad.

We ought to praise God that Zion City has springs of delightful water everywhere beneath it.

It is perfectly abominable and utterly unpardonable that people should not wash their bodies.

The pores ought to be open that they may breathe.

No man can give out life when he is clogged up with all the dirt of the week.

It is very desirable that this body should be clean.

We must take the robe of the flesh where we take the robe of the soul, and where we take the spirit: to the Fountain of Life.

Water will not do what the blood of the Christ will do; but water is good and it is essential.

Some say that cleanliness is next to Godliness; but I say:

Cleanliness is Godliness.

Dirt is ungodliness, and cleanliness is godliness.

There is no godliness in dirt.

There is no godliness in ignorance, nor in filthiness of any kind.

Godliness is purity and cleanliness.

I desire to say, in the plainest of English, that the blood and body ought to be cared for by us, whose spirits God has redeemed, and if we do not care for them, they will revenge themselves upon us, for the ill humors of the blood and the clogged pores of the body will tell their story in defilement and in disease.

That is not all, because, despite the washing in water and the careful use of food, and despite the fact that you do not eat that which defiles, we have inherited

The Curse of Heredity.

The inheritance of impurity no water can wash away, for the hellish, devilish, horrible disease is in the blood.

What a horror for a clean woman to be the mother of a filthy child because of the defilement of a filthy husband, who can only impart to that child his own filthiness—a filthiness that comes out in its body, in its blood—yes, and in its spirit!

What a horror for a clean man to know that his wife, with all her filthiness and her passion, can bring into the world only a little diseased creature.

The sweet babe is not there, but a little filthy creature that when it grows up into life is just as wicked as it can be; it was born a little devil.

You say that is impossible. I say that it is not.

There are millions today that are born with a predisposition to wickedness and to murder.

The number of those that are born little devils is most incredible.

Their very play, as children, almost as babes, before they can speak, is connected with cruelty towards the lower creatures.

I have seen a child, intelligent and strong, healthy and beautiful, whose delight from the moment it had any power was to pull the wings and legs off flies, then to break the legs of kittens and, later, to endeavor to choke and kill babes.

That child was born so.

He was hated by his mother before he was born.

His spirit had shared the heredity of his blood.

In that case it was not unclean blood; but when you have a child who, in addition to that, has unclean blood, a diseased body, a filthy spirit, a craving for stimulants, and a sinful passion, then you have a devil.

Who Are the Tares?

I do not know whether you have really understood that that was what the Christ taught.

He said that the good seed were the children of the Kingdom.

The bad seed were the children of the wicked one.

The Christ's words are perfectly plain; He is talking about the seed of good people and the seed of bad people; He is talking of the seed of sinful Eve and the seed of the sinless Virgin.

He is talking in the one case of the seed of the sinful Eve who let the Devil seduce her into the paths of sinfulness and deviltry, and in the other case of Himself and of those who receive the same seed of the Holy Spirit: for the Christ was the conception of the Holy Spirit, and therefore came into this world through a sanctified woman, cleansed of all her defilement.

He became the Holy Thing; the Sinless Man who, when the end came, could say: "'The Prince of the world cometh: and he hath nothing in Me'—in My spirit, or in My soul, or in My body, there is nothing that the Devil has."

We need more and more in Zion to understand that we have to become, not only a new creature, but a new creation.

"If any man is in the Christ, there is a new creation." That is the reading of the margin, and is correct. And what about the old things?

Wherefore if any man is in the Christ, there is a new creation: the old things are passed away; behold, they are become new.

This Church Must Consist of Pure Men and Women.

If you want to lead a dirty, sinful life, and do not want to be pure, Zion City is not the place for you; you can go to Beer or Babel.

The Christian Catholic Church in Zion is not the place for you, for this is a Church where every one is expected to go on growing better and better and better until the old is thrown off in spirit, in soul, and in body, and all things are become new.

That is not only a possibility, but it is a certainty.

The people who rest satisfied with merely escaping from hell, with merely escaping damnation by the very skin of their teeth—whose salvation is such a weak and miserable thing that they have just enough religion to be miserable—I do not want these people around me. They are an offense.

They are a nuisance and no power in the city or in the Church.

This Church, in order to do its work, must consist of men and women whose hearts and bodies God hath touched.

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The touch of the Christ must have come to us if we are to be any power in touching humanity.

There are men whose very touch is defilement; it is damnation. There are women whose touch is defilement.

The touch of their hands would make one shrink, just as if a nasty, filthy serpent out of the mud and slime had come up and was coiling itself around.

Ugh! you dirty, filthy, slobbering beasts and brutes, what good are you? You are not Christians! A Christian is clean.

The boa constrictor having coiled itself around its prey, salivates and slobbers over it, and then swallows it.

Lust Cannot Be Covered by the Marriage Vow.

When I see a man and woman who are not married slobbering over each other, I think of that dirty, stinking, filthy serpent.

There is a kiss of charity that is a kiss of love.

There is a kiss of peace and purity, but that is not the slobbering of lust.

This body is made to be clean, and not to be an instrument of dirty, sinful passion.

The purity of marital intercourse is an impossibility in a dirty and defiled creature, and hence the children that will be born of slobbering, dirty lust will be the children of the wicked one.

The time has come to bind up the tares and cast them into the fire, and to guard the children of God.

We tell the wicked ones that, sinful though they may have been, the blood of the Christ will cleanse from every stain; the Fountain of Life is flowing to keep them clean.

"Blessed are they that wash their robes."

The Robe of the Soul Is the Animal Life.

The blood that flows through these veins—the animal life—must be clean if you are to live clean and think clean and act clean, and if you are to produce a holy, royal generation for the days to come.

But first of all you must have a pure heart and a clean spirit.

Create in me a clean heart, O God;
And renew a right spirit within me.

But do not stop there. You will not keep a clean spirit or a clean heart if you have a dirty body.

I do not hesitate to say that I never knew a Christian who neglected his or her body that did not soon or late begin to show the same neglect in spiritual life.

I do not believe there is a dirty saint in existence. A saint must be clean.

What are the special privileges of one who is ever seeking for, and in a measure receiving, this constant cleansing? I will tell you

Blessed are they that wash their robes, that they may have the right (the authority) to come to the Tree of Life, and may enter in by the Gates into the City.

You may say, "That will be all very well at death."

You are wrong.

If I cannot enter in through the Gates into the City, and bring some fruit or healing leaf from the Tree of Life, and bring it to the Great Assembly who will gather here this afternoon, and to you who are gathered here this morning, then I have not washed my robes. I have lost the right to get there.

The great majority of men have lost the right to get there.

I should like to know how it is possible for a man to enter the Gates, who drinks the damning cup and who goes into his pulpit after steeping his brain in the filthy smoke, Satan's consuming fire, that horrible smoke and torment which is ascending up from every town and city and village and hamlet in the United States of America?

Ministers of the Apostate Church Whose Robes Are Defiled.

There are some churches today where their ministers smoke up to the very last moment before they leave their study, when they lay down their pipes with regret, and, in order to have the influence of the tobacco, cut off a piece and put it in their mouth and chew it and chew it and churn it between times.

There are hundreds and thousands who do this in the pulpit today.

The stinking, filthy spittoon is to be found today in the pulpits of many ministers of the United States and elsewhere.

Their bodies are defiled.

How can they enter? How can they have the right to come to the Tree of Life and get anything for the people?

What power have they to pass, by prayer, through the Gates into the City?

They never expect any results from their ministry and they are never disappointed.

We Are a People Whom God Is Preparing for Service.

It is not a question of myself or of Zion Overseers, Elders, Evangelists, Deacons, or Deaconesses, but this Church is an organization of the whole people, from the humblest to the highest; of the children, the youths, the maidens, to make of them a people prepared for, and that will do, the work of God in preparing for the coming of the King.

Beloved, "what manner of persons ought ye to be in all holy living and godliness?"

We should have clean blood, and clean bodies, and this is the place to get both.

The words of God come so sweetly to me this morning as I think of the sick who have come to the City and who are waiting for me—God grant that you may be waiting for God and not merely for me. If I am to be used, my robes, that by nature are defiled by sin, must not only be clean today, but they must be clean every day.

Keep the robes of your spirit clean.

Keep your outer robes clean also; they will last longer and will look sweeter.

The power of a pure people cannot be measured.

A Spurious Holiness.

I will never forget that morning when a woman who claimed to be sanctified, said, "If Dr. Dowie would only get sanctified!"

I heard her howling at God: "O God, sanctify the Doctor!"

I waited for her, and when she came out I said, "Have you been praying for me?"

"Yes, Doctor," she replied; "I prayed that you might be holy."

"Are you holy?" I asked.

"Yes," she said; "thank God, I am sanctified wholly, spirit, soul, and body."

"That is a lie," I said; and with that I rubbed a moistened handkerchief over her neck and showed her the dirt.

I do not know when she had washed her neck.

I was not surprised that she was living apart from her husband, and that before the end of that camp-meeting she went away with a scoundrel who was sanctified in the same way.

Let us have a Real Sanctification.

Let us be really sanctified, and let us have a clean spirit.

O God, cleanse our spirits from every defilement that may be in the blood and keep us clean. Father, help us to understand Thy Word.

A Real Holiness.

I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion.

Get right in spirit and then come to God with your diseased blood. His Spirit by grace through faith will cleanse you from every defilement.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?

If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Let us be clean in spirit, soul and body, and may the blessing of those who wash their robes be yours and mine, so that as we go into the world which is so impure and so filthy, men may take knowledge of us that we have been with Jesus, the Christ of God, and that we are walking with Him.

Then we will be able to help them and bring them to the same cleansing River where we were.

I am so glad that in Zion that promise, which is a Latter Day promise, is given. Let us consecrate ourselves to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul, and in body. Give me power to do right, no matter what it costs; not only cleanse my spirit, but cleanse the impure blood which I have inherited and the impure body which I may have misused and cleanse and keep me clean, and make me a vessel unto honor, sanctified and made meet for the Master's use, prepared unto every good work. For Jesus' sake.

The General Overseer then pronounced the

BENEDICTION.

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

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THE CHICAGO INTER OCEAN LIES

AMONGST the many marks of God's approval and blessing being set upon Zion, as she goes forward into the New York Visitation, is the malicious hatred of the Chicago *Inter Ocean*.

Unanimously despised by the few thousands of people who know that there is such a paper, including even those malodorous politicians who make it their tool, its friendship and favor would be an everlasting disgrace.

Falsehood, indecency, and venom are the three principal ingredients of its contents. These it spews out furiously, but with pitiable impotence, against its enemies; also against many who for the most part treat its fulminations with supreme and undisturbed indifference.

So small is the *Inter Ocean's* circulation, and so much smaller its influence, that if the lies it tells appeared in its columns only, they would never be worthy of notice.

But there is a small coterie of newspapers published in different cities of the Union, with a number of little country dailies and weeklies reprinting and rehashing their contents, that have arrangements with the *Inter Ocean* to exchange important news with one another, and the *Inter Ocean* does not hesitate to send to its fellows, lies emanating from the seething cesspool of its filthy imagination in lieu of news.

Thus, many of its falsehoods appear simultaneously in Chicago and in a number of other cities, and then in small country places.

Not all of the journals publishing these have attained the acme of contempt in the eyes of their readers held so deservedly by the *Inter Ocean*.

Therefore, lies sent out from this unclean source are often given more than their native prestige by being published in papers of a more savory reputation.

For this reason, it is well, from time to time, to set forth, as "horrible examples," some of the characteristic masterpieces of the *Inter Ocean's* fiction, giving as far as can be gathered, a little history of them.

On Sunday, September 20th, there appeared in the New York *Herald* a long article concerning Zion, Zion City, and the General Overseer and the New York Visitation, covering parts of two pages.

This article was written by Mr. Willard K. Clement, a resident of Evanston, Illinois, formerly an instructor of Latin in Northwestern University.

On Tuesday morning, September 22d, there appeared on the front page of the *Inter Ocean*, the following "story" which we reprint in full:

"PROFESSOR" HIRED TO BOOST DOWIE

FORMER TEACHER OF LATIN AT NORTHWESTERN UNIVERSITY ACCEPTS PRESS AGENCY FROM "DOCTOR."

NOT A CONVERT—A BUSINESS DEAL

METHODISTS OBJECT TO W. K. CLEMENT'S POSING AS CONNECTED WITH EVANSTON INSTITUTION WHILE FLAUNTING THE FAITH CURE IN GOTHAM.

Willard K. Clement, a former professor of Latin in Northwestern University, where Methodism holds sway and Zionism is abhorred, has been engaged as press representative by John Alexander Dowie. Professor Clement never was and is not now a believer in "Dr." Dowie's theology, but he believes in "Elijah II's" financial responsibility. His knowledge of the real estate business makes him a valuable adjunct to the Zion City land boom.

Dowie is satisfied that his own pulpit antics, his uncouth language, the maneuvers of his "white-robed choir," and the natural curiosity of the New Yorkers will fill Madison Square Garden during his invasion of the East, yet he plans more tangible results. While the three thousand Restorationists are instilling fervor into the Easterners, Dowie will market deeds to Zion City lots and stocks in Zion City enterprises before this same enthusiasm cools.

For this reason, "a press agent" is as necessary to the Restoration Host as to any circus or quack doctor with a free museum of anatomy on a side street. Professor Clement is a scholar and talks of Zion City as an outsider. He is a retired real estate agent, and a graduate of an advertising "college."

"DR." DOWIE IS HOPEFUL.

Already his "literature" on Dowie, Zion City, and the invasion of New York has appeared in the Eastern papers and "Dr." Dowie expresses satisfaction at the "feverish intensity with which the press is seeking to know the details of our plans." Professor Clement will precede the invasion to New York. He will make the acquaintance of the New York City editors, and with Zion City candies and lace doilies, instead of tabooed liquors, tobacco and oyster stews, endeavor to cajole them into using the copy of the Zion City press bureau.

While Dowie is delighted with the work of his press bureau under Professor Clement, the trustees and faculty of Northwestern university are indignant. The newspaper articles of the former member of the faculty still designate himself as a professor of Northwestern university. To the trustees whose insistence on Methodism is so strict that they expelled Professors Pearsons and Horsewell, because they insinuated the sect was old-fashioned, the canard that one of the faculty is booming John Alexander Dowie caused the staid officials to protest.

TRUSTEES TO CORRECT IDEAS.

The executive committee of the trustees met last evening at Evanston and decided to take some action to correct the impression that Professor Clement is a representative of the university.

"He does not represent us, nor do we stand for him in any way," said President James. "He was at the university but a short time and has no business now representing himself as a member of our faculty."

"I considered Mr. Clement an honorable man when I knew him on our faculty," said Professor Daniel Bonbright, head of the Latin department and one time acting president of the university.

"He was temporarily head of the Latin department for some time, but has been away from the university for more than a year. I do not believe that he intentionally gave the impression that he is still a university professor."

When "Dr." Dowie requested the former professor to call on him at Zion City, and offered him the position of press agent several weeks ago, Mr. Clement did not hesitate in accepting. "Elijah II." explained that he wanted a man with a dignified appearance, who would be considered by the public as an outsider, and who was competent to explain the real estate advantages of Zion City. He stipulated that he would require no fealty other than that of business unmixed with religion.

NEW YORK ACCEPTS COPY.

The first venture of the embryonic "press agent" is as alluring as the prospective of a veteran real-estate agent. Under the heading "Powers of Dr. Dowie and the Marvels of his Zion City, Told by a Professor of Northwestern University," a New York paper, Sunday, printed five columns of Mr. Clement's in behalf of the stock of Zion City Land company.

His description, the newspaper asserts, is "of peculiar interest to the people of New York, as written by Professor Willard K. Clement, of Northwestern University, a neighbor of John Alexander Dowie's municipal creation."

Besides cultivating the acquaintance of the New York editors, for which Mr. Clement fondly imagines his experience with the Evanston correspondents of the Chicago dailies will stand him in good stead, he will assist in the publication of a daily paper for Dowie during the stay in New York. He will also have charge of the advertising which the "doctor" pays for in the New York dailies.

This advertising must be catchy, but discreet. The "white-robed choir" must not be referred to as Elijah's "coryphees" or in other suggestive terms, which would arouse the appetite of the jaded New York amusement-seeker.

Mr. Clement will not be obliged to wear a uniform or other regalia, but he must not smoke or acquire an odor of liquor on his breath. Professor Clement lives in Evanston, is forty-five years old, and married, and believes that he will not chafe under the restrictions.

In order that the reader may understand more fully the situation, we give the following facts concerning Mr. Clement:

On August 20, 1903, Mr. Clement wrote to the General Overseer calling attention to his profession as an expert writer of advertising, and desiring an interview for the purpose of discussing the feasibility of the establishment of a bureau for writing and placing the advertising in connection with Zion's industrial and commercial institutions.

This letter was referred to the writer, in his capacity as General Manager of Zion

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Printing and Publishing House, for consideration and reply, and has not been seen by the General Overseer.

The reply to this letter stated that there was no present outlook for the need of such a bureau, as Zion's institutions and industries were, at present, unable to keep up with their orders.

The request for an interview, however, was granted, and on Saturday, September 5th, Mr. Clement called on the writer.

During the course of the interview, Mr. Clement stated that he had done some newspaper work, and thought that he could sell to various papers, articles concerning Zion and Zion City. He expressed a desire to be perfectly fair, and asked permission to visit the various institutions in the city, for the purpose of gathering information. This was granted and the information given.

That the above is a full and fair statement of the facts of the case will be fully shown by extracts from Mr. Clement's correspondence given in this article.

When the *Inter Ocean* story appeared, it was felt that it would be known to be a complete and absolute fabrication by every one who had even a slight knowledge of Zion and the General Overseer.

Lest some, however, might be led astray by the great verisimilitude of the article, the General Overseer determined to demand that the *Inter Ocean* withdraw it.

As the story concerned Mr. Clement, and also cast an insulting slur upon him, he was requested to call upon the *Inter Ocean* and to demand a full and fair retraction, published conspicuously in the earliest possible edition.

The following is an extract from a letter written by Mr. Clement on Wednesday, September 23d:

I am just back from a siege with the *Inter Ocean*.

From my friend, whom I sought first, I learned the history of the article. This may interest you.

When the New York papers reached Chicago Monday, my article was discovered—the only one on Zion in all the Sunday issues.

It was so carefully prepared, and so friendly to Zion, that it could not have been prepared by an unprejudiced party, they at once decided, "it must be the work of the press agent, furnished the *Herald* free. There's a good story."

They sought out my friend, who gave them some information about me, but told them he knew absolutely nothing about the matter, and that the only way was to call me to the phone; I was obliging and would tell them the facts.

This they studiously avoided doing, and wrote the article out of the air purely on the theory evolved.

You can see my absolute innocence and ignorance of the whole matter.

My friend took me to the local desk, where I had my struggle.

It took me some time to beat into the young fellow's head the fact that I was writing for the *Herald*, was paid for by the *Herald* alone, and was no more in your pay at Zion than any Chicago reporter sent up there.

He then told me to write out a statement which he would take up higher.

The first one was "too much of a crawl for the *Inter Ocean*," but he accepted the second. It was about as follows (I quote from memory.)

"Referring to your article in Tuesday's issue, regarding me as Dr. Dowie's press agent on his New York trip, I wish to say, although the subject of advertising Zion's Industries, was discussed in a general way, when I was at Zion City, several weeks ago, the matter was left in abeyance indefinitely, and no mention made of the New York trip.

"I am not in Dr. Dowie's employ in any capacity whatever, consequently do not take part in the New York visit.

"My article in Sunday's New York *Herald*, which formed the basis of your article, was written at the request of that paper, along lines suggested by its Chicago representative, and was paid for by the *Herald*.

"The only connection any one in Zion City has had with what I have written, is the furnishing of all possible information in very courteous fashion, during my various visits to the city."

Notwithstanding the fact that the above statement was accepted by the *Inter Ocean*, it was never published.

Accordingly, on September 30th, by direction of the General Overseer, the following letter was written:

ZION CITY, September 30, 1903.

EDITOR THE *Inter Ocean*, Inter Ocean building, Chicago, Illinois.

Dear Sir:—In the issue of your paper for Tuesday, September 22d, you published a somewhat lengthy article headed "Dowie hires press agent," and in the body of the story you elaborated upon that statement, giving many details of the alleged arrangement between Dr. Dowie and Willard K. Clement, of Evanston, Illinois

I do not need to inform you that aside from the fact that Mr. Clement, on his own motion, and for his own profit, wrote an article, which recently appeared in the New York *Herald* to which you refer in the article mentioned, your story was an absolute fabrication from beginning to end.

Beside this, a large number of misrepresentations and unqualified falsehoods, concerning Dr. Dowie and his work, have appeared in your publication in the past, and are now being published from day to day.

I wish to say that we now have the whole story of Mr. Clement and the falsehoods concerning his being engaged as press agent for Dr. Dowie, and that, in behalf of Dr. Dowie, I demand an immediate and complete withdrawal in your columns of the statement. In honor, you should withdraw all the lies that have been published in the *Inter Ocean* from day to day concerning John Alexander Dowie, especially those that appear in connection with Zion Lace Industries.

Trusting that you will have the honor to make proper amends, and thus obviate the necessity of our taking further action, I am,

Yours very truly,

This letter was signed by the General Associate Editor.

It was mailed on Thursday, October 1st, and on the following morning the outrageous and libelous article, which appears below, was printed on the front page of the *Inter Ocean:*

ELIJAH SLAPS SON.

PUNISHMENT FOR BAD WORD.

JOHN ALEXANDER DOWIE, JR., LL. D., SAYS "DAMN" AT BAD BASEBALL PLAY—GETS EARS BOXED BY FATHER.

John Alexander Gladstone Dowie LL. D., son of the "Prophet," had his ears boxed publicly by his reverend father yesterday forenoon. The fiery wrath of Elijah II. descended upon his son's head at a baseball game, in the excitement of which the young man had allowed his mortal tongue to express his mortal thoughts.

Half the population of Zion City was on hand to see the game. Sam Peters threw to second when he should have thrown to first.

"You d——d fool!" broke out Elijah III.

J. A., SR., MUST BE TOLD!

The scandalized spectators fell back. They could scarcely believe their ears. The thought of their master's son and heir using such language was too much. As Gladstone walked through the field the women gathered their skirts about them. Fathers called their sons to their sides that they might not become contaminated by more such dreadful words. Deacons and Overseers gathered and discussed the situation. One thing was certain—the master of Zion must know. But who should break the news? Deacon Mills was the speaker.

"You, Deacon Hardy, go to our healer, and may God give you grace to break the news gently."

After a word of prayer the appointed deacon started on a run to find the master. He found Dowie in the temple.

"Peace to thee, Dr. Dowie!" he panted, but the healer was adding another crutch to his anatomical junk shop and heeded not the words of the brother.

When the deacon could get a hearing he tremblingly told the prophet of his son's lapse. Like a flash Dowie was off in his chariot and four for the desecrated spot.

Apart from the onlookers stood the guilty one.

"Aye," said the healer to his brother as they approached the field, "my hosts are obedient unto me. See how they shrink from the infected one; they will not be contaminated by him."

LL. D. GETS HIS EARS BOXED.

Soon the coachman stopped near young Dowie. The father sprang to the ground and with his strong hand chastised his son.

"May you receive forgiveness from God, but from me, take that! and that! and that! and that!" he said, as his son's head shook beneath the blows.

Like a whipped boy John Alexander Gladstone Dowie, LL. D., slunk away toward home.

In connection with the crime of the *Inter Ocean* the following facts have been learned upon good authority:

On Thursday, the day that the *Inter Ocean* received the letter from the General Associate Editor, demanding a retraction, a certain student of the Northwestern University, who is the Evanston correspondent for that sheet, came to Zion City.

That night he furnished the *Inter Ocean* the manufactured abomination, that we have very reluctantly reprinted above, at the same time, offering it to several other Chicago morning papers in the hope that

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they would publish it and thus bear out the *Inter Ocean* in its falsehood.

It is a significant fact that, in this case, the *Inter Ocean* was not eager for a "scoop."

The other Chicago papers, however, cut their eye-teeth some years ago, and, bad as they had been in the past, refused to give the story space until they had investigated it.

This investigation proved that the General Overseer and Dr. A. J. Gladstone Dowie had been at Ben MacDhui, near Montague, Michigan, two hundred and fifty miles, by rail, from Zion City, for over a week, and hence there was not the slightest shadow of a foundation for the story.

On the Saturday morning following the appearance of the article, Dr. Gladstone Dowie arrived in Chicago from Ben MacDhui, and, with Judge V. V. Barnes, general counsel of Zion law department, called at the *Inter Ocean* office and demanded an honorable retraction.

They were informed that the story was not the work of any of the reporters or correspondents of that paper, but was brought in, unsolicited, by a student of the University of Chicago.

This was not only a wicked falsehood, but an added insult, since Dr. Gladstone Dowie is an alumnus of the academic department of the University of Chicago, and received his degree of Doctor of Law from the law school of the same institution. After some parley, the editor promised to make a satisfactory withdrawal of his fabricated story.

Either he failed to keep his promise, or his idea of a satisfactory retraction is very unique.

While the lie was displayed at the top of the column in the middle of the first page of the Friday issue, the purported retraction was tucked away near the bottom of the column of the sixth page of the Sunday issue.

Furthermore, the alleged retraction was not, in any proper sense, a retraction, since it merely stated, in a very few lines, that Dr. A. J. Gladstone Dowie had denied the story, saying that he had been away from Zion City at his summer home all summer.

Such is the history of two of the lies that have recently appeared in the Chicago *Inter Ocean*.

We have given it with considerable detail, because it is very instructive as to the malicious and venomous methods of this wrinkled, decrepit and dying old hag.

It is not a pleasant history.

It seems almost to defile the pages of LEAVES OF HEALING to reprint in them the disgraceful and criminal lies of the Chicago *Inter Ocean*.

If, however, the publication of this history gives the people a criterion by which to judge all the *Inter Ocean's* stories, and if, in that not far distant time, when it shall have ceased from troubling, this history shall serve as an expose of all sensational newspaper methods, it will not have been written in vain. A. W. N.

NOTES FROM ZION'S HARVEST FIELD

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

Eaton Rapids and Palmer, Michigan.

As many of the readers of LEAVES OF HEALING know, Deacon O. L. Sprecher holds the position of Instructor in Stenography in Zion Educational Institutions.

He was recently sent by the Vice-president, Overseer H. D. Brasefield, to attend a convention at Ann Arbor, Michigan.

Being an Ordained Officer in the Christian Catholic Church in Zion, he was greatly desirous of doing Restoration work.

He was instrumental in the Salvation, Healing and Cleansing of quite a number of people.

He sends the following interesting report:

ZION CITY, ILLINOIS, August 5, 1903.

DEAR OVERSEER:—After spending a week in Ann Arbor and using my evenings in distributing Restoration Host Messages from house to house, in the saloons and in the school I was attending, I left that city and began my journey homeward.

I decided to call on some former friends, members of this Church, who live in Eaton Rapids.

The result of my visit there was the Baptism of two, conversion of two others, and an application for fellowship from one of those baptized, with an almost certainty of application for membership soon from the other.

I stopped at Jackson, Michigan, and there met some members and friends who were ready to be baptized.

A little impromptu meeting in the home of one of our members, led to the conversion of two of their children and their grandchild.

The next day I had the joy of baptizing two of those converted, with three others.

I distributed a large number of messages in the saloons of Jackson, which were mostly received with kindness and in a good spirit.

At Parma I found several readers of LEAVES OF HEALING, who expressed themselves as being somewhat interested in them.

I had been invited by a member of this Church to stop at Battle Creek when in Michigan.

I remained at his home over night, and visited some of the members and friends there, praying with them, and giving such advice and help as was within my power.

A little further along the line was another friend, who was led to take a forward step in the Christian life when he visited me in Zion City about a year ago; and as his father had been urging me to correspond with the young man, and to keep in touch with him, I went down to see him at his home in Sturgis, Michigan.

I did not know that there were so many members and friends of this Church there, thinking that they had all, or nearly all, moved to Zion City.

I found in Sturgis, however, a most excellent little band of Zion workers, who urged me to remain with them over the Lord's Day.

I did so, and they asked me to conduct their services in the afternoon.

This was followed by another in the evening.

Prayer was answered in the spiritual quickening of several, and the deliverance of some from pain and distress.

Let me add, that I was greatly pleased to see the superior class of people, and the goodly number of men and women of solid sense and considerable refinement and culture which I found connected with Zion in Sturgis.

They request the prayers of Zion at Headquarters for God's continued blessing upon them.

O. L. SPRECHER.

Monon, Indiana.

Conductor, Mrs. Lucy J. Horner.
Services—Sunday 3 p. m.

We rejoice that in Monon, as in most other places, the prejudice against Zion is wearing away.

Truth will conquer at last.

Although Zion has been maligned, and many bitter things said against our General Overseer, the beautiful proclamation of the truth dispels the darkness and breaks down the prejudice in time.

Our Conductor, Mrs. Lucy J. Horner, writes us as follows:

MONON, INDIANA, June 1, 1903.

DEAR ELDER:—Our Gathering was organized in October, 1899, and Elder Reiff held a meeting of several days in February following.

Evangelist Hertrich visited here and also in Monticello and Francesville, near here, in the fall of the same year, and our membership was doubled as a result, but has since been decreased by removals to Zion City.

We have been cheered by brief visits between trains, from Deacon Kessler and other officers from Headquarters, also Elder Osborne and his wife, of Lafayette.

Mrs. Maggie Dinius Cosgrove, now a Deaconess, resided here several months and was very helpful both in Bible readings and in Zion Junior work.

Deacon Arthur Lee, of Zion City, who is traveling in the interest of Zion Land and Investment association, spent Sunday here recently.

Some who have been much opposed listened with interest as he related his experiences since coming into Zion, and told of the growth of the work.

He conducted the regular afternoon service which was much enjoyed.

We long for the time when we can have an Elder come and hold public meetings.

Many hundreds of copies of LEAVES OF HEALING, THE ZION BANNER and Zion Messages have been given out both in town and in the surrounding country.

Although there is an occasional attack upon our beloved leader, and some refuse the literature, we feel that prejudice is gradually being overcome by this seed-sowing.

Our hearts are full of thankfulness to God for the teaching in Zion, and each member is willing to go to New York in October, if the way opens.

Your sister in the Christ,

(MRS.) LUCY J. HORNER.

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Program for New York Visitation

Lord's Day, October 18th, to Lord's Day, November 8, 1903

Visitation of Elijah the Restorer to the City of New York, from Lord's Day, October 18, 1903, to Lord's Day, November 8, 1903, as follows:

Madison Square Garden Auditorium, from Lord's Day, October 18th, to Lord's Day, November 1st.

Carnegie Hall, Seventh Avenue and Fifty-seventh Street, on Tuesday, November 3d; Wednesday, November 4th; Friday November 6th; and Lord's Day, November 8th.

Accompanied by a large number of Overseers, Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion, and about Three Thousand Messengers of Zion Restoration Host, including Zion White-robed Choir, of about five hundred voices, Zion City Band, Zion Guard, Zion Bugle and Drum Corps, and other Zion Organizations.

The Rev. John Alexander Dowie

(General Overseer of the Christian Catholic Church in Zion)

will conduct Meetings, and deliver Discourses, God willing.

On Lord's Days, October 18th, October 25th, November 1st, and November 8th, there will be three Meetings each day, at 6:30 a. m., 2:30 p. m., and 7:30 p. m.

On Saturdays there will be two Meetings, 6:30 a. m., the Morning Sacrifice of Praise and Prayer, and at 7:30 p. m., when a Series of Stereopticon Views of Zion City and its Religious, Educational, Industrial, Commercial, and Social Institutions and Homes, will be given.

On all other days of the week there will be three Meetings; at 6:30 a. m., 10:30 a. m., and 7:30 p. m.

At each of the **Early Morning Meetings** a Discourse will be delivered by the General Overseer on The Commandments of God.

At the **Forenoon Meetings** a Series of Divine Healing Discourses will be delivered, after which the General Overseer, assisted by Overseer Jane Dowie, and other Overseers and Ordained Officers, will pray with those who are seeking God for healing through faith in Jesus, the Christ.

At the Evening Meetings a Series of Discourses will be delivered by the General Overseer, **In his Prophetic Office as Elijah the Restorer,** entitled:

RESTORATION MESSAGES.

These Discourses for "The Times of Restoration of All Things, whereof God spake by the Mouth of His Holy Prophets which have been since the world began" will cover a very wide field.

The only exception to this Program in the evenings will be on the occasion of Praise and Testimony Meetings of those who have been saved and healed and blessed through the agency of the General Overseer of the Christian Catholic Church in Zion; and also on the occasion of his Reply to an article in the *Century Magazine* for October, 1902, by James M. Buckley, D. D., entitled: **"Dowie Analyzed and Classified."**

The reply to this attack upon the General Overseer and Zion will be delivered, God willing, on the evening of Tuesday, October 20th.

The foregoing observations refer only to the Meetings in Madison Square Garden.

The Four Meetings announced for Carnegie Hall, on November 3, 4, 6, and 8, will be Public Gatherings, but will be held especially for the Instruction and Organization of the New York Branch of the Christian Catholic Church in Zion.

The Ordinance of Believer's Baptism by Triune Immersion will be administered frequently during the Visitation.

The Ordinance of the Presentation and Consecration of Young Children to God will also be observed.

The Ordinance of the Lord's Supper will be administered at the close of the afternoon services on November 1st, at Madison Square Garden, and also on Lord's Day, November 8th, at the close of the afternoon service in Carnegie Hall.

The Details of the Program for Each Day of the Nineteen Days of the Visitation are given on the pages following.



LORD'S DAY, OCTOBER 18, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

The First of a series of Addresses by the General Overseer, on the Eleven Commandments.

The First Commandment; or, The Supremacy of God.

Thou shalt have no other gods before Me.

2:30 P. M.

The First Great General Assembly

Processional consisting of Zion White-robed Choir, Zion City Band, Zion Guard, Zion Restoration Host, and Ordained Officers of the Christian Catholic Church in Zion (probably three thousand in line).
Processional Hymn, No. 25.—"Open Now Thy Gates of Beauty."
(Doors will be shut during the Processional)
Invocation.
Hallelujah Chorus from "The Messiah."
The Congregation, led by Dr. A. J. Gladstone Dowie, will recite the Apostles' Creed and the Commandments.
Stanford's Te Deum Laudamus, in B flat.
Hymn No. 36, Special Song Sheet—"Oh, for a Thousand Tongues to Sing!"
Reading of Scripture.
Prayer, Offering of Special Requests, and Chanting of Disciples' Prayer.
Hymn No. 7.—"Hail to the Brightness of Zion's Glad Morning."
(Free-will Offerings and Tithes will be received, during which the Choir will sing the Chorus, "Thanks Be to God," from Mendelssohn's Oratorio "Elijah.")

Restoration Message

Behold, I Stand at the Door and Knock; or, The Risen Christ Knocking at the Doors of New York's Millions. What Does It Mean?

Prayer of Repentance, Faith, and Consecration to God.
Solo—By Miss Harriet Ware.

Knocking, knocking, Who is there?
Waiting, waiting, grand and fair,
Yes, the pierced hand still knocketh;
And beneath the crowned hair
Beam the patient eyes so tender,
Of Thy Savior waiting there.

Closing Prayer by General Overseer.
Recessional. "The Son of God goes forth to War."

The above program follows the usual order of proceedings in Shiloh Tabernacle at Zion City, and the order will usually be the same at each of the Principal Services of this Visitation, with alterations in the Hymns, Anthems, Processionals, Recessionals, etc.

7:30 P. M.

The Beginning of the Gospel—Repentance;
And the Demand of Elijah the Destroyer at Carmel, And of Elijah the Restorer at New York:

Why halt ye so long between Two Opinions?
If Jehovah be God, Follow Him:
But if Baal, then Follow Him.

MONDAY, OCTOBER 19, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer.

The Second Commandment; or, The Sin of Idolatry, with Applications to Present Conditions.

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.

10:30 A. M to 12 Noon.

First of a Series of Ten Divine Healing Meetings

The General Overseer will deliver an Address entitled:

The Opening of the Beautiful Gate of Divine Healing.

(This meeting will close promptly at 12 o'clock.)

12 Noon to 1 P. M.

Those who are seeking the Lord for healing will pass into the prayer-rooms, and the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service of one hour, Laying Hands upon as many as are prepared for that ministration.

This order of proceedings at the Forenoon Meetings, with variations according to circumstances, will be continued five days in each week, from Monday to Friday inclusive, but there will be no Divine Healing Meetings on Saturdays or Lord's Days.

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7:30 P. M.

Restoration Message

The Times of Restoration of All Things; (Acts 3:21.)
or, Elijah Indeed Cometh and Shall Restore All Things.
(Matthew 17:11.)

In this discourse the General Overseer will repeat his Declaration as Elijah the Restorer, first made in the Chicago Auditorium on June 2, 1901, and will discuss the Answer of the Christ to the Question of His disciples: "Why then say the Scribes that Elijah must first come."

TUESDAY, OCTOBER 20, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Third Commandment; or, The Sin of Blaspheming the Name of God.

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.

10:30 A. M. to 12 Noon.

Second Divine Healing Meeting

The Rev. Jane Dowie, Overseer for Women's Work in Zion Throughout the World, will deliver an address, entitled:

Some Miracles I Have Seen.

At the close of her address a number of Testimonies of those who have been Healed through Faith in Jesus will be given.

12 Noon to 1 P. M.

Prayer Service conducted by the General Overseer, and Laying of Hands upon those who, after due preparation, are seeking God for healing. The General Overseer will be assisted at these Noon Services by many Ordained Officers of the Christian Catholic Church in Zion.

7:30 P. M.

Restoration Message

A Megalo-maniac; or, A Micro-maniac, Which?

Being a Reply to the Attack of James M. Buckley, D.D., in the *Century Magazine*, for October, 1902, entitled: "DOWIE ANALYZED AND CLASSIFIED."

At a certain point of the General Overseer's Exposure of Doctor Buckley's attack, Thousands of Witnesses for God will be called upon to testify to their Healing through Faith in Jesus, as a Refutation of Doctor Buckley's false assertions concerning the Ministry of Divine Healing.

WEDNESDAY, OCTOBER 21, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer.

The Fourth Commandment; or, A Sabbath unto Jehovah Thy God.

Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work; but the Seventh 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.

10:30 A. M. to 12 Noon.

Third Divine Healing Meeting

The Rev. J. G. Speicher, M. D., B. D., Overseer in the Christian Catholic Church in Zion for the City of Zion, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

Christ the Healer.

12 Noon to 1 P. M.

Those who are seeking the Lord for Healing will pass into the prayer-rooms and the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service of one hour, Laying Hands upon as many as are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Divine Healing: the Lost Chord in the Gospel Restored.

THURSDAY, OCTOBER 22, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Fifth Commandment; or, Obedience to Parents and Length of Days.

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

10:30 A. M. to 12 Noon.

Fourth Divine Healing Meeting

The Rev. George L. Mason, M. A., B. D., Overseer-designate for the Christian Catholic Church in Zion in China, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

Satan the Defiler.

12 Noon to 1 P. M.

At the close of this service the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Claims of the Christ as Universal King

FRIDAY, OCTOBER 23, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Sixth Commandment; or, the Crime of Murder by Men and Nations.

Thou shalt do no murder.

10:30 A. M. to 12 Noon.

Fifth Divine Healing Meeting

The Rev. John Gabriel Excell, B. D., Overseer in the Christian Catholic Church in Zion, and General Ecclesiastical Secretary, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

What Should a Christian Do When Sick?

12 Noon to 1 P. M.

At the close of the service the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Supremacy of the Kingdom of God Above All Human Governments.

SATURDAY, OCTOBER 24, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Seventh Commandment; or, The Crime of Adultery.

Thou shalt not commit adultery.

7:30 P. M.

A Stereopticon Exhibition of Views of Zion City, showing its Religious, Educational, Industrial, Commercial and Social Institutions and Homes, will be conducted by Deacon Daniel Sloan, Manager of Zion Bureau of Stocks and Securities.

Brief Addresses will be delivered by Deacon Charles J. Barnard, General Financial Manager; Deacon V. V. Barnes, General Counsel and Judge of Zion City; Deacon H. Worthington Judd, General Manager of Zion Land and Investment Association, and others.

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LORD'S DAY, OCTOBER 25, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Eighth Commandment; or, The Crime of Stealing.

Thou shalt not steal.

2:30 P. M.

The Second Great General Assembly

The General Overseer will deliver an Address, entitled:

The Man of Sin Revealed and the Falling Away; or, The Roman Papacy, and the Denominational Apostasy.

(A similar Order of Proceedings to that of Lord's Day, October 18th, including Processional and Recessional will be followed.)

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Two Chains; Good and Evil.

Illustrated by a Diagram



SHILOH HOUSE, Zion City, Illinois

MONDAY, OCTOBER 26, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Ninth Commandment; or, The Crime of Bearing False Witness.

Thou shalt not bear false witness against thy neighbor.

10:30 A. M. to 12 Noon.

Sixth Divine Healing Meeting

The Rev. Daniel Bryant, B. D., Overseer-designate for the Christian Catholic Church in Zion in South Africa, will conduct the Opening Exercises.

Address by the General Overseer, entitled:

Divine Healing a Present-Day Reality.

12 Noon to 1 P. M.

The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Why I Am a Theocrat; or, Reasons for the Rule of God in All Things, at All Times, and in All Places.

TUESDAY, OCTOBER 27, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Tenth Commandment; or, The Crime of Covetousness.

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

10:30 A. M. to 12 Noon.

Seventh Divine Healing Meeting

The Rev. William Hamner Piper, Overseer of the Christian Catholic Church in Zion for the New England States, will conduct the Opening Exercises.

Address by the General Overseer:

So-Called Christian Science, an Anti-Christian Abomination.

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Where God Rules Man Prospers; the Motto of the Theocracy.

WEDNESDAY, OCTOBER 28, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The New, or Eleventh, Commandment.

Jesus said:

A New Commandment I give unto you,
That ye love one another;
Even as I have loved you,
That ye also love one another.

Obedience to this Commandment is the Universal Proof of Christian Discipleship.

10:30 A. M. to 12 Noon.

The Eighth Divine Healing Meeting

The Rev. Harvey Dengler Brasefield, Ph. B., B. D., Overseer in the Christian Catholic Church in Zion and Vice-president of Zion Educational Institutions, will conduct the Opening Exercises.

Address by the General Overseer:

Gifts of Healings; One of the Nine Permanent Gifts of the Holy Spirit.

12 Noon to 1 P. M.

The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Story of the Planting, Progress and Prospects of the City of Zion, Illinois; and Projects for other Zion Cities.

THURSDAY, OCTOBER 29, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Last Command on Earth of the Risen Christ: Go Ye Therefore, and Make Disciples of ALL Nations.

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10:30 A. M. to 12 Noon.

The Ninth Divine Healing Meeting

The Rev. Abraham F. Lee, Elder in the Christian Catholic Church in Zion and Recorder of Zion Restoration Host, will conduct the Opening Exercises.
Address by the General Overseer:

Are Medicine and Surgery Sciences, or Empirical Impostures?

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

Babel or Bethel, Which?

FRIDAY, OCTOBER 30, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

Triune Immersion: The Christ's Command and God's Seal on a Living Church.

The General Overseer, and the Overseers, Elders, Evangelists, Deacons, and Deaconesses, will administer the Ordinance of Believers' Baptism by Triune Immersion daily, when necessary, in the afternoons and the early evenings, at hours and places to be designated, except on Saturdays and Lord's Days.

All Believers desiring to be baptized on these occasions must fill up their application cards for Baptism, and present them to the General Recorder, Deacon Andrew C. Jensen, and his assistants, before the Ordinance.

10:30 A. M. to 12 Noon.

The Tenth Divine Healing Meeting

The Rev. W. O. Dinius, Senior Elder of the Christian Catholic Church in Zion, in Zion City, will conduct the Opening Exercises.
Address by the General Overseer:

God's Perpetual Covenant of Healing with His People.

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Five Porches of Bethesda; or, Wilt Thou Be Made Whole?
Illustrated by a Diagram.

SATURDAY, OCTOBER 31, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

Work, Watch, and Pray.

7:30 P. M.

Stereopticon Exhibition of Views of Zion City and its Religious, Educational, Industrial, Commercial, and Social Institutions and Homes, will be conducted by Deacon Daniel Sloan, Manager of Zion Bureau of Stocks and Securities.

Brief addresses will be delivered by Deacon Charles J. Barnard, General Financial Manager; Deacon V. V. Barnes, General Counsel and Judge of Zion City; Deacon Henry Stevenson, General Manager of Zion Lace Industries; Deacon W. Hurd Clendinen, General Manager of Zion City General Stores, and others.

LORD'S DAY, NOVEMBER 1, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

ddress by the General Overseer:

How to Pray.

2:30 P. M.

Third Great General Assembly

Address by the General Overseer:

The Coming of the Lawless One; or, The Chaos of Anarchy Begun.

(A similar Order of Proceedings to that of Lord's Day, October 18th, including Processional, Recessional, etc., will be followed.)

At the close of this service New Members of the Christian Catholic Church in Zion will be received into Fellowship, and the Ordinance of the Lord's Supper will be administered.

7:30 P. M.

Restoration Message

Address by the General Overseer:

The Coming of the King: Zion's Hope and Expectation.



ELIJAH HOSPICE, Zion City, Illinois.

CARNEGIE HALL MEETINGS

On Tuesday, November 3d, Wednesday, November 4th, Friday, November 6th, and Lord's Day, November 8th

The Details of the Program for these Meetings will be announced at the close of the Visitation in Madison Square Garden. . . . . .

...Notices...

The Closing Meeting of the Visitation will be held on the evening of Lord's Day, November 8th, and the **New Place of Meeting** of the Members and Friends of the Christian Catholic Church in Zion in New York will be then announced.

Breakfast will be served to **Members of Zion Restoration Host only,** upon presentation of their identification cards and meal tickets at 7:45 a. m., and Supper at 5:00 p. m. daily, in the large Dining Hall attached to the Auditorium of the Madison Square Garden.



ZION CITY GENERAL STORES, Zion City, Illinois.

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and LEAVES OF HEALING while out on district work.

This case will carry two hundred folded Messages and ten copies of LEAVES OF HEALING, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar twenty-five cents.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave. All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that

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unless names are sent immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world.

The schedules of eight of the trains that will carry the General Overseer and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion Transportation and Railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14	Zion City—Arrive	9:00 a. m.
	Zion City—Leave	9:30 a. m.
	Chicago—Leave	12:45 p. m.
October 15	Pittsburg—Arrive	1:45 a. m.
	Pittsburg—Leave	3:00 a. m.
	Altoona—Arrive	6:15 a. m.
	Altoona—Leave	6:45 a. m.
	Washington—Arrive	1:15 p. m.
	Washington—Leave	11:00 p. m.
October 16	New York—Arrive	7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14	Zion City—Arrive	9:30 a. m.
	Zion City—Leave	10:00 a. m.
	Chicago—Leave	1:00 p. m.
	Garrett—Arrive	5:00 p. m.
	Garrett—Leave	5:05 p. m.
	Chicago Jct.—Arrive	8:35 p. m.
	Chicago Jct.—Leave	8:40 p. m.
October	Pittsburg—Arrive	4:45 a. m.
	Pittsburg—Leave	4:50 a. m.
	Cumberland—Arrive	9:15 a. m.
	Cumberland—Leave	9:35 a. m.
	Washington—Arrive	1:45 p. m
	Washington—Leave	11:40 p. m.
October 16	New York—Arrive	6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14	Zion City—Arrive	10:00 a. m.
	Zion City—Leave	10:30 a. m.
	Chicago—Leave	1:00 p. m.
October 15	Niagara Falls—Arrive	6:00 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14	Zion City—Arrive	11:00 a. m.
	Zion City—Leave	11:30 a. m.
	Chicago—Leave	2:30 p. m.
October 15	Niagara Falls—Arrive	6:30 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14	Zion City—Arrive	11:30 a. m.
	Zion City—Leave	12:00 m.
	Chicago—Leave	3:00 p. m.
October 15	Niagara Falls—Arrive	6:20 a. m.
	Niagara Falls—Leave	7:40 p. m.
October 16	New York—Arrive	8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14	Zion City—Arrive	12,00 m.
	Zion City—Leave	12:30 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	7:00 a. m.
	Niagara Falls—Leave	6:00 p. m.
October 16	New York—Arrive	8:00 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14	Zion City—Arrive	12:30 p. m.
	Zion City—Leave	1:00 p. m.
	Chicago—Leave	3:30 p. m.
October 15	Niagara Falls—Arrive	8:30 a. m.
	Niagara Falls—Leave	7:00 p. m.
October 16	New York—Arrive	7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14	Zion City—Arrive	2:00 p. m.
	Zion City—Leave	3:00 p. m.
	Chicago—Leave	5:30 p. m.
	Fort Wayne—Arrive	9:10 p. m.
October 15	Bellevue—Arrive	12:27 a. m.
	Cleveland—Arrive	2:20 a. m.
	Conneaut—Arrive	4:11 a. m.
	Erie—Arrive	5:04 a. m.
	Buffalo—Arrive	7:30 a. m.
	Niagara Falls—Arrive	9:00 a. m.
	Niagara Falls—Leave	8:00 p. m.
October 16	New York—Arrive	9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday,) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

A facsimile of the railroad tickets for the Zion City Legion of the Host, as well as for all members living in the North and Southwest, appears below, and will be put on sale by Deacon James F. Peters, at room 100, Administration building, Zion City, on Tuesday, October 6, 1903.

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All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but sent to Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser but once, and that will be when the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stop-over privilege will be allowed at any other point save those already designated by the General Overseer.

The people must arrive at New York on the same train on which they leave Zion City.

Restorationists can leave New York to return to Zion City no later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which night will prevent them seeing on the trip to New York.

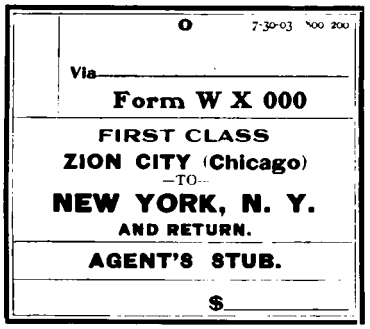
There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be lost through the fault of any of the railroads they will not refund the loser more than one hundred dollars for the loss of same.

This ticket will not be good for return trip unless stamped on the back, as noted below by the joint agent of the railways at the office of Zion Transportation and Railway Affairs, which will be located to the right of the main corridor in Madison Square Garden, Madison avenue entrance. A large sign over the door will designate the room.

The name of the railroad by which the ticket holder will travel will be stamped on the line on top of the ticket, thus:——R. R.


O 7-30-03 100 200

Via_____

Form W X 000

FIRST CLASS

ZION CITY (Chicago)

—TO—

NEW YORK, N. Y.

AND RETURN.

AGENT'S STUB.

$_____


——ISSUED BY——

_____ R. R.

...ISSUED ACCOUNT...

ZION RESTORATION HOST

EXCURSION.

GOOD SUBJECT TO CONDITIONS PRINTED BELOW FOR

One FIRST CLASS Passage

—FROM—

ZION CITY (Chicago)

—TO—

NEW YORK, N. Y.

AND RETURN.

Via route designated in Coupons attached, bearing the form and number shown below on this Contract, when signed in ink by the purchaser, officially stamped and sold by the Company's Agent.

Ticket continued -

1st. GOING TRIP. Going trip must begin on WEDNESDAY,

OCTOBER FOURTEENTH,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used to destination on Special Train due in NEW YORK, FRIDAY,

OCTOBER SIXTEENTH,

NINETEEN HUNDRED AND THREE (1903),

2nd. RETURN TRIP. Return trip must begin on date of validation, which date must not be later than

NOVEMBER SECOND,

NINETEEN HUNDRED AND THREE (1903),

and this Ticket must be used by continuous passage to original starting point.

3rd. VALIDATION FOR RETURN. This Ticket will not be good for return trip unless stamped by

JOINT AGENT AT

MADISON SQUARE GARDEN, NEW YORK,

in space provided therefor on back hereof.

4th. BAGGAGE. Baggage liability is limited to wearing apparel not to exceed One Hundred Dollars in value for a whole Ticket and Fifty Dollars for a half Ticket. The right is reserved by lines interested to check baggage to final destination only.

5th. RESPONSIBILITY. In selling this Ticket for passage over other lines and in checking baggage on it this Company acts only as Agent and is not responsible beyond its own line.

In consideration of the reduced rate at which this Ticket is sold, I, THE ORIGINAL PURCHASER, hereby accept and agree to be governed by all the conditions of this Contract.

Original Purchaser.

Form W X 000

General Passenger Agent.

——ISSUED BY——

_____ R. R.

_____ R. R.

Suspension Bridge

—TO—

CHICAGO

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

Via

RESTORATION HOST EXCURSION

——ISSUED BY——

_____ R. R.

_____ R. R.

NEW YORK

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

NEW YORK, N. Y. and Return

Via

RESTORATION HOST EXCURSION

——ISSUED BY——

_____ R. R.

_____ R. R.

Suspension Bridge

—TO—

NEW YORK

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

NEW YORK, N. Y. and Return

Via

RESTORATION HOST EXCURSION

Ticket continued—

——ISSUED BY——

_____ R. R.

_____ R. R.

CHICAGO

—TO—

SUSPENSION BRIDGE

On Conditions named in Contract.

W X 000 | FIRST CLASS NOT GOOD IF DETACHED

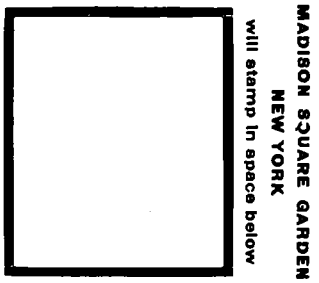
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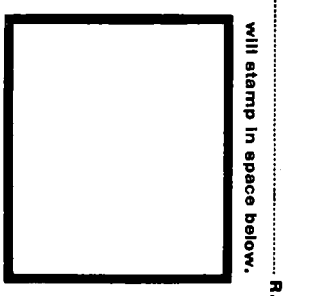
Via

RES TORATION HOST EXCURSION

BACK OF TICKET

Part of Ticket to be Validated at Madison Square Garden New York City.


Joint Agent at MADISON SQUARE GARDEN NEW YORK will stamp in space below


AGENT will stamp in space below. R. R.

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read Chicago to Washington, D. C., Washington, D. C. to New York; New York to Washington, D. C., and Washington, D. C., to Chicago. B.

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.*

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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World :: :: ::

SUNDAY BIBLE CLASS LESSON, NOVEMBER 1st.

Sin's Last Estate.

1. *A horde of demons is stronger than any man.*—Matthew 12:43-45.
One wicked spirit defiles a man.
Seven will make him abominable.
Leaving the Christ out brings failure.

2. *They crowd into one by fellowship with one.*—2 Peter 2:20, 21.
One can go back to old sins.
A knowledge of the Christ saves.
The desire for sin must get out of the heart.

3 *After once delivered God expects us to keep clean.*—Hebrews 10:26-29.
We must keep ourselves unspotted.
We must let the Blood cleanse us.
We must obey the Spirit of God.

4. *One can sin so that repentance will not become possible.*—1 John 5:16-19.
One can sin a deadly sin.
The practice of sin brings death.
Sin will never conduce to life.

5. *One can pass from discomfiture at sin into a hardened state.*—Psalm 1:1-6.
Sin first makes one afraid, restless.
One becomes calloused then to sin.
One can scoff at sin as a trifle.

6 *One can get so hardened that God's Voice will not arouse.*—Proverbs 1:20-23.
Some cannot hear God's call.
They are deaf as an adder.
They have stopped their ears.

7. *They will ever hear what the Devil says in preference to God.*—1 Timothy 4:1-5.
They purpose not to hear God.
They go where He is unknown.
They associate with the ungodly.

8. *Sensuality and hypocrisy mark the untimely course of many.*—Jude 1:10-13.
They live for their appetites.
They will do anything for gain.
The last estate is awful.

God's Holy People are an Escaped people.

MID-WEEK BIBLE CLASS LESSON, OCTOBER 28th and 29th.

Hellward Bound.

1. *One can be outwardly religious and devout and yet be going to hell.*—Matthew 23: 29-33.
One can go to church regularly.
One may talk fair but have a wicked heart.
In works they deny the Christ.

2. *God exacts righteousness while transgression shuts out of Heaven.*—Matthew 5: 17-20.
One must do more than keep the letter.
One must think right as well as do right.
One must not shrink from any duty.

3. *Persons without self-denial cannot escape hell.*—Matthew 3: 7-12.
Persons must not draw back.
They must show a changed life.
They must condemn themselves.

4. *Not to repent will cause one to reach hell either suddenly or otherwise.*—Luke 13:1-5.
Sometimes judgment is sudden
Sometimes sinners live a long life.
The unrepentant perish.

5. *Having been religious does not now save one from hell.*—Matthew 8:5-13.
People can profess religion and go to hell.
Those who talk and do not act, suffer for it.
The Lord looks for true contrite hearts.

6. *Some want to be good enough only to escape hell.*—Matthew 23:13-15.
Some are afraid God may save some.
Some make the way of Salvation hard.
Some profess the Christ and yet hinder His work.

7. *God sees corrupt hearts even while men commend—This will not save.*—Matthew 13:25-28.
God denounces men the world approves.
Men appear outwardly right; but oh, how wicked!
The Heart: Who can know its wickedness!

The Lord our God is a Reproving God.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELL,
General Ecclesiastical Secretary.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective October 4, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
2.00 p. m.	3.08 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m	4.16 p. m.	10.00 a. m.	11.10 a. m.		
4.15 p. m.	5.39 p. m.	*11.49 a. m.	1.15 p. m.	ZION CITY TO CHICAGO.	
*5.20 p. m.	6.55 p. m.	*‖1.18 p. m.	2.50 p. m.	Leave Zion City	Arrive Chicago
*8.00 p. m.	9.11 p. m.	*†2.33 p. m.	4.00 p. m.	*8.24 a. m.	9.45 a. m.
		5.05 p. m.	6.20 p. m.	5.05 p. m.	6.40 p. m.
		*7.34 p. m.	9.00 p. m.	*7.34 p. m.	9.00 p. m.

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‖ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.
The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufactory, and the Building Association

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security.
Price Lists, Earning Data, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of
Should write without delay

For lists, hints, and helps to secure purchasers

So that investments can be made in Zion
Or a home secured in Zion City.
Booklets and leaflets with further information sent free upon application.

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"

Seventeen Thousand and Two Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand and Two Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	4403		
Total Baptized at Headquarters.....			9777
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6375	
Total Baptized outside of Headquarters.....			7016
Total Baptized in six years and six months.....			16,793
Baptized since September 14, 1903:			
Baptized in Zion City by Overseer Speicher.....	28		
Baptized in Zion City by Elder Dinius.....	30		
Baptized in Zion City by Elder Clibborn.....	82	140	
Baptized in Chicago by Overseer Mason.....		3	
Baptized in Chicago by Elder Farr.....		3	
Baptized in Chicago by Elder Hall.....		7	
Baptized in Chicago by Deacon Christie.....		2	
Baptized in Chicago by Elder Farr.....		1	
Baptized in Canada by Elder Brooks.....		2	
Baptized in California by Elder Taylor.....		4	
Baptized in Indiana by Elder Osborne		8	
Beptized in Illinois by Elder Royal		2	
Baptized in Iowa by Elder Royal.....		1	
Baptized in Kansas by Deacon Robinson.....		5	
Baptized in Kansas by Elder Reed		2	
Baptized in Massachusetts by Overseer Piper.....		12	
Baptized in Michigan by Elder Cairns.....		1	
Baptized in Mississippi by Deacon Gay		5	
Baptized in Ohio by Deacon Yerger.....		8	
Baptized in Washington by Elder Ernst.....		3	69 209
Total Baptized since March 14, 1897			17,002

The following-named thirty-one believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, October 7, 1903, by Elder Percy Clibborn:

Bateman, John.....2901 Gabriel avenue, Zion City, Illinois
Bateman, George Earnest.....2901 Gabriel avenue, Zion City, Illinois
Bateman, Olive Beatrice.....2901 Gabriel avenue, Zion City, Illinois
Bateman, Lemmon.....2901 Gabriel avenue, Zion City, Illinois
Bereiter, Walter.....2707 Ezekiel avenue, Zion City, Illinois
Bereiter, William.....2707 Ezekiel avenue, Zion City, Illinois
Bohl, George Frederick.....2705 Elizabeth avenue, Zion City, Illinois
Burkey, Mary.....Walnut, Illinois
Bryant, Noah.....3104 Edina boulevard, Zion City, Illinois
DePew, O. S.....Enoch avenue, Zion City, Illinois
Eichelberger, Mrs. Arneal.....Edgerton, Ohio
Fail, L. A.....664 Carmel boulevard, Zion City, Illinois
Fail, Mrs. Fannie.....664 Carmel boulevard, Zion City, Illinois
Jones, Charles F.....3205 Ezra avenue, Zion City, Illinois
Jones, Ava.....3205 Ezra avenue, Zion City, Illinois
Jones, Hazel .....3205 Ezra avenue, Zion City, Illinois
Loy, Luther J.....2913 Enoch avenue, Zion City, Illinois
McConnell, James Henry.....3019 Gilboa avenue, Zion City, Illinois
Magnusson, Daisy Almeda .....2105 Ezra avenue, Zion City, Illinois
Magnusson, Sidney Lloyd.....2105 Ezra avenue, Zion City, Illinois
Myhre, Mrs. O. F.....Galesville, Wisconsin
Myhre, Frithjof Adolph .....Galesville, Wisconsin
Scott, Grace.....3014 Emmaus avenue, Zion City, Illinois
Shaw, Mrs. Ella Josephine .....Chippewa Falls, Wisconsin
Stewart, Luther.....3002 Elizabeth avenue, Zion City, Illinois
Van Breman, Henry .....2606 Gilboa avenue, Zion City, Illinois
Van Breman, Winnie .....2606 Gilboa avenue, Zion City Illinois
Wagner, Beulah.....2608 Gilboa avenue, Zion City, Illinois
Wallace, Margaret.....2813 Enoch avenue, Zion City, Illinois
West, Charles.....3104 Edina boulevard. Zion City, Illinois
Woodward, Mrs. Sarah A.....Gale, South Dakota

The following-named believer was baptized in the South Side Tabernacle, Chicago, Illinois, Lord's Day, October 4, 1903, by Elder G. E. Farr:

Killrog, Matthew.....Genoa, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 27, 1903, by Deacon W. C. Christie:

Christie, John William.....Sterling, Ontario, Canada
Fisher, Mary Ann.....4318 Evans avenue, Chicago, Illinois

The following-named believer was baptized in Davenport, Iowa, Lord's Day October 4, 1903, by Elder F. M. Royall:

Tripplett, Wesley H.....2088 Fifth avenue, Davenport, Iowa

The following-named two believers were baptized in Wichita, Kansas, Lord's Day, September 27, 1903, by Elder David A. Reed:

Freeman, Jessie Almira.....120 North Mosley street, Wichita, Kansas
Van Fossum, Emma.....Arkansas City, Kansas

The following-named two believers were baptized in Bay City, Michigan, Saturday, June 27, 1903, by Deacon Fred Steffler:

Childs, Addie Bertha.....203 Twenty-sixth street, Bay City, Michigan
Evans, Thomas.....1706 Seventh street, Bay City, Michigan

The following-named believer was baptized in St. Clair River, Port Huron, Michigan, Wednesday, September 30, 1903, by Elder T. Alexander Cairns:

French, Mrs. Mary.....310 Butler street, Port Huron, Michigan

The following-named three believers were baptized at Zero, Mississippi, Lord's Day, October 4, 1903, by Deacon William D. Gay:

Cooper, Mrs. Esther Amelia.....Zero, Mississippi
Strickland, Charles DeWitt.....Zero, Mississippi
Strickland, Mrs. Sarah Frances.....Zero, Mississippi

The following-named four believers were baptized in San Francisco, California, Lord's Day, September 27, 1903, by Elder W. D. Taylor:

Bahr, Mrs. Alteiee.....66 Angelica street, San Francisco, California
Jewett, Seward Coombs.....580 Eightieth street, San Francisco, California
Lyons, Rebecca G.....11[illegible] Turk street, San Francisco, California
Roll, Mrs. Hattie.....8 Hayes street, San Francisco, California

The following-named four believers were baptized in St. George's Hall, Newtown, Sydney, New South Wales, Australia, Wednesday, August 26, 1903, by Deacon J. S. McCullagh:

Croft, Edward William....87 Berchgrove road, Balmain, Sydney, N. S. W.
Harris, Miss Anna,
Troja 1, New Parramatta road, Forest Lodge, Sydney, N. S. W.
Ray, Mrs. Jessie.....49 Victoria street, Ashfield, Sydney, N. S. W.
Stewart, Miss Christian Margaret
49 Victoria street. Ashfield, Sydney, N. S. W.

The following-named twelve believers were baptized at Cambridge, Massachusetts, Lord's Day, October 4, 1903, by Overseer William Hamner Piper:

Blaman, Norman H.....39 Charles street, Westboro, Massachusetts
Gilbert, Mrs. M.....626 Pine street, Manchester, New Hampshire
McGregor, Mrs. A. E.....Sterling Hill, Connecticut
McGregor, Miss C. A.....Sterling Hill, Connecticut
Magoon, Mrs. Naomi...103 Sangamon street, Manchester, New Hampshire
Mitchell, William H.....110 Adler street, Waltham, Massachusetts
Mitchell, W. J.....33 Cottage street, Chelsea, Massachusetts
Rofuse, Mrs. A. R.....14 Pearl street, Waketown, Massachusetts
Savage, Charles W.....25 Oakland avenue, Everett, Massachusetts
Savage, Mrs. Margaret L.....25 Oakland avenue, Everett, Massachusetts
Watson, Miss Margaret G....29 Print Works, Manchester, New Hampshire
Walker, Miss Nellie S.....61 Worcester street, Boston, Massachusetts

CONSECRATION OF CHILDREN.

The following-named three children were consecrated in Detroit, Michigan, Wednesday, September 30, 1903, by Elder T. Alexander Cairns:

Ainsworth, Mary M.....304 Buttler street, Port Huron, Michigan
Forsythe, Gertrude Lorene.....619 Fort street, Port Huron, Michigan
Forsythe, Marshal Armstrong.....619 Fort street, Port Huron, Michigan

The following-named child was consecrated in San Francisco, California, Thursday, September 24, 1903, by Elder W. D. Taylor:

Whitney, Dorothy Nettleton..... .....Vine street, Berkeley, California

The following named nine children were consecrated in South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 27, 1903, by Overseer George L. Mason:

Bocassini, Victor Raphael.. 90 East Twenty-second street, Chicago, Illinois
Essig, Herbert Frederick.....3529 State street, Chicago, Illinois
Essig, Helen Eugenie.....3529 State street, Chicago, Illinois
Lindskog, Esther Beulah..... 3522 Vincennes avenue, Chicago, Illinois
Long, Edward Charles.....3430 Halsted street, Chicago, Illinois
Paxton, John Dowie..... 2819 Dearborn street, Chicago, Illinois
Rintoul, David.....3403 Parnell avenue, Chicago, Illinois
Rintoul, Ellen, ...3403 Parnell avenue, Chicago, Illinois
Stowe, Harriet Beecher ..... 3623 Vernon avenue, Chicago, Illinois

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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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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

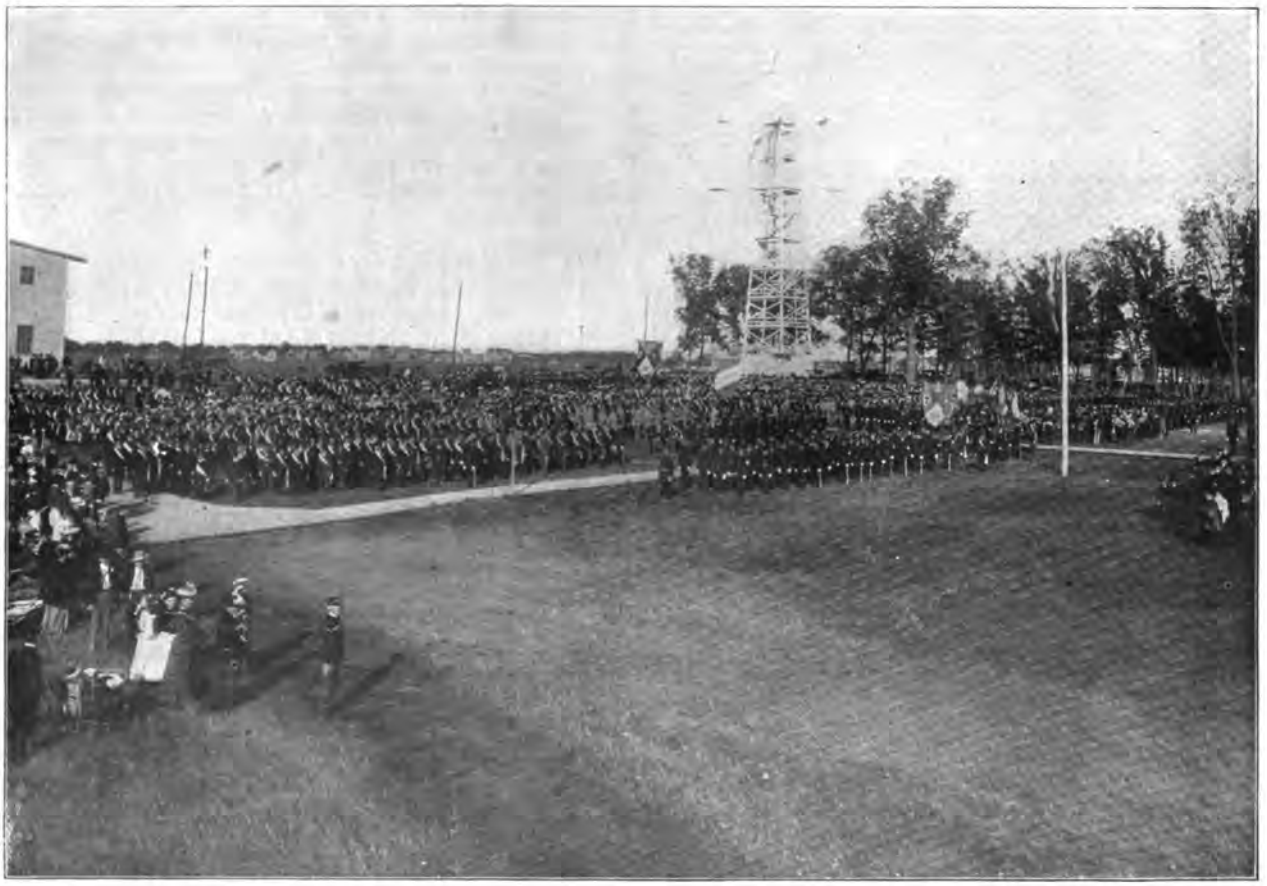
I am the Lord that healeth thee.

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 XIII. No. 26. *ZION CITY, SATURDAY, OCTOBER 17, 1903.* *Price Five Cents*



THE NEW YORK LEGION OF ZION RESTORATION HOST, THREE THOUSAND IN LINE, PASSING IN REVIEW BEFORE THEIR LEADER, REV. JOHN ALEX. DOWIE, ELIJAH THE RESTORER

Shiloh Park, Zion City, Illinois, Lord's Day, October 11, 1903

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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.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
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Long Distance Telephone *Cable Address "Dowie, Zion City."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
Zion City, Illinois, U. S. A.

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ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
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ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, OCTOBER 17, 1903.

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Notice to Correspondents.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

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, Zion City, Illinois.

"*Belief Cometh of Hearing, and Hearing by the Word of the Christ.*"

You are heartily invited to attend and hear for yourself.

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Zion Restoration Host in New York

As will be seen by the following special dispatch from the General Associate Editor of LEAVES OF HEALING, Deacon Arthur W. Newcomb, Zion Restoration Host had a most pleasant journey to New York, and arrived there early yesterday morning. The trains were met by thousands of people, and great respect was shown the General Overseer and Host. The indications thus far point to a most successful Visitation. Following is the dispatch: A.

Special Dispatch to LEAVES OF HEALING.

NEW YORK, October 16, 1903.—All the trains bearing Zion Restoration Host arrived safely at New York, the Wabash train containing Zion Choir being the last to arrive.

Every one of the Restorationists on board were happy, and reported a most pleasant journey.

The General Overseer's train crossed the Hudson river at Albany, New York, and a most delightful run was made down the Hudson, although the heavy mist hid some of the views.

When the train arrived at the Grand Central depot, big crowds of people thronged the streets, every one of whom seemed most respectful, and many remarks were heard upon the fine appearance of the Host.

The police kept the crowds in good order, Captain Murtha being in charge of a large special detail.

The General Overseer drove at once to the Plaza Hotel.

The Host assembled at Madison Square Garden this morning at ten o'clock, where soon after the General Overseer arrived and personally directed the marshaling of the Host.

The roll was called and none were found missing.

Soon after roll-call, the General Overseer granted an hour's interview to scores of New York, Boston, Philadelphia and Chicago reporters and photographers.

The scene during this interview was remarkable, and all promised fair treatment.

The evening papers of the city are all filled with many columns concerning the Mission, mostly all occupying the front pages.

The General Overseer returned to the Hotel at noon.

The afternoon at Madison Square Garden was consumed in assigning the Host to rooms, and along toward dusk all were comfortably housed.

Supper was served in Madison Square Garden, after which a band concert was given by Zion Band.

Large and orderly crowds thronged Madison Square Garden and the near-by streets all day.

A large platform and choir gallery, together with a baptistery, are now being built in the Garden.

Words cannot describe the intensity of interest manifested, and every member of the Host is the center of attraction, the people receiving the Messages gladly

The people ask many respectful questions, and thousands are clamoring for admission tickets and Zion Literature.

There are many visitors in the city from everywhere in New York State, on account of the Visitation, and the hotels are crowded.

Zion Institutions and Industries have opened headquarters in the concert hall of the Garden.

All are now looking forward expectantly to tomorrow's first work of Zion Restoration Host in New York City.

After breakfast and early devotional exercises tomorrow morning, the assignment of territories to the workers will be made.

Most excellent police protection has been furnished, and they are preserving good order.

Captain Burfiend and Lieutenant Hayes, from the Nineteenth precinct, reported early to the General Overseer, promising him a full quota of officers in uniform and citizens' clothes.

Zion tonight is resting calmly and happily in God, thankful for His blessings thus far, knowing the battle is God's.

A. W. N.

NOTES FROM ZION'S HARVEST FIELD

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

Plymouth, Indiana.

Conductor, Mrs. Carrie A. Baker.

The following report is sent in by Miss Florence Webb, who is now one of the teachers in connection with the Musical Department of Zion College.

She was formerly Custodian of our Gathering in Plymouth, Indiana.

We wish to call the attention of our readers to the fact that five Restorationists in Plymouth, Indiana, reached almost six thousand people in one month.

We desire members of Zion Restoration Host elsewhere to imitate them.

Miss Webb writes as follows:

ZION CITY, ILLINOIS, June 30, 1903.

DEAR ELDER:—"And the Seventies returned rejoicing" was our constant experience in Zion Restoration Work at Plymouth, Indiana.

One cannot afford to stay out of God's battlefield; to realize the fulness of the Holy Spirit, we must be continually active in God's service.

It is certainly blessed to have God talk through us, and pour out His love upon us, for then and only then do we love one another as He loves us, and thus our persecutions seem as only trifles, knowing that God is with us.

During the winter our work consisted mostly of business house visits and street work.

We chose Saturday afternoons for this, in order to reach the country people, who came into town on that day.

At first we were avoided and treated very coldly, but after a time quite a different sentiment was noticeable, and many sought for the literature themselves.

When we first started out on Saloon Seventy work, we found that large numbers frequented the saloons, but after a few regular visits, we found the number considerably diminished.

Saloon-keepers frequently remarked that we were hurting their trade.

One old man informed us that he was a Roman Catholic. "I am a Christian Catholic" was the reply, "and if you were such you would not be in here." That settled him.

Through reading Zion Literature one man was led to give up tobacco and rejoiced exceedingly.

The United Brethren minister who had frequently rejected our messages, made a very favorable statement at a temperance meeting, in which he admitted that the temperance workers lacked persistency.

He told how we had both offered to sell and give our literature, and of *his refusal to accept it.* "Then they sent me a year's *subscription to* LEAVES OF HEALING," said he, "and now I am reading them. Thus, you see, it pays to be persistent."

The report for the months of January, February and March is as follows:

Number of persons reached, 7,457; number of LEAVES sold, 116; number of LEAVES given away, 30; number of tracts ordered, 6,000.

Prejudice has been broken down to quite an extent, and many who were the most bitter now express a desire to see Zion City, and know more of her onward movement.

Your sister in the Christ,

FLORENCE WEBB.

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ELIJAH THE RESTORER.

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General Letter from the General Overseer

New York, Chicago, & St. Louis Railway,
en route to the
City of New York,
October 14, 1903.

Special Pullman Car "Arcadian,"
9:50 p. m., near Fort Wayne, Indiana.

To the Overseers, Elders, Evangelists, Deacons, Deaconesses, Zion Restoration Host, and Members of the Christian Catholic Church in Zion Throughout the World, and to All Lovers of God.

Beloved in Jesus, the Christ, our King:

Peace to All.

Beginning at nine o'clock this morning, and following closely every succeeding half hour, until one o'clock p. m., train after train started from Zion City, laden with orderly divisions of the First Legion of Zion Restoration Host.

More than Three Thousand have been enrolled in this Legion, and are now on their way to the great Metropolis, not only of the United States, but of the American Continent.

These Messengers from God are in constant touch with me by telegraph along all the various lines by which tonight they are speeding across many States by many different routes, including the Pennsylvania, Baltimore & Ohio—which trains go by way of Washington—Lake Shore & Michigan Southern, Michigan Central, Grand Trunk, Wabash, Erie, the New York, Chicago & St. Louis (Nickel Plate), all of which go by way of Niagara Falls, upon which route our own train is now running

I started two hours later than the other trains and am at the very rear of the procession, with my dear wife and son, in the last car of my Special Train, which contains many of the principal Overseers and Elders, and heads of great departments in connection with the great Industries and Financial Institutions of the City of Zion.

The intense interest shown by the press of the whole country in our Visitation, was again manifested throughout the morning in the large number of newspaper reporters and special photographers who were hovering around the trains in Zion City, eager to be permitted to get on one or more of them.

This we declined in every case, desiring that our people should be perfectly free, and be all of one mind, in every car and on every train.

Tomorrow morning six of these great trains will converge upon Niagara Falls, which, God willing, my train will reach at about nine o'clock a. m.

During the morning the trains on the Pennsylvania and Baltimore & Ohio Railways will reach Washington under the charge of the Rev. George L. Mason, M. A., Overseer-designate of the Christian Catholic Church in China.

The weather has been, up to the time of our departure from Zion City, fair and beautiful for many days; but a gentle rain began to fall as we left Chicago, and became heavier as we crossed from Illinois into Indiana, with an electrical storm which played around our train with very beautiful effects for some hours

We found that at numbers of the Railway Stations on the way large crowds were assembled, eager to catch a slight glimpse of the trains.

At Fort Wayne, Indiana, which we have just passed, and where we only remained five minutes, we were informed that about Four Thousand people were waiting.

Hitherto we have not spoken from the trains, and feel that it will not be wise to do so.

We shall need all our physical strength for the great work before us in the immense Auditorium in Madison Square Garden, which is said to seat about Sixteen Thousand persons.

But tomorrow afternoon at 3 o'clock we have promised to speak to the Legion of the Restoration Host assembled in Prospect Park, Niagara Falls, near the great Cataract, where, we are informed, there will be many thousands of persons gathered together in addition to the Legion.

We are praying our God and Father that we may be able to say some words which He will bless, not only to the multitudes there, but to the millions throughout this and other lands, who are waiting to hear the Message which God has given to us as the Prophet of The Times of the Restoration of All Things.

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The great quiet throng of thousands at Fort Wayne expressed an intense desire to see us, but did not utter a sound of disappointment at not seeing or hearing us; and this was also the case at other places.

It deepens the impression, which we have had for some time, that the people are waiting in hundreds and thousands and millions quietly, and in an earnest spirit, to hear the Message which God has given us to speak, in the Name of the Christ, and in the Power of the Holy Spirit.

And now, ere we retire for rest in the beautiful private car "Arcadian," which has been provided for us by the Associated Lines who are carrying this Host, we desire to record our gratitude to God, and our heartfelt thanksgiving to all who have been connected with the getting away of this great company.

The splendid discipline and good order of our people, their obedience to their Officers, their intelligent demeanor, and kindly Christian behavior has been remarked upon for many days, and also today, in the best papers of Chicago and of large cities and towns, which reach us on the train as we go along.

May God bless the officers and trainmen of the many railway lines, and especially of the Chicago & North-Western railway, who undertook the handling of all the trains from Zion City around the Belt Lines of Chicago to their various starting points on each of the Great Lines running Eastward to New York.

They have all acted as if they were associated with us, not only in ordinary business matters, but many of them have entered into the transportation of the Host with the enthusiasm of a people "in whose heart are the Highways to Zion."

We commend to God tonight Mr. John Calahan, the General Passenger Agent of the New York, Chicago & St. Louis railway, who has himself become a passenger on this train, which contains besides our own car six Pullman Sleeping Cars and one Baggage Car.

He is the gentleman with whom all negotiations for the transportation of this Legion of three thousand have been conducted.

We also especially commend to God our excellent Deacon J. F. Peters, Superintendent of Zion's Transportation and Railway Affairs, who is also on this train, and who has traveled many thousands of miles and worked with great ability for many months, by day and by night, to perfect all the arrangements both with the railways and with the Legion.

We thank also the Eight Hundred Members of the First Regiment of Zion Guard, and Zion City Brass Band and Drum Corps, who form part of the Legion and are doing guard duty on these various trains.

They present a splendid appearance, carrying as they do, their wonderful swords appended to their sword-belts on their left sides, in leather cases which are labeled in shining letters—"The Word of God," each case containing a Beautiful Little Bible.

Our brethren have long loved that Sword, and by the grace of God they know how to use it, as do all members of the Legion in a very considerable degree.

It will be with a very happy and contented heart that we shall retire to rest, having dictated to our stenographer these few words to our beloved people throughout the world.

The open Bible is before us as we sit and speak in our little parlor on this car, and the words that our eyes fall upon are in the Epistle to the Ephesians, the 6th chapter, 10th to 20th verses.

We wish our dear people to read these verses, and to realize how much they mean to him, who, conscious of his own weakness and utter inability to face the countless hosts of evil, is going forward with his little army, confident that great victories await us in the great City whither we are going, no matter how hard the conflict may be.

We are not strong in ourselves, but we are "strong in the Lord" and in "the strength of His might." We have no armor of our own; but we have "the panoply of God," and we are well able, by His grace, to "stand against all *the methods* of the Devil," *τας μεθοδιας του διαυολού* (*tas methodias tou diabolou*).

It is true that "our wrestling is not against flesh and blood

We know it is against the "powers," against the "principalities;" and we know it is against the "World Rulers of this Darkness."

We know it is against "the spiritual Hosts of Wickedness in the Upper Air," as well as upon the solid earth.

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We know that the "days are evil," but by His grace we shall withstand, and, having done all, we shall stand, "having our loins girt about with the Truth of God," trusting not in our own righteousness, but having "put on the Breastplate of Righteousness, which is of God by faith," not looking upon our own "preparations" as in themselves effective without the Power of God, but, "having our feet shod with the Preparation of the Gospel of Peace," we go forward with the Message of Eternal Peace, at war with sin, but loving every sinner

We "take up the Shield of Faith," and we know that we shall be able to "quench all the fiery darts of the Evil One," with that Divine Shield.

Therefore, we "put on the helmet of salvation," and, therefore, we go forward with one invincible weapon, the "Sword of the Spirit, which is the Word of God," praying and supplicating at all seasons in the Spirit, watching and persevering and working for all the children of God, and for the myriads who are wandering from God, and lost in the Wilderness of Sin.

We send forth these few lines with the great joy which the Apostle uttered, when he gave us these glorious verses:

He cried: "Pray for me," and I cry unto you, and unto all God's people in all the world, "Pray for me, that utterance may be given unto me in opening my mouth to make known, with boldness, the mystery of the Gospel, of which the mighty Apostle was an 'Ambassador in chains'"

And while I thank God that I am not an Ambassador in chains tonight, but an Ambassador for Christ, my King —the Messenger of God's Eternal Covenant—and a Prophet who is free, and who is enabled by God's grace to lead a great company of free men and women in the Christ into His glorious work, yet I feel with that mighty Apostle the need to cry to God, and the need to speak to my people, that they may pray with me to Him, so that I may receive grace "to speak boldly as I ought to speak."

I am grateful tonight that within the short period of exactly two years and three months, I have been enabled to establish a City where there are many thousands of God's people gathered into happy homes amid most pleasant surroundings, and into Industries which are both pleasant and profitable

I rejoice in the Lord that from this newly established City of Zion I am able to lead forth a Legion of more than Three Thousand, who have made great sacrifices, and with myself and the Storehouse of the Christian Catholic Church in Zion, are spending more than Two Hundred and Fifty Thousand Dollars in carrying the Everlasting Gospel, the Message of the Glorious Covenant of Salvation, Healing and Holy Living to the many millions who are gathered at and near to the great Gate of the American Continent—the City of New York.

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way,
He makes new scenes to rise,
And every joy He sends me, comes
A sweet and glad surprise.

Where He may lead I'll follow,
My trust in Him repose;
And every hour in perfect peace I'll sing,
He knows! He knows!

O blissful lack of wisdom,
'Tis blessed not to know
He holds me with His own right hand,
And will not let me go,
And lulls my troubled soul to rest
In Him who loves me so!

So on I go, not knowing;
I would not if I might,
I would rather walk in the dark with God
Than go alone in the light;
'd rather walk by faith with Him
Than go alone by sight.

So where He leads me I, and those associated with me, will follow, heedless of scorn and hatred and contempt, as in all the years gone by.

And while there is now but little of that as compared with the bitter antagonisms of past years, still we realize that the "Offense of the Cross has not ceased;" and that if we are faithful to our Master, we must be persecuted by His great Adversary, the Devil, and those who follow that father of lawlessness.

Zion has been raised up by God to do the will of the Christ, and to do it always, in all places, under all circumstances, and never to swerve, or wander away from the Path of Faith and Obedience to His commandments

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Should I be asked tonight, "What is your supreme thought in entering upon this Visitation?" I should be inclined to answer, in the words, as suggested by the Catechism, which, as a child, I learned in my native Scotland, "My supreme thought is to Glorify God and enjoy Him forever," "and to win all mankind to love and obey Him everywhere."

So far as I am able, I am determined to proclaim the Sovereign Rights of God, and to make known to all the Blessings of the Gospel of the Kingdom of God.

It is my great aim to establish in every human heart, in every home, in every factory, in every place of business, and at all times, and under all conditions, the one great and eternal principle, set forth in the First Commandment:

Thou shalt have no other gods before Me.

That Commandment enjoins The Supremacy of God in All Places, at All Times, and under All Conditions.

This will be the theme, as the program has already stated, of our first address in the City of New York.

It will be followed up through all the Commandments, from that First Commandment to the great New and Eleventh Commandment, which enjoins Christ's Standard in the Service of God, in the Service of Love, a love which not only loves one's neighbor *as* one's self, but which loves one's neighbor *better than one's self*, and does for one's neighbor what we never expect our neighbor to do for us.

Zion has gone forth to obey this Eleventh Commandment, and we have not doubted that in doing so we should be blessed in every way.

But we have not sought, or thought, of material gains to ourselves, or to our City as our first aim.

As God is our witness, we have sought "first the Kingdom of God and His righteousness," knowing that all things that we need "shall be added unto us."

They have been added in the days that are passed, and they will be in the days yet to come.

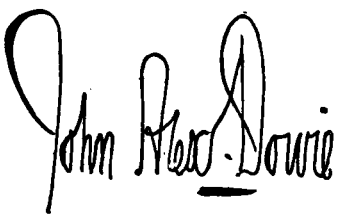
I shall retire to rest at the eleventh hour of the night of this Epoch-making Day, and send these words to Zion City from Niagara Falls, God willing, in the morning, to be published in the Last Issue of the Thirteenth Volume of LEAVES OF HEALING, which will be published on Saturday, October 17th.

On that day we shall begin the work of the Visitation in the City of New York; for thousands of our Legion carry with them their first messages to the homes of the people of that City on that day.

The following day—Lord's Day, October 18th—we shall open the gates of the great Auditorium in Madison Square Garden.

Again asking, therefore, that all will pray for us, and thankful for the love that has surrounded us on every side, and the kindly and respectful attention which has been paid to us all along the road, I am,

Faithfully, your Friend and Fellow Servant in Jesus, the Christ, Our Lord,



General Overseer of the Christian Catholic Church in Zion

P S.— SPECIAL CAR "ARCADIAN,"
NIAGARA FALLS, N. Y., 2:45 p. m.,
October 15, 1903.

The seven great trains of the Legion arrived here one after another, over all the different railroads, beginning soon after daylight, the last to arrive being our own, soon after nine o'clock. The other two trains are also reported safely at Washington.

The reports were uniform—a good night, a happy journey, a joyful reunion.

A great crowd, including thousands of the Host, gathered upon our arrival near our car, and whilst the Band played and the people sang the songs of Zion, every heart was full of gratitude to God.

Then they scattered to see the wonders of God in the Mighty Cataract and the beauties of Niagara River.

And now the strains of the Land are once more in our ears, as they come with Zion Guard to escort us to Prospect Park where at three p. m. we are to meet the people.

All glory to God.

Peace to all. J. A. D.

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: And the Prayer of Faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.—*James 5: 14, 15.*

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THE Training of the Three Thousand draws to a close. The time of the conflict is near.

With the approach of the Visitation, there is a growing Sense of Responsibility, a deeper Earnestness, a more Prayerful Spirit, a more complete Consecration, a more thorough Heart-searching among those of the Legion who are to represent their Master in this great work; but there is also a more perfect Faith and Confidence in God and in His Messenger, a more joyous Anticipation of great Victories for God, and a more and more heartfelt thanksgiving for the privilege of carrying to New York's millions the Everlasting Gospel of Salvation, Healing and Holy Living.

There was all this and more in the wonderful service held in Shiloh Tabernacle, Lord's Day afternoon, October 4, 1903.

With the increase of enthusiasm in Zion, there has also been a very marked intensification of the already deep interest in New York and throughout the country.

This is shown, not only by the fact that the press in the metropolis, as well as throughout the United States, has been devoting pages to the "coming invasion," as they call it, but by the ever-growing crowds that throng Zion City during the week and on the Lord's Day.

People of all classes and conditions, from all parts of the world, with all kinds of preconceived notions about Zion and Zion City, are to be daily seen visiting the industries, driving over the land to the westward not yet subdivided, and attending the great meetings in Shiloh Tabernacle.

On this Lord's Day afternoon, there were many hundreds of them among the more than 6,000 people in the Tabernacle.

Members of Zion Restoration Host were rejoiced to have their leader with them once more, after a two weeks' absence, and especially when they saw he was stronger on account of having taken the rest.

The service was full of Life, Inspiration and Enthusiasm from the first triumphant note of the organ in opening the Processional.

Elijah the Restorer, the leader of the Host, read to the Restorationists their Commission in the words of their great Divine Commander, Jesus, the Christ.

He proclaimed to them that He to whom all Authority in heaven and on earth had been given, had delegated His Authority to them.

Like a general addressing his forces on the eve of battle, he pointed out to them the power, resources and position of the enemy; also the points of weakness and folly.

As he proceeded, the Host entered more and more fully with him into the joyously victorious spirit of the hour.

Wave after wave of applause rolled up from the audience, and when, in the midst of his address, God's Messenger began the song, "The Power of God Is Just the Same Today," it was taken up by the Restorationists with a vigor that made the rafters ring.

But that there was a deep undercurrent of seriousness, was evidenced by the orderliness of the zeal of the people, and by the reverent and solemn fervor with which they followed their leader in the closing Prayer of Consecration.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, October 4, 1903.

The services were opened by the Processional of Zion White-robed Choir and robed Officers:

PROCESSIONAL.

Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Form'd thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's wall surrounded,
Thou may'st smile at all thy foes.

See, the streams of living waters
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint, while such a river
Ever flows their thirst t' assuage
Grace which, like the Lord, the giver
Never fails from age to age.

Round each habitation hov'ring,
See the cloud and fire appear
For a glory and a cov'ring,
Showing that the Lord is near;
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

Blest inhabitants of Zion,
Wash'd in the Redeemer's blood!
Jesus, whom their souls rely on,
Makes them kings and priests to God
'Tis His love His people raises
Over self to reign as Kings:
And as priests, His solemn praises
Each for a thank-off'ring brings.

*The General Overseer has not revised this report.

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At the close of the Processional, the people rose and stood with bowed heads while the General Overseer pronounced the

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 318 from Gospel Hymns:

I am a soldier of the cross
A follower of the Lamb;
And shall I fear to own His cause
Or blush to speak His Name?

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.

Dr. A. J. Gladstone Dowie then led the Choir and the Congregation in the recitation of the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

Dr. A. J. Gladstone Dowie then read 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 great Choir then sang the

TE DEUM LAUDAMES.

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

The General Overseer then read from the Inspired Word of God, the 61st chapter of Isaiah, closing with the prayer,

May God bless the reading of His Word.

The Choir Chanted the Gloria Patri.

All then joined in singing Hymn No. 27:

Far, far away, in heathen darkness dwelling,
Millions of souls are wandering and lost:
Who, who will go, Salvation's story telling,
Looking to Jesus, heeding not the cost?

CHORUS—"All power is given unto Me,
All power is given unto Me,
Go ye into all the world and preach the Gospel,
And lo, I am with you alway."

Overseer Jane Dowie then led in the common supplication, followed by prayer by the General Overseer for the sick, and for Zion throughout the world, closing with the Disciples' Prayer chanted by the Choir and Congregation.

After the announcements were made the choir sang with great power the beautiful and inspiring anthem, "Behold the Lamb of God," from Handel's Messiah.

The tithes and offerings were then received, after which the General Overseer delivered his Message.

THE COMMISSION OF ZION RESTORATION HOST.

INVOCATION.

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

TEXT.

And Jesus came to them and spake unto them, saying, All Authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I commanded you: and lo, I am with you All the Days, even unto the Consummation of the Age.

I desire to point out to you this great fact, first of all, that

The Authority of Our Lord Jesus, the Christ, Came from Some One Else.

It was not His power.

His Authority was given unto Him by God the Father.

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Do not forget that in giving this Great Commission, not only to these eleven apostles, but to the Apostolic and Catholic Church in all the ages, His Authority came from the Father.

That Commission comes with equal power today.

I desire to speak to you of the extent of the Christ's power on earth and in heaven.

There are no limitations to His power on this earth and in the heavens above us.

All the secret hidden powers, some of which are only being manifested now, every created thing, and every created being is absolutely given into the hands of the Christ of God.

"All authority;" not merely "all power."

Power and Authority Are Very Different Things.

Sometimes power is in the hands of a bad man; sometimes it is in the hands of a bad king; sometimes it is in the hands of a bad legislature; sometimes it is in the hands of a bad judge; sometimes it is in the hands of a bad banker; a bad merchant, a bad manufacturer or employer of labor.

Power may be in bad hands, and, in fact, on the earth today, one of the saddest sights is that the god of this world is the Devil, and power is in his hands to a tremendous extent.

Those who do not regard that fact will suffer for it.

If we are foolish enough to suppose that the Devil is dead, or that the Devil does not bother himself about us, we are mightily mistaken.

The Devil is not dead, but the Devil is very much alive to the fact that we are alive unto God, and that, by the grace of God, we are dead to sin, and that, by the grace of God, we are alive to righteousness.

The Devil never yet could be complained of as not being active and alert. He has never failed to recognize that his Kingdom has been in danger.

He has not been on this earth and led legions of hell against the armies of heaven without having vast experience upon this subject.

If you suppose for one single moment that the Devil is not going to muster all his forces against us who are his pronounced foes, you are greatly mistaken.

The Devil Will Have to Fight.

If the Devil did not take any notice of us, it would mean either that we were a contemptible set of ciphers, or that the Devil was either so terrified that he was paralyzed, so drunk that he could not move, or that he had been converted.

I do not believe that he is paralyzed, or that he is so drunk that he cannot move, although I do believe that he is drunk a good deal of the time.

I have no respect for him whatever. I do not think that he is nearly so dangerous an adversary as some people have imagined, but he is very powerful.

On the Side of the Oppressor There Is Power.

It is no mean power after all.

I believe that the money Power is, for the most part, on the side of the Devil.

I believe that the Political Power is, for the most part, on the side of the Devil.

I am speaking of America.

I believe that the Commercial Power is, for the most part, on the side of the Devil.

I believe that the Social and Literary Forces are, for the most part, on the side of the Devil.

I have a very profound conviction concerning the Devil, that he is getting old and foolish.

An Instance of the Devil's Foolishness.

For instance, last Friday there came out in the *Inter Ocean*, in big headlines, "ELIJAH SLAPS SON."

I just thought for a moment of when I slapped him last. I think he was about four feet tall.

I am not quite sure, if I were to slap him now, whether I would not come out second best. I would not like to undertake it.

I am thankful that my son is a taller and a stronger man possibly than I am. May God bless him. (Amen.)

Last Friday the *Inter Ocean* came out with this article, saying that I had slapped my son because he had uttered an oath at a baseball game in Zion City.

My son was in the Iowa with his mother and part of our servants. I hoped he would not see it. I was so disgusted and annoyed. I read it, and this was the story the Devil had that last Friday there was a big baseball game being played in Shiloh Park, and that my son was captaining one of the sides, and that Deacon Mills and Deacon Hardy (there are no such Deacons among us) had got into trouble, and somebody had run the wrong kind of a base, and my son swore a wicked and shameful oath, and that it was brought to me, and I was in this Tabernacle hanging up my last crutch (laughter). And the writer went on to say that I ordered my chariot and four and drove down to the baseball game and I made a terrible speech, and then I went to my son, and I just gave it to him, biff, biff, biff, and my son slunk away like a dog with a tail between his legs.

I thought to myself, when I read that: "I always believed that the Devil was a fool, but I did not think he was such a stupid fool; for both my son and I were playing on that Thursday afternoon, a game of croquet on the lawn over at Ben MacDhui, and my partner and I defeated him three out of four games.

He is the best croquet player, I believe, in the world, as far as I know, if he gets the right kind of a partner, but a poor partner may keep back a very good player.

We had a very friendly and very loving game of croquet, and I was rather astounded to find that I had been over here and did not know it; that he had been over here, two hundred fifty miles distant by rail.

My son, as most of you know, had not been in Zion City for about six weeks or more.

The *Inter Ocean* knew perfectly well that it was a lie, but that lie was not intended for home consumption.

Overseer Brasefield—"I saw it in Buffalo on Friday."

General Overseer—Overseer Brasefield tells me for the first time, that he found that lie printed in Buffalo on Friday morning, the same morning it appeared in the *Inter Ocean*.

Dastardly and Outrageous Purpose of the "Inter Ocean" Lie.

What was the object of that lie?

That the young man who has, by the grace of God, had a blameless career, and has just entered upon his life, having received the degree of Doctor of Law, the robes of which he wears today, might have his career blighted and blasted, at the very beginning, by making him out a low blackguard who would swear at a baseball game.

I will tell you I will make New York ring with that, because that *Inter Ocean* has been backing up Dr. Henson in telling the most outrageous lies.

Overseer Mason says, "Has not Henson been lying? He is lying on his stomach, Doctor, waiting for you to give him a spanking." (Laughter.)

A Warning to Dr. P. S. Henson.

What a fool the Devil is!

That lie will be exploded.

I will take good care that it is exploded.

I will take care that the *Inter Ocean* is shown up for that as well as for its other sins.

I will take care that Dr. Henson, whose pet newspaper is the *Inter Ocean*, is shown up in his proper light.

He has been saying that I am the "Napoleon of Imposition." I shall ask him to prove one imposture.

To put it exactly, he has been saying that Dr. Dowie bosses his people as though they were a "lot of trained puppies."

I will let him know that he talks in an outrageous manner of a Christian minister, and three thousand Christian workers.

I will let him know that we are men and women, made in God's image, and, though marred by sin, have been restored by grace.

We are God's free men, and not a set of dogs. (Applause.)

Before I am through with him, he will get a harder spanking than when I spanked him as the clerical clown of Chicago, when I took him up and spanked him in that lecture, "You Dirty Boy."

One of his very wicked words was that I was no reincarnation of Elijah, but that I was a reincarnation of Brigham Young.

I would like to know how I could be a reincarnation of Brigham Young when I was forty years old when Brigham Young died.

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Dr. Henson has got mixed in his dates. (Laughter.)

I understand what lies beneath that.

He does not dare to say that I am a polygamist and a sensualist. He suggests it, the coward that he is, and I will spank him hard for it.

I am just saying this kind of thing to show you what kind of a fool the Devil is.

One newspaper said, "Dr. Dowie will bother very little about what Dr Henson has said, because he is a long-headed fellow, and will count it as so much good advertising."

I will not quite. I will consider it bad advertising, and you will hear that little mad dog howl all over America.

May God in His infinite mercy bless us in doing it.

The Devil is a fool, or he never would have begun to fight God.

The Devil is a fool and he makes fools.

A Page from Dr. P. S. Henson's Record.

By the way, the very first time I heard Dr. Henson was when I was asked, by Rev. Dr. A. Whately Lamar, of the First Baptist Church, of Omaha, Nebraska, to hear a distinguished Chicago Minister, in a Chautauqua Assembly, at Council Bluffs, on the other side of the Missouri river.

I found the biggest bluff I had ever seen in my life.

The place would have seated five thousand, about, and he did not have five hundred. I was one of them.

I looked at the program. I could not believe my eyes, but I read it over again, and I am sure I was right, because I have seen the same announcement since, that Dr. Henson of the First Baptist Church of Chicago was to lecture, "On Fools, by One of Them."

When he had finished the lecture I thought that the announcement was perfectly correct.

He wanted to see me after the lecture, with Dr. Cooley.

They asked me to preach in the Council Bluffs Baptist Church the next Lord's Day morning.

I said, "No, I preach all week, and I have to preach in the afternoon."

"Oh," said Dr. Henson, "Dr. Cooley has made a mistake. He has announced me to preach."

"Well, then," I said, "preach."

"But," he replied, "I cannot."

"You are not sick, are you?" I asked.

"No," he answered, "but I cannot."

"Tell me why you cannot," I inquired.

"You know," he responded, "I have an engagement with this Lecture Bureau, and the engagement is that if I lecture on 'Fools, by One of Them,' or anything else, that I must not preach in the same place, because the Lecture Bureau thinks that the people, if they hear me preach for nothing, will not come to hear me and pay for the lecture." (Laughter.)

I said to him: "Dr. Henson, is it true that you have made a bargain with the Chautauqua to lecture on 'Fools, by One of Them,' and to give up your liberty as a Christian minister; that you cannot preach the Everlasting Gospel because there is a money contract to preach on 'Fools?'"

"Well," he said, "that is a strong way to put it, but that is so."

"The Lord have mercy on you!" I said. "Come tomorrow morning where I preach, and you will catch it."

I preached the next morning and he did catch it, but he liked it, he said, and hoped he would see me in Chicago.

The Devil as an Advertiser for God's Work.

The Devil is a great fool.

He set up Dr. Buckley, and he set up Dr. Henson, and he set up a great many foolish people, to write about us in New York.

The result is that he has only made the people so eager to hear us that it would take five Madison Square Gardens to hold them. (Applause.)

Beloved friends, do not be afraid of the Devil.

On the other hand, do not imagine that he has no power, because he has great power.

His intention was to blast and blight my son's good name, so that throughout this broad land they would think that Dr. Gladstone Dowie was a blasphemous fool and blackguard, who would curse and swear upon the baseball ground.

I thank God that he is a Christian gentleman and is incapable of that. (Applause.)

I will stand up for my son's good name.

I will defend every one of you, if you will do right.

Power is on the part of the enemy, and such is the power of the press that that lie appeared in Buffalo the same morning that it appeared in Chicago. No doubt it appeared in New York, Philadelphia, Boston, San Francisco, and other cities the same morning; no doubt it is winging its way all over the world, and going before my son to Australia.

But a lie comes right back to roost in the heart of him who tells it.

That lie is coming right back to Dr. Henson and to the *Inter Ocean*, and to all who have had anything to do with it.

The "Inter Ocean's" Death Prophecies.

Zion, thank God, has a printing press, and LEAVES OF HEALING will live and live on and on when the *Inter Ocean* is rotten and buried in a dishonored grave.

I venture to prophesy, and my prophecies have never failed concerning the press, that I shall live to see the *Inter Ocean* dead, buried and forgotten. (Amen. Applause.)

If my son does right, as hitherto, he will be a blessing to Zion.

I thank God for the power of the press that enables us to print the beautiful little card and our address, in millions, and the Messages.

I thank God that Zion has never been afraid to face the foul press, and is not afraid now.

The Power of God Will Overthrow All the Powers of Hell.

I think that all the powers of hell will be marshalled against us, but if I believe that Word which I have read, "All Power, all Authority, is given unto Me in heaven and on earth," then I have simply to bow and say, "My Father, let the Authority and Power of the Christ rest upon me, that I may do His work." (Amen.)

The Authority That the Father Gave His Son, His Son Has Given His Servants.

Let me not forget to remind you that our Lord Jesus, the Christ, said to His apostles: "What things soever ye shall bind on earth, shall be bound in heaven: and what things soever ye shall lose on earth, shall be loosed in heaven."

He gave to His apostles that tremendous authority of binding and losing; of exercising discipline which, by the grace of God, I believe I possess today as an apostolic minister of our Lord Jesus, the Christ.

I realize that, as Elijah the Restorer, I have the authority which the Lord Jesus, the Christ, delegates to every faithful minister who is able to exercise that authority.

I realize that I have the right and I have the authority to rebuke and to reprove, and to chasten those who are fighting God.

The time has come when judgment, beginning at the House of God, will go on, for "the Lord cometh with ten thousand of His saints," to reprove the ungodly, to convict them of all their ungodly speeches that they have ungodly spoken, and of all their ungodly deeds that they have ungodly done.

I believe that the time has come to reprove for the ungodly writings, and their ungodly speeches, the ungodly world, and to demand that God shall rule this world, and not the Devil.

All Authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all nations.

Failure of the Church to Obey the Great Commission.

Has the Church done it?

Audience—"No."

General Overseer—Then it is time to set about it.

May God grant that, with the Authority of the Christ, we shall go to every nation under heaven, and make them disciples of the Christ.

It Is Time, O God, to Bless China.

China is in the hands of the Russian power, that is tearing her to pieces; in the hands of the German and French eagles that are gnawing at her vitals, and tearing her to pieces; in the hands of the British lion which has his paw all along the Yang-tse-kiang, from its source to its mouth, and is holding as if it belonged to him.

I say no.

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China belongs to the Chinese, and God should rule China. The Chinese have a right to their own country. (Applause. Amen.)

Not many decades hence, if the powers of Europe and America want to fight, they may find that the nearly five hundred millions of the Mongolian race will give them all the fight they want, and blood up to the bridles of the horses.

But that is not the spirit of China, thank God.

May peace prevail. (Amen.)

We must take that Gospel to China.

China Has Not Heard the Gospel.

It has heard the Russian priest chanting his song while he has been grasping for the Chinese land.

It has heard the Roman Catholic priest chanting his *Te Deum* while he has been grasping for the Chinese land.

It has heard the British priest chanting his *Te Deum* while he has been stealing the rivers and ports, and their money.

I think that the time has come for the Gospel to come to China.

May God help us to carry it there and show them the way by means of Ecclesiastical, Educational, Commercial and Political combinations to stand up and carry on their own affairs in the right and proper manner. (Applause.)

Elijah Is at Work.

He has started out.

I shall, by God's help, have the Eternal Principles of Righteousness restored. (Amen.)

"All Authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit."

May God give me grace to baptize, with these hands, the princes of China.

May He give me grace to baptize the Emperor of China. God bless him!

I long to see China won to God.

I believe that China, and Japan, and Ethiopia are stretching out their hands to God; not the God of the apostate denominations; not the god of greed and lust and rapine, and stealing, but the God of Zion; the God who lived in Elijah the Tishbite's day; the God who came and walked this weary earth when John the Baptist was here.

Oh, how I wish that I might once more see that Lord by my side. I only see by faith.

Strong Son of God, Immortal Love,
Whom we, who have not seen Thy face,
By faith, and faith alone, embrace.

I have to walk by faith and not by sight.

Oh, God of my fathers, go with me into this fight!

I know that I shall have Him with me. I walk by faith and not by sight.

The God who lived in Elijah's day is just the same today. It does not matter what the papers say; it does not matter what anybody says, the power of God is just the same today.

The General Overseer here started the song, "The Power of God Is Just the Same Today," and the people, taking it up, with mighty volume, sang it again and again, with inspiring effect.

The power of God is just the same today,
It doesn't matter what the papers say,
Whatever God has promised, He is able to perform,
And the power of God is just the same today.

And lo, I am with you—sometimes?

Audience—"'All the Days.'"

General Overseer—"Even unto the Consummation of the Age."

The Consummation of the Age Is Rapidly Approaching.

God help us to be ready for it!

Here again the General Overseer led the people in song:

All power is given unto Me,
All power is given unto Me,
Go ye into all the world and preach the Gospel,
And lo, I am with you alway.

The Gospel of Salvation from Sin, of Healing from Sickness, the Gospel of Cleansing from all Impurity; the Gospel that saves the spirit, the soul, and the body; the Gospel that has God for the Church, God for the school, and God for business and God for the State; the Gospel that will win the world to God, and drive the Devil out! All hail, the Everlasting Gospel!

All who love it and want to do right stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, make me what I ought to be, in spirit, soul and body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may love Thee, serve Thee, follow Thee; be a blessing to all mankind. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

After the singing of "They That Be Wise Shall Shine," the service was closed by the General Overseer's pronouncing the

BENEDICTION.

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

MESSAGE NO. 84.

THE BATTLE IS NOT YOURS, BUT GOD'S.

REPORTED BY O. R., S. E. C. AND J. S. B.

A GREAT people and a strong, there hath not been ever the like, neither shall be any more after them, even to the years of many generations.

They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks.

Neither doth one thrust another; they march every one in his path: and they burst through the weapons, and break not off their course.

. . . . . .

Who is she that looketh forth as the morning,
Fair as the moon,
Clear as the sun,
Terrible as an army with banners?

THESE are the words that came to mind as one beheld the wonderful sight of the Legion of Zion Restoration Host, over three thousand strong, on the eve of its departure for New York, passing in review before the General Overseer on Lord's Day, October 11, 1903, in Shiloh Grove.

And yet, there was also the thought: "The Battle is not yours, but Jehovah's."

The scene presented as the great procession swept around the Temple site, marching and countermarching, guiding right and left, dressing ranks, aligning, and all other details of sumptuous military performance; ranks stiff with the buckram of discipline such as can only be infused into an army through loving obedience, was one unprecedented in all the annals of Gospel history.

Love, more potent than a booming cannon, manifested itself in a material way as company after company passed by the General Overseer, and an eager multitude, which had gathered from the neighboring cities to witness the review.

The Guard was resplendent in their rich garb of black broadcloth, trimmed with pure white and glistening gold.

This mighty army of the Church of God, swaying to the sound of rythmic music, the roll of drums, the flaunt of flags, the flash and play of the colors in the sunlight of a perfect day, as on they came, Zion's colors, the Gold, the White and the Blue, everywhere displayed in waving drapery and banner and shield and sash, put into material expression something of the spiritual power in which they were about to march, with fearless tread, upon the greatest city in the western hemisphere.

The picture was one of indescribable beauty.

The long line of moving men and women was headed by the First Regiment of Zion Guard, commanded by Colonel Carl F. Stern, who was accompanied by his personal staff, including Surgeon General J. G. Speicher, Judge Advocate V. V. Barnes,

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Majors Charles J. Barnard, B. F. Morris, and S. O. Morris, Chaplain W. O Dinius, Assistant Chaplain T. J. Keith, Adjutant L. A. Higley, and many others.

Following the Colonel and his staff came Zion Band of forty pieces, with Drum-major Alsop at the head and Conductor Bosworth directing.

Then came the rank and file of the Guard, under their proper officers.

Following the Guard, came Zion Restoration Host, headed by their banner and preceded by the drum corps, under the direction of Deacon W. H. Disbrow.

It was quite appropriate that this essentially American musical organization —a drum and fife corps—should proudly carry the Stars and Stripes.

But the Host, that wonderful Legion, the very flower of Zion, coming up with hearts overflowing with boundless enthusiasm as they continued to march and countermarch, each wearing a sash of Gold, White and Blue, while at the head was carried the beautiful Zion Restoration Host Banner!

Then came Zion White-robed Choir, seven hundred members strong, led by Conductor Burt M. Rice.

Then came the Overseers, Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion, also wearing the Gold, White and Blue sashes.

As the great procession moved along, the love of Zion for her noble leader, the General Overseer, Elijah the Restorer, became apparent as one saw the loving obeisance made to him and his beloved wife and son, who accompanied him in the carriage from which he reviewed the scene.

At the conclusion of the countermarching, the Legion halted to be photographed, and no less than twelve cameras besides that of Zion's photographers, were pointed at the Host, and behind each stood a photographer representing a New York or Chicago newspaper.

The General Overseer gave the Zion salutation, after which the mighty throng marched into Shiloh Tabernacle, the audience practically filling the entire building.

Zion on parade is a wonderful sight.

After the procession, the Band, stationed at the entrance of the Tabernacle, playing an inspiring Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads, while he pronounced the invocation.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, October 11, 1903.

After the usual praise service, the recitation of the Apostle's Creed, reading of God's Commandments, and singing of the *Te Deum Laudamus*, the General Overseer said:

Let us read our Scripture lesson in the Second Psalm, and in the Second Book of Chronicles.

After the reading of the Second Psalm, the General Overseer said:

Now, in the Second Book of Chronicles, let us read this story of

An Ancient Battle of Israel

It is to be found in the 20th chapter:

And it came to pass after this, that the children of Moab, and the children of Ammon, and with them some of the Ammonites--

Perhaps that is an error and the word ought to have been written the Meunimites.

came against Jehoshaphat to battle.

Then there came some that told Jehoshaphat, saying: There cometh a great multitude against thee from beyond the sea from Syria, and, behold, they be in Hazazontamar, (the same is En-gedi.) And Jehoshaphat feared, and set himself to seek unto Jehovah.

Jehoshaphat was like a great many others.

He started crying to God when he got into trouble

Fine Weather Best Time to Start Praying.

It is better to start praying sometime than not at all; but it is a good thing to say your prayers in fine weather, and not wait until there is a storm.

You are apt not to be able to pray very faithfully if you start only in the storm.

If you pray your prayers in fine weather and get acquainted with God, and love and serve Him in the day of health and vigor and prosperity, you will have no difficulty about being heard by Him in the day of adversity; there will be no terror.

Jehoshaphat heard all these people coming against him, and—

Jehoshaphat feared, and set himself to seek unto Jehovah; and he proclaimed a fast throughout all Judah.

And Judah gathered themselves together, to seek help of Jehovah: even out of all the cities of Judah they came to seek Jehovah.

The General Overseer then read through the 11th verse.

A Poor Prayer.

Now this miserable Jehoshaphat!

I wonder that God Almighty ever heard that prayer, because of the poor, pitiful sentiments in it.

Among other things he is telling God that all the trouble arose because He would not let them kill the Ammonites and Moabites.

"Now," he said, "You see how they reward us!"

You see, Jehoshaphat was not in the habit of praying. He only prayed when he got afraid.

When a man gets afraid he makes a poor prayer.

I heard of two men who were in a storm at sea. The vessel was about to sink, and they were terribly frightened.

One of them said to the other, "Can you pray?"

"No," said the other, "I cannot pray."

"I cannot pray either," said the first, "but we ought to do something religious; let us take up a collection." (Laughter.)

I do not know whether that is true or not. I am inclined rather to think it is not.

It is a fact, however, that there are a great many people who do not know how to pray.

If you think that prayer of Jehoshaphat is a good one, I do not.

God Does Not Forget His Covenant.

God Almighty is a most merciful God.

People blunder along in their prayers and do not put things right, but He does not forget His Covenant with His people, because one man does not know how to pray.

I do not like this prayer, neither do I like the character of Jehoshaphat much. He became an associate of Ahab, and nearly ruined the land.

But he went on:

O our God, wilt Thou not judge them?

Poor, miserable man!

He does not confess the sin of Judah.

O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee.

The Best Part of Jehoshaphat's Prayer.

That was the best part of the prayer.

Do not forget, when you pray, that the best part of your prayer is always when you tell God that you have no might, no power; that you cannot do anything unless He helps you. Your eyes must be upon Him.

After all, Jehoshaphat came out well at the end.

He blundered around, and talked to God, gently reminded Him that all the trouble came from Him; then he got to business and said, "we cannot do anything. I cannot pray any more, but our eyes are upon Thee."

That is just where they ought to have been.

That prayer was a great deal too long.

Most of our prayers are too long. There is danger in long prayers.

I have noticed that

The Most Effective Prayers are the Shortest.

In the Bible, especially in the New Testament, the prayers are very brief.

Jehoshaphat finally got down to business. "Our eyes are upon Thee."

And all Judah stood before Jehovah.

There was a way by which all these tribes were represented; and the whole people stood before God by tribes, being represented by families.

And all Judah stood before Jehovah, with their little ones, their wives, and their children.

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It seemed as if the whole nation had turned out to pray.

Then upon Jahaziel, the son of Zechariah,

This was a very remarkable man of whom we know very little except that he was a prophet.

Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came the Spirit of Jehovah in the midst of the congregation.

Oh, that God would cause His Spirit to fall upon His people as He did that day upon Zion!

The General Overseer then read from the 15th to the 17th verses.

Ye shall not need to fight in this Battle.

No Need for Weapons of War.

O beloved, if we just realize, in our Battle, that there is no need for any weapons, but the weapons of Love, of Faith, of Hope, of Purity and Power!

Oh, if the nation would remember this!

Ye shall not need to fight in this Battle: set yourselves, stand ye still.

The General Overseer then read to the end of the 18th verse.

What a wonderful call that Prophetic Voice was! I do not think that there was very much in the prayer, except when he got to the end; but that Message from an inspired man, a prophet, suddenly raised up in the midst of the congregation, was the thing that gave inspiration to the whole Nation.

O God, use Thy poor prophet to our great Nation, when he shall stand at the great Gateway of that Nation on this day week. (Amen.)

Now follows the story; it is very interesting.

And the Levites, of the children of the Kohathites and of the children of the Korahites, stood up to praise Jehovah, the God of Israel with an exceeding loud voice.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem.

The Proclamation of Jehoshaphat.

What was that Message?

He had slept upon it. He had heard that loud song of the Levites and of the Kohathites and of the Korahites, the great singers; and he had slept upon this Message of Jahaziel.

In the morning he stood up and, stretching forth his hands, said to the people:

Hear me, O Judah, and ye inhabitants of Jerusalem; believe in Jehovah, your God, so shall ye be established.

"That is all right. That is just what we believe," they say down in New York; "but what is the use of having anything to do with a prophet. If we only believe in God, we shall be established. We have no use for prophets in New York."

"Wanted—A Prophet."

I wonder how long ago I read an article in the *Outlook*, entitled "Wanted—a Prophet."

When a prophet does come down, they do not want him.

But wait!

Jehoshaphat did not say merely "believe Jehovah, your God, so shall ye be established," but he said something else.

This was only half the sentence.

He had been sleeping on it all night, and Jahaziel's voice had rung in his ears: "The Battle is not yours, but God's."

That was a new thought to him. He had thought of how he could put to rout these Ammonites and Moabites with his army; but he was told to stand still.

No fighting at all! How was he to win? They would march right up and clean them out and take Jerusalem.

"No, stand still, Jehoshaphat! You and your army!"

Jahaziel spoke the Word of God when he said: "Stand still! The Battle is not yours, but God's."

Hear me, O Judah, and ye inhabitants of Jerusalem; believe in Jehovah your God, so shall ye be established; BELIEVE HIS PROPHETS, SO SHALL YE PROSPER.

Prosperity Through Obedience to Message of God's Prophet.

Thank God, you have believed my Message, and we have prospered. Have we not?

Audience—"Yes."

General Overseer—It has been a wonderful prosperity.

We are able to go forth and carry this Ministry of Love because God prospered us.

You believed my words and obeyed; and we prosper.

By believing God we will be established, and if you believe His prophet you will prosper.

Watch the men or women that have kept back from going to New York because they could not afford it.

They will wither away; their prosperity will vanish, and we shall get rid of them.

If they do not get out of Zion we will bury them.

God Almighty has no use for them.

Believe in Jehovah your God, so shall ye be established; believe His prophets, so shall ye prosper.

I would like the New York Legion to repeat that.

The General Overseer then read the last part of the 20th verse, the New York Legion repeating it after him, clause by clause.

And when he had taken counsel with the people, he appointed them that should sing unto Jehovah.

Of Course, There Were Some Grumblers.

"You miserable Jehoshaphat," some of the "wise" people probably said; "we do not want singing. We want you to sharpen your spears and grind your swords, and get ready your chariots and get your armor on. That is what we want, Jehoshaphat. That is the way we are to win. We will brush them off the earth."

That is not the way to win anything, is it?

Audience—"No."

The Beauty of Holiness in Singing.

General Overseer—Jehoshaphat had come to believe Jahaziel's Message.

He said: "Come, let us sing about this. We will have a glorious time."

That is why Zion sings before she starts.

I do not believe it would be possible to keep you from singing on the way to New York. We love to sing.

And when he had taken counsel with the people, he appointed them that should sing unto Jehovah, and praised the Beauty of Holiness, as they went out before the army, and say, Give thanks unto Jehovah; for His mercy endureth forever.

When they began to sing and to pray, Jehovah did something.

Jehovah set liers in wait against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten.

How were they smitten? Because they got into confusion with one another.

For the children of Ammon and Moab stood up against the inhabitants of Mount Seir.

These were all in combination and they quarreled before they arrived at Judah.

Victory Gained by Throwing the Enemy Into Confusion.

Some people have said to me: "Doctor Dowie, do you not know that there are terrible armies down there? People massed against you in New York?"

Of course I know it; but when I get down to New York I will throw a little bomb in that direction, and a little bomb in that direction, and another in that direction, and before the week is over they will all be fighting with one another. (Laughter.)

God is a great God. The Ammonites and Moabites and Seirites could have wiped out Judah at that time, but God said: "Let them fight it out among themselves." So they fought it out.

For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them, and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

If that is the case in New York, Zion will possess the city.

Ecclesiastically

I Would Like to See the Apostate Churches Combine to Fight This Host.

I think I would drop everything else and say, "You Episcopalians, fight it out with the Baptists; and you Baptists, fight it out with the Presbyterians; and so on, all the way along."

Foolish as God's people sometimes are, the Devil is more foolish still.

The Devil cannot mass his forces anywhere, because, before they get into the fight, they fight one another.

I have no respect for his organization; not an atom.

He cannot unite. He may try to do it for a little while, but it breaks to pieces.

Some of these events, recorded in God's Word, I think we shall see repeated.

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I have been watching.

The Seirites were crushed by the Moabites and Ammonites.

And when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped.

Was that not a terrible sight?

The Seirites had been destroyed by the Moabites and the Ammonites.

And when Jehoshaphat and his people came to take the spoil of them they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in taking of the spoil, it was so much.

It will take us more than three days to carry off the spoil of New York. (Laughter.)

I venture to say that we will keep on spoiling New York for several years to come—until the Lord comes.

We shall have the spoil in every city.

God Will Give Us Men and Money.

If anybody says to you, "Dr. Dowie is after the money," you say, "that is right; he is." (Laughter.)

A man said to me, "You are very honest, Doctor."

"Of course I am," I said.

"When a burglar comes to you, he says, 'your money or your life;' I am worse than that. When I come, I say, 'your money and your life.' (Laughter.)

If I am God's minister, have I not a right to say, "In the Name of God, give me your life for God?"

Audience—"Yes."

General Overseer—"Give me your money for God?"

Audience—"Yes."

General Overseer—Did I not say that to you?

Audience—"Yes."

General Overseer—Did you not give both money and life?

Audience—"Yes."

We are prosperous today because we stood together.

You did what you were told. Are you willing to do it over again?

Audience—"Yes."

General Overseer—You would recommend every one in New York to do the same?

Audience—"Yes."

I Want Men's Money and Lives for God.

General Overseer—What I mean is that the time has come to say: "Do not give your money or your life to the Devil any more, but give your life and your money to God and obey God."

Is it not true, then, that I am after their money and their life?

I never denied that "soft impeachment."

I am after everything for God.

Have I not a right to it?

Has God not a right to it?

We believe that.

We put our lives together, and we put our money together. Our lives and money have made it possible to make Zion. We are going down to New York in the same spirit.

If the papers want a good item let them have it: "Dr. Dowie said that he was going down to say to New York, 'your money and your life.'"

That will be a good "first page story."

I am following this old story in God's Word.

And they were three days in taking of the spoil, it was so much.

And on the fourth day they assembled themselves in the Valley of Beracah.

Do you know what that means?

The Valley of Blessing.

O God, when we have fought our fight in New York, assemble us in the Valley of Blessing! (Amen.)

The Valley of Beracah, for there they blessed Jehovah: therefore the name of that place was called The Valley of Beracah, unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy.

May God bring us back that way, too!

For Jehovah had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the House of Jehovah. And the fear of God was on all the kingdoms of the countries, when they heard that Jehovah fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

When we have fought our Battle, may God give us rest.

May God bless His Word.

The *Gloria Patri* was then chanted by the choir.

The General Supplication was offered by Overseer H. D Brasefield, followed by prayer for the sick by the General Overseer, closing with the chanting of the Disciples' Prayer by the Choir and Congregation.

Delight in Review of the New York Legion.

With great delight I reviewed the Legion this afternoon.

My heart was very full.

As Mrs. Dowie said, we both felt like crying nearly all the time.

We were thrilled as we saw you pass in such beautiful array, with such bright and happy faces, willing to go and battle for the Lord.

Such a scene has probably never been witnessed, not even in apostolic time; because in those early apostolic days, it was very difficult to gather Christians together.

In those days, they were among heathen and bitter enemies.

They oftentimes were hidden, and had to worship God in secret, and even under ground in the catacombs.

But what a glorious time we live in, when, in these Times of Restoration, a great Legion like this—and it is only just the beginning—can assemble and march and be reviewed, all ready and in good order to do their work for God.

The General Overseer then made the announcements, after which the tithes and offerings were received.

Zion City band rendered an appropriate selection very artistically, Zion Choir sang with its usual splendid unity and harmony, and then Miss Harriet Ware's beautiful voice, vibrant with true sympathy, was heard in the simple but very touching solo, "Knocking, Knocking, Who is There?"

The General Overseer said: "Behold, I stand at the door and knock: If any man hear My Voice and open the door, I will come in and will sup with him and he with Me."

The pierced hand is knocking at your heart to-day.

We are about to have the Lord's Supper.

We who love Him are ever glad to hear His Voice, as He bids us enter into His banquet house; for His Banner over us is Love.

We go down to New York conscious that the Battle is the Lord's.

The Christ Himself, who has said, "Lo, I am with you All the Days even unto the Consummation of the Age," has waited so patiently for these long centuries, until, as the Consummation of the Age draws nigh, and His Church has failed to do His work, He has raised up, in these last times, a despised, neglected, and hated people whom, in a wondrous way, He is using.

All over the world, through their agency, He is knocking at the doors of nations, at the palaces of kings, at the huts of the peasants, in the deepest valleys, and on the highest mountains.

I am thankful to God for this.

Where Zion's Message Has Reached.

One of the writers in one of the bitterest of our adversaries' papers wrote a very friendly article. He told a friend that the reason why he has so earnestly championed Zion's cause was that, some years ago, having been sent to explore the far Northern regions, where there were none who spoke the English language, he reached a solitary house, on the outposts of civilization, and there he found LEAVES OF HEALING on the table.

One told me that away up in the Himalayas, far above Darjiling, he found LEAVES OF HEALING.

Another told me that, in the bazaars of Cairo, he found LEAVES OF HEALING on the table of a Mohammedan merchant.

Another told me that in the caravansary of a Mohammedan country, where it is supposed that there are not ten Christians, he found LEAVES OF HEALING in a tavern.

And so, by the grace of God, the Christ, through Zion, is knocking at the Gates of All the World.

We who go with this Message to New York, are now going to sit at His Table with the Host that do not go, and are doing

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valiant work at home, with all the members of this Church, and with all who love the Lord.

Let us make consecration.

PRAYER OF CONSECRATION.

Our God and Father, we thank Thee for this day, for the Review of the Three Thousand, who by Thy gracious permission will leave this City next Wednesday. Bless those who stay, those who go, those whom we shall meet on the way, and the Great City to which we go. Cleanse us. Make even the smallest child to sin no more by frivolity, and make the oldest Christian to sin no more by apathy. Let us sin no more. Let us be Thine own, and as we praise the Beauty of Holiness, make us holy, make us clean. For Jesus' sake. Above all, glorify Thyself in the Salvation, in the Healing, and in the Blessing of the great multitude in that City, which is the Chief Gate of this Great Nation. O God, bless all lands through the New York Visitation. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The General Overseer then pronounced the Benediction, and those who wished retired, about four thousand remaining to the Communion of the Lord's Supper.

The Congregation then joined the General Overseer in singing "What a wonderful Savior is Jesus, my Jesus."

COMMUNION OF THE LORD'S SUPPER.

While the General Overseer administered the Ordinance of the Communion of the Lord's Supper, he read:

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.

This is the Blood of the Covenant which God hath commanded to you-ward.

For My flesh is meat indeed, and My blood is drink indeed.

The Christ entered not into a Holy Place made with hands, like in the pattern of the true; but into Heaven itself, now to appear before the face of God for us: nor yet that He should offer Himself often as the High Priest entered into the Holy Place year by year with blood not his own; else must He often have suffered since the foundation of the world: But now once at the End of the Ages hath He been manifested to put away sin by the sacrifice of Himself.

And inasmuch as it is appointed unto men once to die, and after this cometh Judgment; so the Christ also, having once offered to bear the sins of many, shall appear a Second Time, apart from sin, to them that wait for Him, unto Salvation.

Beloved, we are waiting for Him with joy. We

Tell the scoffing age,
He that was dead hath left the tomb.
He lives above their utmost rage,
And we are waiting "Till He Come."

The Congregation then joined in 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?

Hymn No. 27 was then played by the Band.

Why Zion Is Going to New York.

General Overseer—New York may say to us: "What are you doing here? Why can't you stay in Zion City?"

Because Jesus said: "Go ye into all the world and preach the Gospel to every creature."

That is why we are going to New York.

The Church got the commission and did not obey; but by the grace of God, the Christian Catholic Church in Zion will send forth this Restoration Host.

As Elijah the Restorer, I pledge myself that as far as one man can raise a Host to carry the Gospel to every creature, it shall be done. (Amen.)

The General Overseer then led the congregation in singing Hymn No. 27, "All Power is Given Unto Me," after which the General Overseer delivered the following brief address:

THE BATTLE IS NOT YOURS, BUT GOD'S.

TEXT.

The battle is not yours, but God's.

Do not make any mistake about this matter. It is God's Battle.

What Is the Battle?

It is the Battle against Satan, and Sin, and Disease, and Death, and Hell.

How are we to overcome?

Jesus leads us on, and He will give us the Victory over Satan, will He not?

Audience—"Yes."

General Overseer—Jesus hath provided Salvation, and He will overcome sin, will He not?

Audience—"Yes."

General Overseer—Jesus died that by His stripes we might be healed; and Healing will overcome Disease, will it not?

Audience—"Yes."

General Overseer—Jesus hath abolished Death, and brought Life and Incorruption to light through the Gospel.

He came to give us Life, and Life "abundantly."

Therefore, Life will destroy Death, will it not?

Audience—"Yes."

General Overseer—He has opened the Kingdom of Heaven to us, given to us all its treasures and powers. Shall we not overcome the kingdom of Darkness and Hell?

Audience—"Yes."

The Line of Battle Drawn.

General Overseer—There is the issue: Satan and Sin, Disease and Death and Hell—Jesus, Salvation, Healing, Life and Heaven.

Who will win?

"The Battle is not ours, but God's."

Will He win?

Audience—"Yes."

General Overseer—Are you sure?

Audience—"Yes."

This Movement Unprecedented.

General Overseer—Beloved, this is the first time in all the history of the world that a pitched battle is being fought with forces organized in the way that Zion Restoration Host is.

Great men have risen.

Mighty preachers have preached the Gospel; and we must forever cherish the memories of the mighty evangelists of all times, but they never organized the people.

They went and talked and talked.

They got the churches to unite, and when they got them united, the miserable fellows found they had too many things to avoid when they preached.

"We must not talk about Baptism, because that will offend the Quakers, who do not believe in Baptism.

"We must not talk too much about the Eternal Purposes of God, because they will say we are Presbyterians, and that will offend the Congregationalists."

So they began to dance the sword dance, trying to avoid the points.

What kind of an issue was it? Nothing at all. It did not amount to a row of pins for the most part, although here and there people were saved.

Here is a Church, on the other hand, that can, in its youth, send out a Legion that will cover New York at least twice, God helping us.

Power of the Lever of God Resting on Fulcrum of Eternal Truth.

The result cannot be in doubt.

The returns may not be immediate as men count it.

Archimedes said: "Give me a fulcrum upon which to res my lever and I will overturn the world."

We have got the fulcrum of Eternal Truth; the fulcrum of the Eternal God; He is the Lever in our hand of faith.

Let us just get that under New York, and we will turn it over.

In fact, I think we have turned it over now. (Laughter.)

New York cannot make it out; but New York is very much turned over.

There are thousands, and tens of thousands, and hundreds of thousands of well-meaning, earnest people who have never yet been Christians according to the churches, but who say, "O God, if this man has a Message that can make this city better and purer, let him come and speak it!"

There will be a wonderful revelation next week.

The Battle Is God's.

Zion's Weapons.

Let us go and fight it, knowing that God is leading us on to fight with the weapons of Faith, and Hope, and Love. Let us fight patiently, and let us fight fairly.

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Let us remember that those who go to fight cannot complain if the enemy gives them a knock or two.

We are to take it kindly and go right on fighting the enemy. We want to win.

Our battle is not against the sinner, but against what?—Sin; not against the sick, but against sickness.

Our battle is not against the powers of earth. We are not "wrestling with flesh and blood, but against the Principalities, against the Powers, against the world rulers of this darkness; against the host of evil spirits in the Upper Air."

That is our Battle, and by the Grace of God we will fight it.

A Thought Suggested by Zion's Shield.

As I look at the little Shield of Zion, I say, "God help us." I was looking at that Shield today and it magnified before my eyes, and I thought I heard the Spartan mother saying to her brave soldier boy, as she gave him his shield, "Come back on it or with it."

By that she meant this: "Do not lay down your shield; do not throw away your weapons; come back to me dead, borne upon your shield by your surviving comrades, if it must be so, but bring back your shield."

God help us that we may bring back the Shield of Zion, and not leave one on the battlefield. (Amen.)

We must fight this fight, and may God grant that we may rather come back on the Shield dead as to body, the Spirit going to God, to lay it down on the field of battle.

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy He sends me, comes
A sweet and glad surprise.

Where He may lead I'll follow,
My trust in Him repose;
And every hour in perfect peace I'll sing,
He knows! He knows!

O blissful lack of wisdom,
'Tis blessed not to know;
He holds me with His own right hand,
And will not let me go,
And lulls my troubled soul to rest
In Him who loves me so.

So on I go, not knowing;
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight.

My Father knows; my Savior knows; the Holy Spirit knows, and I am following where God leads.

That is the way I want to go. Do you not want to go in that way, too?

Audience—"Yes."

General Overseer—May God bless you.

A Word to Those Who Stay at Home.

Beloved, you who stay at home; I have joked a little sometimes; but I know that there is a valiant Host we are leaving at home.

It has cost some of them more to stay than it has for you to go; because they gave up that they might take care of the babies; that they might stand by and guard the city; that they might take the places of their wearied chiefs and compan' s, and let them go.

I thank God for the loving self-sacrifice of the Host that stay at home.

May God guard our little City. (Amen.)

May He guard the property of Zion.

There are some that will have to stay at home to prepare the ammunition for the campaign.

God bless the toilers, the hearty good workers in Zion Printing and Publishing House! (Amen.)

We have to get a great deal of ammunition for the Battle in New York. We will take a great deal with us, and more must follow us in tons upon tons.

Let us make consecration

PRAYER OF CONSECRATION.

Our God and Father, we believe in our hearts that we are going to a Battle that is Thine so Thou wilt go with us, and when it is over, Thou wilt take us into the Valley of Blessing and give us the spoils of victory. O God, may there be many won to Thee, taken captive by the Lord. Oh fill us with Thy Spirit of patient, loving, earnest continuance in well doing. May we bear adversity and trials for Jesus' sake, and for the sake of the good we can do in His Name. Should some of us not come back to Zion City on this earth, may there be no doubt that we shall rise to the Zion above. We thank Thee for that city, and that we are gathering there, and that we are coming back with Jesus to reign with Him on earth, and subdue the world in the glorious Millennium. For His sake prepare us for living, or for what men call dying; and whether living or dying may we commit all we have to Thee, knowing that Thou wilt take care of us, and all our loved ones, and all Thy work until Thy Will is done in us. For Jesus' sake.

BENEDICTION.

Beloved, Jehovah bless thee and keep thee. Jehovah, make His face to shine upon thee, and be gracious unto thee. Jehovah, lift up His countenance upon thee and give thee peace. Grace, mercy and peace from God the Father, Son, and Holy Spirit be with you all and keep you ever. Amen.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective October 4, 1903.

Weekday Trains.				Sunday Trains.	
CHICAGO TO ZION CITY.		ZION CITY TO CHICAGO.		CHICAGO TO ZION CITY.	
Leave Chicago	Arrive Zion City	Leave Zion City	Arrive Chicago	Leave Chicago	Arrive Zion City
7.00 a. m.	8.25 a. m.	*6.45 a. m.	8.15 a. m.	9.05 a. m.	10.18 a. m.
*9.00 a. m.	10.10 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.05 p. m.
2.00 p. m.	3.08 p. m.	*9.45 a. m.	11.10 a. m.	*8.00 p. m.	9.11 p. m.
3.00 p. m	4.16 p. m.	10.00 a. m.	11.10 a. m.	ZION CITY TO CHICAGO.	
4.15 p. m.	5.39 p. m.	*11.49 a. m.	1.15 p. m.	Leave Zion City	Arrive Chicago
*5.20 p. m.	6.55 p. m.	* 1.18 p. m.	2.50 p. m.	*8.24 a. m.	9.45 a. m.
*8.00 p. m.	9.11 p. m.	*‡2.33 p. m.	4.00 p. m.	5.05 p. m.	6.40 p. m.
		5.05 p. m.	6.20 p. m.	*7.34 p. m.	9.00 p. m.
		*7.34 p. m.	9.00 p. m.		

Train leaves Waukegan at 12.28 p. m., arriving in Zion City at 12.38 p. m., daily, including Sunday.

* Signifies change train at Waukegan. † Train does not run South on Saturdays.
‡ Train runs South on Saturday only.

SPECIAL TRAINS SUNDAY Will leave Wells street (Chicago) depot of the Chicago & North-Western railway at 11.30 a. m. and 11.45 a. m.; these trains run express and reach Zion City in one hour and ten minutes; returning, the trains will leave Zion City depot as soon after the service as loaded.

The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the babes under five years will be carried free of charge.

NORTH BOUND TICKETS for lot seekers, sight-seers, home settlers, and workmen not residents of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowie), 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,
General Superintendent Zion Transportation.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
These pay an income of from Six to Twelve per cent. per annum.
The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufactory, and the Building Association

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security
Price Lists, Earning Data, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of
Should write without delay

For lists, hints, and helps to secure purchasers

So that investments can be made in Zion
Or a home secured in Zion City.
Booklets and leaflets with further information sent free upon application.

DEACON DANIEL SLOAN, Manager Zion Securities and Investments.
Zion Administration Building, Zion City, Illinois.

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY O. R. AND E. S.

IN THE GLORY of midsummer, in beautiful Zion City, the fulness of life is reached.

As perfect day succeeds perfect day, the cup of joyous life brims over.

Each day is a holy day, each day a Sabbath; yet one day out of the seven seems yet a little more beautiful, a little more like unto heaven.

These are the days when, in the early morning, God's people meet to praise Him, and receive His Messages, as given through His servant and prophet, Elijah the Restorer.

God's revelation of Himself in nature, and by the written Word, was blended in an exquisite harmony on Lord's Day morning, August 9, 1903, by His Messenger.

Life, fullest life, for God's people in abundance; this was the theme of the Message.

The 23d Psalm and a portion of the Gospel according to St. John was read by the leader.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, August 9, 1903.

The service was opened by the Congregation's singing Hymn No. 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS: Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

The General Overseer then said:

Let us read in the Inspired Word of God the 23d Psalm:

Jehovah is my Shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.

The marginal reading is a better rendering: "He leadeth me beside the waters of rest."

He restoreth my soul.

The Soul is Life.

Not the spirit alone is spoken of here, but the soul.

Do not forget that.

Keep always in your mind, in reading the Bible, that the soul is not the spirit, and the spirit is not the soul.

The soul dies, but the spirit cannot die.

The Christ said: "My soul is exceeding sorrowful, even unto death.

It is also written: "The soul that sinneth, it shall die."

"Thou shalt make His soul an offering for sin."

When God restored his soul, He restored his animal life, and gave him strength and vigor.

He guideth me in the paths of righteousness for His Name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life.

There is a marginal reading there that perhaps is more correct, which reads: "*Only* goodness and mercy shall follow me all the days of my life."

And I will dwell in the House of Jehovah for ever.

The General Overseer then read from the 10th chapter of the Gospel according to St. John, beginning with the 1st verse and pausing to comment as follows on the 10th:

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

"I came that they may have life, and may have *abundance*."

That is the marginal reading.

That means abundance in everything of which life consists, and everything that life can use; for life without any tools, to a clever workman, would be utterly useless.

The General Overseer has not revised this report.

I like the reading, therefore, in the margin: "I came that they may have life, and may have abundance."

The Christ's Atonement Provided for Life Abundant.

One of the most stupid things one can imagine, and yet it is constantly being taught, is that God is being glorified in our being sick, in our going about half dead, and in our poverty and misery, as if insufficient food and clothing glorified God, and it made Him happy to know how miserable and sad we were.

That is infernal theology: it is not true.

God is not glorified in our being sick.

Disease is the consequence of sin, and would never have been in this world but for sin.

Did He who was rich beyond all human comprehension, bare our sins that we should continue to be sinners?

Audience—"No."

General Overseer—Did He become the Bearer of our sicknesses and infirmities that we should continue sick?

Audience—"No."

General Overseer—He bore our sicknesses and infirmities that we should be healed.

He who was rich beyond all human comprehension became poor for our sakes, that we through His poverty might be kept poor?

Audience—"No, made rich."

General Overseer—Then His desire is that His people shall be free from sin, free from sickness, free from misery, and therefore, having life, shall have abundance.

The promise of God to Zion is that the abundance of the nations shall flow into Zion.

Not only that we shall have life, but that we shall have it in abundance; and also have in abundance the things that will make life a blessing.

The Christ said: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, . . . and in the world to come Eternal Life."

Let Us Get the Hundredfold Here.

What is the use in my having life if I have not enough to eat and clothes to wear and have no power to extend the Gospel?

It is a miserable lie to say that God is glorified in our sickness any more than in our sin.

God is glorified in taking our sickness and sin away.

He is not glorified in our poverty, but He is glorified in taking it away and giving us power and riches to help humanity.

It is not necessary to say "more abundant life;" because if you have the Life of God that is always flowing, it is sufficient.

Only Divine Life can use Divine Gifts; without life you cannot use them; you may abuse and squander them, but you cannot use them.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.
I am the Good Shepherd: the good shepherd layeth down his life for the sheep.
He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:
He fleeth because he is a hireling, and careth not for the sheep.
I am the Good Shepherd; and I know Mine own, and Mine own know Me,
Even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep.
And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My Voice; and they shall become one flock, one Shepherd.

Not Driven by the Shepherd, but Led.

A better reading is: "Them also I must *lead*."

He does not bring, as if He dragged them along.

That word bring is not a good one.

He goes before His sheep and leads them, and they follow Him because they love Him.

They are not brought as if they were dragged or coaxed. They are led.

Them also I must lead, and they shall hear My Voice: and they shall become one flock, one Shepherd.

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Think of all the sheep all over the earth that are in this flock.

Think of the disobedient sheep in Moses' day, that were lost and went down to perdition, and whom He went to save.

The disobedient in all the ages, who are now lost, He will lead back, wherever they are.

They cannot fall in the mountains into any abyss so deep and dark that the Hand of the Shepherd cannot find them.

He will never cease to seek for them until He has found them.

The Christ said: "And I, if I be lifted up from the earth, will draw All men unto Myself."

Again it is written: "For God hath shut up All unto disobedience, that He might have mercy upon All."

Oh the depths and riches of His grace and love!

They who die in sin cannot enter heaven, but must pass away into darkness; but although they make their bed in hell, even there will His Right Hand find them. Wherever they are scattered throughout Eternity, He will seek until He finds, and at last all shall know Him, from the least to the greatest throughout the Universe.

When Death and Hell are destroyed, then Sin and Sickness will have to pass away, and there shall be no more Evil and no more Fear.

But now we fight the battle, and still the Shepherd seeks and has to lead them all.

It is not as if they were a flock that would follow without intelligence: He must lead each one.

Not in Man's Nature to Be Driven.

He made us so we could not be driven.

I have not tried to drive you.

I have not gone behind you and cracked a whip, as if you were a herd of cattle; but when I lead you, I can do anything in the world with you, because you follow where I lead, if I lead rightly.

Even God Himself cannot drive us. He made us so.

There is no one so gentle as a sweet, pure woman, simple and lovely in her character; but you try to drive her, and at last she will turn square around and say, "No, sir!"

That is the end of it.

But you treat her properly, and you can lead her anywhere that is right.

What foolishness it is to try to drive a little child to heaven!

I have always liked the story of the little girl who was shown a picture of children who were being brought to Jesus.

Several of the children were very timid. Their mothers were dragging and pulling them along, and they were getting behind.

"I do not like that picture," the little girl said, while every one else was admiring it.

Some one asked, "Why do you not like it?"

"Because," she said, "I would not be pushed and dragged to Jesus. If I saw Jesus I would run to Him."

That is the true thought.

He would draw her to Him.

Let us remember that God never wants us to be driven.

Even the Christ leads us.

His service is a reasonable service; and He gave us reason.

It is a reasonable thing that we should follow Him, and He has told us that.

It is most reasonable that you should follow me, if I am led of Him; and He has told you that.

It is most reasonable that in every department of life you should follow leaders who are kind and good and considerate.

Those who are not will lose their leadership.

Let a man tyrannize in Zion and I do not care how able he is, he must take a lower rank.

He cannot remain; he must be put down, and the man who is gentle and leads his men, will be put up.

Petty tyranny is the most despicable thing, I think, in the Universe—a man dressed with a little brief authority who, because he has it, thinks he can crush his fellow men.

The Compulsion of Love Is the Greatest of All Leading Powers.

Love compels me to follow God, even when I do not understand, because I have had sufficient knowledge of the Christ to know that He is always right. It does not matter whether I see or not.

So it is in all the relations of life.

In the highest of all relations do not forget that He leads.

I think that the word bring is good; but the word lead is better.

If I brought you with a strong hand, it would not be nearly so pleasant and effectual as if I led you by simply going before.

The sheep are not all tied to the shepherd with a string.

The invisible cords of Love and Confidence go out.

The shepherd and not the hireling is calling.

The sheep hear his voice; they do not know by what stream he will lead them today, but they say: "He has always led us right; he has always led us to some green pasture and to some stream of still water, and he will do it again today."

So the sheep come out of the fold and follow the shepherd, who, in the East, usually takes his reed and sings for them a morning song as he leads them along.

He loves his sheep.

He is no hireling.

They are his own sheep.

He tended them when they were little lambs.

They remember the time when he lifted them up and put them in his bosom in the cold days.

So we remember the time when the Shepherd loved us and put us in His bosom; and now He can lead us anywhere, because we love Him.

The Christ's Sacrifice a Voluntary One.

And other sheep I have, which are not of this fold: them also I must lead, and they shall hear My Voice; and they shall become one flock, one Shepherd.

Therefore doth the Father love Me, because I lay down My life, that I may take it again.

Never forget that.

It was not possible for any one to take the life of the Christ.

If He had not willingly given Himself for us, no one would have had the power to take His life.

The greatest of all sacrifices is the sacrifice which is voluntarily made; and no sacrifice can be greater than the surrender of life.

It involves all the rest.

So He says that He laid down His life.

Legions of angels would have come in a moment and swept away the Roman power and cruel persecution.

That would not have done the work.

It was needful that the Lamb of God, slain from the foundation of the world, perhaps in Divine fact, as well as in Divine intention, should lay down His life.

There was no other way.

Therefore doth the Father love Me, because I lay down My life, that I may take it again.

No one taketh it away from Me, but I lay it down of Myself.

I have power to lay it down, and I have power to take it again. This commandment received I from My Father.

May God bless this Word.

Prayer was then offered by the General Overseer, after which he led the congregation in singing Hymn No. 307.

He then said:

ABUNDANCE!

INVOCATION.

Father, bless us in the few words that we have to say. For Jesus' sake. Amen.

Beloved friends, I desire to say a few words to you concerning the 10th verse of the 10th chapter of John, and I ask you to pray that the words may be blessed.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life and may have abundance.

We are living in a world where stealing and killing and destroying are going on continuously.

Even Nature Itself Has Become a Thief.

Nature has been perverted and has become a great destroyer as well as a great giver.

Prolific in giving, nature is also prolific in destroying.

Beautiful forests oftentimes become forests of death.

Down in Florida, for instance, when you pass through these beautiful forests, you shudder as you see the Spanish moss hanging from the trees and twining around them and killing them.

The matador, in some of the greatest forests in South America, is just a little twining plant.

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It looks beautiful as it twines itself around the great forest trees.

It draws its cords tighter as it goes higher, and at last, when it gets to the top, flings out a little flower; then the cords are drawn tight, and the great tree is dead.

The serpentine power of these plants that curse and kill is like that of the serpent that curses and kills animals.

The matador, like sin, looks beautiful and graceful, but in reality it is a murderer.

The singing of a voluptuous song; the recitation of an unclean poem; the presentation of the human form as nude as possible, is the matador—the murderer.

These beautiful things are just so many serpents stealing, killing and destroying.

The Dreadful Power of Evil Seen on Every Side.

Murderers are becoming more and more numerous.

Men forbid each other to labor for bread in any other than their way.

During the last few months there have been many murders in the streets, both by unionists and non-unionists who fought with revolvers.

Many have been wounded and some have died.

This is going on all over the world.

The rich steal, and the poor steal.

The laboring men steal from one another; and the walking "delegoat" is the worst of all.

It is proved that hundreds of thousands of dollars have been taken as bribes by labor leaders in New York and in Chicago.

It is stated that the aggregate sum would amount to two million dollars.

They have taken bribes from the employers to keep off strikes.

They have been dishonorable.

The working men have thought that they were called out upon a strike for some great and good purpose, when they have simply been called out to terrorize some one and get some money.

The Roman Catholic Church Is the Greatest of All Ecclesiastical Thieves.

The Greek church is not much behind her; neither are many of the so-called Protestant churches.

A Chinese of noble birth and high rank, said to me recently, "I see so much in the Christian Catholic Church in Zion, that I wonder sometimes what would happen if you died."

"The same spirit would be there," I replied, "because the spirit of the Christian Catholic Church in Zion is exactly the opposite of that of the Roman Catholics in its practical application.

Rome tries to see how much she can get out of the people; how closely she can shave them and shear them for the lazy clergy.

In Zion it is not so; it is, how much can we benefit the people; how can we make the people happy and healthy and wealthy and good, so that they may be blessed by God?

The Christ spoke of the same thing when He spoke of the Pharisees, and said that they laid heavy burdens upon the people and were not willing to touch them with their little finger.

They steal, kill and destroy.

The state, of course, needs no mention.

You know that nations are envying nations, and are going to war with one another.

The greatest thief of all—the Devil—is at the head of this

He is everywhere creating destruction, theft, murder and lust, so that today the thieves and murderers are in control.

Millions and tens of millions of armed men are in Europe and everywhere.

There are probably fifteen million men under arms ready to go to war.

The Great Purpose of the Christ.

We need to proclaim more and more over all the earth, that the great purpose of our Lord in coming is, first of all, that we should have life.

Everywhere the aim of the thief is to kill, steal and destroy; and the aim of the Christ is to bless and give life abundant.

Get the thought into your mind and heart, that God wants you to have spiritual life, psychical life, physical life, and life of every kind that is good, so that the Holy Spirit shall be Energizing Power; and that our spirits, souls and bodies shall be so Divinely and powerfully filled, that Lust, that thief, will not be in us.

Love blesses; Lust robs, steals, covets, and is hellish and infernal.

Love, Faith, Hope, Wisdom, Knowledge and the gifts of God bless.

All the spiritual gifts that come with life should be in our possession.

We must have life everywhere.

Life brings Light.

Love can only operate in Life, for death is foul and corrupt.

Love is only possible in Light, and Divine Love cannot die.

Lust will die, passion will fade away, but it will stain the spirit.

Under the flag, to which I have promised allegiance, we shall gather the flags of all nations around the Banner of Love.

May God grant it, and may He bless us and help us so to live that we shall have Life and Love and Light, and be a blessing to all the earth. (Amen.)

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are. Make us what we ought to be in spirit, soul, and body. Make us pure. Give us Divine Life. Deliver us from destruction; from the thief who comes to steal, and kill, and destroy. Help us to know Him who gave us life by giving His own life; and to serve Him better and better. Father, we love Thee; the Christ of God we love Thee; Holy Spirit, we love Thee, because Thou hast led us so patiently. Lead us still, and forgive, cleanse, keep and make this day a day of blessing in all the world. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause after the General Overseer.*)

After Hymn No. 20 had been sung, the General Overseer 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.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

NEW CHICAGO WEST SIDE TABERNACLE.

Zion West Side Tabernacle has been removed from Madison and Paulina streets to 490 West Washington boulevard and services will be held there every Lord's Day.

Deacon Henry E. Haggard will be in charge of the service the coming Lord's Day.

Elder Hall is very enthusiastic about the new tabernacle, the location is so much more advantageous, while the interior of the new house of worship is said to be very pretty.

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NOTES FROM ZION'S HARVEST FIELD

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

Shelby, Michigan.

Deaconess-in-charge, Mrs. Emma Fox.

SHELBY, MICHIGAN, July 6, 1903.

DEAR ELDER:—"Jehovah is great in Zion; and He is high above all the peoples."

I praise God for the wonderful teaching of the Scripture as taught in Zion.

I feel led to write to you, telling you something of the work done in Shelby and the surrounding country.

We have been selling LEAVES OF HEALING and giving out Messages for over two years.

There are some who seem to be quite interested in the work.

Some of our members have moved to Zion City, and are now very happy to be permitted to live in God's city.

One brother has received a wonderful healing of bowel trouble since leaving here.

On June 24th, Elder James R. Adams, of Benton Harbor, Michigan, arrived here and conducted meetings for three days.

It was, indeed, a feast to us all to have an Elder come to give us the teaching of the Full Gospel.

There were some who attended these meetings who had been quite bitter against Zion, but were very much pleased with the meetings.

Some came several miles from the country to attend the meetings, and said they enjoyed them.

My husband's brother and wife drove a distance of twenty-six miles across the country to attend.

Two ladies came from Muskegon, a distance of thirty miles.

They felt well repaid for their coming.

We are very thankful to be so near Ben MacDhui (it is about eighteen miles from us) and to have the blessed privilege of going down to hear our beloved General Overseer deliver his Messages.

We attended the meetings there June 21st, and as he explained about the woman of Samaria coming to Jacob's well and meeting Jesus there, it seemed as if I had never seen it so clearly as at that time.

I have been at Muskegon and conducted two meetings this summer.

God blessed us and we were encouraged to Go Forward, remembering that our "labor is not in vain in the Lord."

There is a retired farmer living near here, who with his wife has visited Zion City.

They seem very much pleased with the City.

They expect to spend the winter in Southern California; and if they do not find another place which they like better, they may locate in Zion City.

He is a very intelligent man and quite a Bible student.

I visited them, and he said that he admired the zeal of the people of Zion City in rising early to attend the Sunday morning meeting.

He said that he had been told that the people of Zion City were an ignorant class, so at the early morning meeting he said to his wife, "I want to get out so I can see the faces of the people as they come out."

He was very enthusiastic over the intelligent looking people there.

He spoke of the neatness and cleanliness in Elijah Hospice.

He has no prejudice against Zion; and he is very free to tell the people about Zion City, and they seem to believe what he tells them.

His health is not very good.

Pray that he may come to the point where he may get healing for his body.

They were quite disappointed in not seeing the General Overseer, who was then resting at Ben MacDhui.

We have received wonderful answers to prayer in the healing of pneumonia in the cases of two of our children.

Surely God has been very kind to us all.

Pray that God will perfect His work in the hearts of the people in Shelby.

Yours in the Christ, (MRS.) EMMA FOX.

Newton, Iowa.

Deaconess-in-charge, Mrs. Minerva Pardoe.
Services—Sunday, 2:30 p. m.; Thursday, 8:00 p. m.

We are always glad to receive Field Notes from the various Zion Gatherings.

Our readers will see that God is blessing the work of Deaconess Pardoe in Newton.

Restoration Messages are being scattered, and as a result the children of God are coming out of the apostasy and into the Christian Catholic Church in Zion.

Deaconess Pardoe writes us as follows:

NEWTON, IOWA, May 28, 1903.

DEAR ELDER:—I count it a great privilege to send in a regular report to be published in LEAVES OF HEALING.

Our little Gathering is of God's own planting.

It is wonderful how, by Divine power, we have been called into the Christian Catholic Church in Zion; how we have been kept in the "unity of the Spirit," and how the Lord has taken care of us since we were first organized.

We realize that we have been called into this work for Divine purpose, and are determined to be faithful unto death.

We are sowing the seed of Divine Truth as spoken by God's prophet in these Last Days.

As we go from house to house with the messages, we have the assurance of God's approval.

Prejudice is giving way to reason, and people are beginning to see that the work of Zion is most wonderful, even if they cannot understand it and are not ready to receive it.

We began our Restoration work the 29th of last March.

There are but two of us in the work.

In all the two hundred fifty-five houses at which we have called we have been received very kindly, save one, and that was by a minister of the Gospel, who was very discourteous and spoke very sneeringly of our General Overseer.

One man was so impressed that he hailed a Zion man in the street and talked for an hour, that he might inquire and learn more perfectly about this way; so we feel that one plants, another waters, and God will give the increase.

One remarkable thing about the work of Zion here is, that there are twenty-seven members and friends who came from the Methodist church.

I could send many testimonies of healing, but will speak of but two at this time: One brother quickly healed of a severe attack of neuralgia, and another of an injury from heavy lifting.

Yours for the restoration of the Christ's Kingdom,
(MRS.) MINERVA PARDOE.

Pontiac, Illinois.

Conductor, William B. McElhiney, Ocoya, Illinois.
Services—119 East Water street, Pontiac, Sunday 3 p. m.

God has established Zion City to be a refuge for the afflicted of His people.

It is such a delightful place that people from all over the world are leaving their native homes to make their home in the City of God.

The following report from Pontiac, Illinois, will show that our Gathering there, like many others, has contributed a goodly number to the population of Zion City.

Mr. McElhiney writes as follows:

PONTIAC, ILLINOIS, September 15, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

God is wonderfully blessing us.

We are few in number, but God's promise is, "Where two or three are gathered together in My Name, there am I in the midst of them."

Three years ago we had a large Gathering here, but many of the people have moved to Zion City; however, God is still with us.

We keep the people well supplied with the LEAVES and Messages, and let them work.

We are looking forward to the work we may do for God in New York, under your guidance as our leader.

Here at Pontiac, we have many instances of God's power to heal.

Hardly a week passes but we get some requests to pray for some one, and God answers His children.

When they ask Him for anything in faith He gives them their request.

May God bless and keep you Till He Comes.

WILLIAM B. MCELHINEY.

Zion in Nebraska.

Zion Tabernacle, Fifth and Morton streets, Falls City, Nebraska.
Elder-in-charge, Rev. Chas. A. Hoy.
Services—Sunday 10 a. m., 3 p. m. and 8 p. m.; Wednesday 8 p. m.

Rev. C. A. Hoy, who is in charge of the Branch of the Christian Catholic Church in Zion, in Falls City, from time to time visits different Gatherings in the state.

He has recently sent in the following report of an itinerary which he made through Nebraska.

We rejoice in the good work which is being done.

Elder Hoy writes us as follows:

DEAR OVERSEER:—I returned from the trip in Western Nebraska August 19th, quite tired in body but rejoiced in spirit, having had a blessed week of seed-sowing for the Master.

PAWNEE CITY.

After leaving Falls City, Nebraska, on the previous Thursday, I spoke in an open-air meeting that night at Pawnee City.

It was my first visit there.

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I was kindly entertained, and I have every assurance that many friends were made for Zion.

After putting out many Restoration Messages at the meeting, and the next day to a school-teachers' meeting, and to business houses, over one thousand in all, I journeyed westward to

REYNOLDS.

At this place a hall full of prejudiced people awaited me.

Although some left during a two hours' discourse on "Principles, Practices and Prosperity of Zion," I know by the attention received, and the literature spread, that much prejudice was brushed aside, and many friends made for Zion.

Our host was Brother Tappan, whose good wife had previously united with Zion.

Their daughter, aged twelve years, who was a paralyzed and dropsical invalid for several years, is now rapidly receiving healing of paralysis and dropsy of the brain.

The family has received minor healings, and gives God all the glory.

The father united with Zion and drove with me across the country, twenty-two miles, to where he was baptized, at

HEBRON.

A wagon-load of others drove from Reynolds to attend the meetings at Hebron.

Members also gathered from other directions.

As Hebron is a county seat, it is customary for people to gather to trade on Saturday afternoon.

I took advantage of it to hold a street-meeting in the form of a "chalk talk," speaking of Zion City to a deeply interested audience.

Four services were held in Deacon Gallant's offices that night and on the Lord's Day, when members and friends met with one accord to praise God, to study the Word, to partake of the Lord's Supper, to have children consecrated, and to have the sick prayed with.

Three went into the waters in holy baptism by Triune Immersion in the afternoon.

These meetings, with interviews, cottage-meetings and house visitation, kept us quite busy; but a Zion Elder is never happier than when he has plenty to do for God.

On Monday, I parted with the flock in Hebron and journeyed to Tobias, where an aged minister of the Friends' church met me, invited me to dinner, and drove with me six miles into the country, where we visited and prayed with the sick, and held a spiritual meeting at a near-by schoolhouse that evening.

After laboring with certain ones for the Master, we returned to Tobias, where we spent the day in visiting the sick, and gave a "chalk talk" on Zion to a deeply interested and attentive audience on the street in the evening.

After holding thirteen meetings, sowing seed in personally distributing over two thousand Messages, and taking orders for LEAVES OF HEALING, we returned home, rejoicing in the interest manifested in the Full Gospel, and for the privilege of spreading it in preparation of the Coming of the Christ as King.

FALLS CITY.

Of late, owing to the lies of the Chicago press, it has been difficult to get many outsiders to our Tabernacle meetings.

I therefore determined to hold street-meetings on Saturday afternoons, when many country people were in town, and we have had good attendance and attention.

We recently held a street-meeting, in which we gave the "chalk talk" on Zion City. Much interest was manifested, the larger part of the audience listening to an hour and a half discourse.

Of course, many "stinkpots" and beer-guzzlers went away quite disgusted, as their pictures were drawn with colored crayon, but we know that the image of their filthiness will not be forgotten, and will lead their spirits to cry out soon or late for forgiveness and cleansing.

We find that we can preach the Gospel very effectively, especially on the street, by appealing to the eye through roughly drawn pictures, and thus holding the attention of the people long enough to clinch God's truth.

We hold the attention of the people long enough for the truths of the Full Gospel to soak in, and, by actual facts, explain how Zion City has become a glorious success, and we, as a Church, a favored people.

The members of Zion Restoration Host are systematically putting forth the Messages, selling and giving away the LEAVES, and we hold cottage-meetings wherever the door will open to us.

Four of our number have bought tickets for the New York Visitation.

OMAHA.

I planned a series of meetings with members and friends of Zion at Omaha and vicinity, to begin September 11th, and accordingly was met at Union Station, on the evening of the 11th, by the Conductor, Mr. Daniel W. Lehning, who accompanied me to a cottage-meeting, where friends from Omaha, Council Bluffs, and South Omaha assembled, filling two rooms.

God was with us, and gave us a blessed meeting.

On Saturday afternoon we gave the "chalk talk" on Zion City, in Capitol avenue, near the beautiful new postoffice, where great crowds pass to and fro.

In the evening, I repeated the lecture several blocks north, at the corner of Jefferson square, where a crowd gathered to hear me, before the hour announced.

I was enabled to distribute 1,000 Messages at these two meetings.

On Lord's Day forenoon I was glad to have four of the Restorationists go out with me in twos, when we distributed over 2,000 Messages.

For months, there has been no place open for cottage-meetings.

We took the matter earnestly to God in prayer.

We are now glad to report four places open for meetings in Omaha, one in South Omaha, and one in Council Bluffs.

Two street-meetings and one house-meeting were held in South Omaha.

Two meetings were held at Council Bluffs, which is across the Missouri river from Omaha.

In the nine meetings held during the week, many strangers heard the Full Gospel for the first time, and returned to other meetings to hear more.

Since the first of July, over 10,000 Messages as well as many LEAVES have been put out in Omaha, which we firmly believe will awaken interest in Zion.

If any have friends interested in Zion in Omaha, may the Lord lead them to send many ten-week subscriptions to them, and write to Conductor Daniel W. Lehning, care of Kelly, Stiger & Co., or to me, concerning these friends.

If any have friends in Council Bluffs, Iowa, who are interested in Zion, write to Mr. J. Willeford, 918 Harmony street.

The last three that united with Zion from the latter place, were first interested by some friends sending them LEAVES OF HEALING.

Yours truly in Jesus' Name,

CHARLES A. HOY.

Seattle, Washington.

Zion Tabernacle, 2513 First avenue, Seattle, Washington. Elder-in-charge, Rev. August Ernst, 127 1-2 Fifth avenue. Services—Sunday, 10:30 a. m.; Tuesday, 2:30 p. m.; Wednesday, 7:45 p. m.

The following report from Elder Ernst will no doubt be read with interest by our people.

He, like all those who attended Zion's Third Feast of Tabernacles, desiring to worship God in spirit and in truth, received great blessing.

We know that the special uplift which was received at that time, will remain with our people during the coming year.

We rejoice in the blessing which is attending Elder Ernst's labors.

DEAR OVERSEER:—Peace to Thee. It was my privilege to enjoy the Third Feast of Tabernacles, for which I am very thankful to God and also to our dear people, who so kindly bore the expense of so long a journey.

It was indeed a delightful trip through the beautiful mountain scenery, along the Canadian Pacific railway, the weather being cool and pleasant.

Communion with God in prayer, and the study of His precious Word, with some reflection upon the work of a year in the far West, was a good substitute for the cold-hearted, worldly-minded conversations of those around me; for they seemed to avoid every attempt to be drawn into religious conversation.

It seemed that the people were almost afraid to speak to a man who wore a Zion pin.

How glad I was to meet Elder Graves and his little party at St. Paul, Minnesota!

They were also en route to Zion City.

The beautiful salutation, "Peace to thee," had never before sounded so sweet as it did in that railway coach that evening.

The Third Feast of Tabernacles was the best of the three.

God had prepared His servant and also His people.

The powerful messages which came from the lips of His prophet found their way to the hearts of those who came to hear; and deep was the conviction of the honest heart.

May God help us to live better lives in the future.

On my way home I stopped at Spokane, and brought our little flock of Zion people there some of the precious fruits which I had plucked from the Tree of Life.

I had the pleasure of baptizing ten believers on Lord's Day, August 2d, just as the sun was going down.

It was a blessed time. May all be faithful Till He Come.

Zion has a very live Branch at Spokane.

God is blessing the faithful few.

They work together very earnestly.

On August 4th, just as our people were gathering in the tabernacle, we arrived in Seattle, well and happy in the Lord.

A number of our young people had gathered at the depot to meet us, and accompany us to the tabernacle, where we held a short thanksgiving service.

On Lord's Day evening, August 16th, we started on a mission to Everett and Granite Falls, Washington, to visit some of our people who are living in the country.

At Everett we have now a nice little Gathering, the members of which are active and faithful in the work.

One family drove ten miles to one of our evening meetings.

As they started home, they met a street-car.

The horse became frightened, and in turning, backed the buggy onto the street-car track.

The car struck the hind wheels, upset the buggy, and both Mr. and Mrs. McCormack fell out, but were not injured.

The buggy was quickly lifted up, and the friends went on home, praising the Lord for keeping them in time of danger.

The cars coming down grade, could not be stopped, and might have caused great damage.

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My next trip was to Portland, Oregon, where I held a number of services on Lord's Day, August 30th, baptizing four believers and receiving two applications for membership.

September 16th and 17th we spent at Tacoma, Washington, where we baptized three believers.

We are glad to go to these different places, where we can be a help to our people.

We thank God for Zion and her great leader, who has taught us so many glorious truths from the Word of God concerning Salvation, Healing and Holy Living.

May God bless him and all Zion.

Yours Till He Come, AUGUST ERNST.

Switzerland.

If our readers think that the officers of Zion are idle they are mistaken.

The following report from Evangelist Hertrich will show that she is very busy.

We are indeed thankful that God gives grace for the duties which devolve upon our officers, and that He is increasingly blessing their labors.

The Evangelist writes as follows:

ZIONSHEIM, SCHLOSS LIEBBURG,
BEI KREUZLINGEN, September 3, 1903.

DEAR OVERSEER:—Since the first of July I have held fifty meetings.

Thirteen of them were Divine healing meetings, where I prayed with about three hundred fifty people, many of whom professed to have received spiritual and physical blessing.

I made thirty-four visits, not counting the many interviews with those who came to see me.

I baptized nineteen during that time.

There are ever-increasing numbers who are recognizing the fact that Zion teaching is the teaching of the Word of God.

Last week I took the first vacation that I have had since I came to Europe.

We took a trip on Lake Zürich where we handed out some tracts.

The next day we went to Uiteberg and the following day to Rigi.

Here we saw a wonderful sight—a glorious sunset. And the following morning we saw the sun rise in all his splendor over the snow-covered Alps which were all about us.

The sea-fog beneath our feet, like big piles of white clouds, hid entirely from our view for several hours the beautiful sea and the green fields and the villages below us.

But slowly the warm rays of the sun began to dispel the clouds and our hearts were lifted up in thankfulness to our Heavenly Father for the consciousness that the Sun of Righteousness has arisen with power to dispel the dark clouds of sickness, sin and despair.

We used what tracts we had and on our way home we gave out more tracts.

Faithfully yours in the Master's service,

SOPHIA HERTRICH.

Greenwood, Nebraska.

Rev. R. N. Bouck, Elder-in-charge of the Christian Catholic Church in Zion in Cleveland, Ohio, sends us the following report of the services he recently held in Greenwood, Nebraska:

15 GLENDALE STREET, CLEVELAND, OHIO.

DEAR OVERSEER:—I recently paid a visit to Greenwood, Cass County, Nebraska, which was for many years our old home.

Greenwood is a small place of about seven hundred inhabitants. It has two churches, a Methodist Episcopal and a Disciples' or so-called Christian church.

Seeing the utter lifelessness of the churches, and the absence of the power of God in the religious work in Greenwood, I determined to hold at least a couple of meetings there, and accordingly secured the use of the Opera House for Sunday afternoon and evening, August 30th.

Notices of these services were given to the local pastors to read at their morning services.

There was a good-sized audience, including the Methodist Episcopal pastor, at the afternoon service at the Opera House.

The audience was very attentive throughout the service, which was of Zion regulation in point of duration.

There was also a good-sized audience in the evening meeting, and the attention was very good for over an hour, when the Methodist Episcopal pastor, who had held a short service at his church, came in.

He did not, however, keep his seat long: but when I had stated some of the doctrines of the Bible as the Apostles presented them in the early days of the Church, and as they are now being restored to the world in the work of the Christian Catholic Church in Zion, and remarked that any of these doctrines could not be preached in any of the apostate churches of our day, that no preacher could teach them in his pulpit and retain his place, this preacher rose and said that he would preach them if he believed them, but he did not believe them.

I replied that he would believe them if he believed the Bible.

He resumed his seat, but soon rose again and started to leave the house, talking loudly as he went.

It causes one to weep, as Jesus wept over Jerusalem, when we see the world suffering for a knowledge of the Gospel, and behold the ministers of the apostate churches of our day opposing the preaching of that truth, just as their predecessors, the Pharisees, did in their day.

As in those days the apostate preachers were stirred up to persecute those who preached the Gospel whenever there was the doctrine of Divine Healing taught and demonstrated, even so it is true today, that this same truth will provoke opposition from these ecclesiastical dogs in the manger, who will neither preach the Full Gospel themselves or permit any one else to do so, if they can prevent it.

R. N. BOUCK.

Philadelphia, Pennsylvania.

Tabernacle, 1338 Girard avenue.
Elder-in-charge, Rev. Gideon Hammond, 1415 North Twelfth street.
Services Sunday, 10 a. m., 2:30 and 7:45 p. m.; Tuesday, 8 p. m.; Wednesday 2:30 p. m.; Thursday, 8 p. m.

Those who are ordained to the ministry in the Christian Catholic Church in Zion are ordained for service.

We rejoice in the fact that throughout the length and breadth of the land our Deacons and Deaconesses are doing good work whether they are appointed as officers in the church, or whether they assist higher officers.

Deacon Zeeb, who sends in the following report, is assisting Elder Hammond, who is in charge of the work in Philadelphia.

We are glad to know that God is blessing our workers in that great city.

PHILADELPHIA, PENNSYLVANIA, July 5, 1903.

DEAR OVERSEER: Peace to thee.

I thank God for the privilege of being in Zion and having Zion in me, and that God is willing to use me as an humble worker.

During the past month, June, I have conducted eighteen open-air services in Philadelphia with good results.

Many stopped to hear the wonderful Message that God is the Savior and Healer, and that the Christ is All and in All.

Probably from three to five thousand heard the message from time to time, and after the meetings quite a number were willing to buy LEAVES OF HEALING and accept one of Zion's tracts.

On July 29th, the last meeting of the month was held in what is called the tenderloin of Philadelphia.

We talked about an hour and a quarter, many listening for quite a length of time.

The police helped us by maintaining order.

Sometimes the Devil will use some one to interfere, but God has always given us the victory, for we have gone out for God's glory to do His Will.

I thank Him for the privilege of going out in Zion Restoration work, together with my wife.

We have had good times, many being pleasant and others rejecting the Message.

May God bless you, Till Jesus Comes.

Yours for God and Zion, CHARLES ZEEB.

Zion in New Zealand.

Our readers will be delighted to read the following report from far-away New Zealand.

As will be seen, God has blessed the labors of Deacon and Deaconess Wilhide.

May God continue to be with them, and use them continually in the development of His Kingdom.

Deaconess Wilhide writes us as follows:

"ZION," 20 COBDEN STREET, NEWTON,
AUCKLAND, N. Z., July 31, 1903.

BELOVED OVERSEER:—We are glad to report that Zion in Auckland is living and active.

On July 12th, twelve persons, who had hitherto been faithful Seventies and applicants for membership in Zion Restoration Host, took the Vow, with uplifted hand, and answered the questions recorded in Volume XI, Number 23, page 768, of LEAVES OF HEALING.

We have now thirteen workers.

We make from one to two thousand calls every month, sell over six hundred LEAVES, and distribute several thousand circulars.

A few of the workers have been going from house to house on Sunday mornings, giving out the circular invitations to the meetings, and bearing the Christ's Message, "Peace be to this house."

We ask you to pray for us, that this Full Gospel may find access to the hearts of the sinful and the sick here.

We reach more persons by the above-mentioned method, with the Christ's Message, than any denomination in the city.

Last month we held three cottage-meetings at a country home.

The teachings of Zion were quite new to the majority of those who attended.

A Zion member in the home told us the same people could not be prevailed on to stay later than nine o'clock at any meeting held there by the denominations, but on this occasion Mr. Wilhide continued his discourse, at their request, until ten o'clock.

One man rose and said that he had never heard the Gospel so plainly presented as he had that night.

Another said, after the meeting was over, that he had heard more Gospel that night than he would hear in forty years from the ministers.

A number of persons waited to ask more and to learn further about Zion's wonderful movement.

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What they had heard was like a fire-brand among them

Mr. Wilhide prayed for a woman who had lumps in her breast, and had not been well for some time.

A week later she said the lumps had all disappeared, and she had been able to do a heavy day's work.

Just a little story regarding the work of a Zion Button: A young lady was having a dress fitted by a Zion member in Adelaide, and noticed the little Zion badge, and, after a few visits, ventured to ask what it meant.

This gave an opportunity to tell about Zion's great work.

The young lady was much interested, and gladly accepted some copies of LEAVES OF HEALING that were offered.

These were eagerly read and passed around, and assimilated so thoroughly by the young lady that, although she did not have the LEAVES for reference, on a trip to New Zealand shortly afterward, she spent a good deal of time telling a fellow passenger all she knew about Zion.

They got their Bibles and looked up the references about healing.

It was the first this lady had heard about Zion, and she would have been delighted to have had some of the Literature.

After landing in Auckland she saw the Zion sign in front of our Hall, and came to a meeting, bought copies of all the numbers of LEAVES OF HEALING and A VOICE FROM ZION we had on hand, drank in the teaching in an earnest spirit during the service, and, in conversation after the meeting, she said: "It does not matter what people say, the Zion movement speaks for itself. Look at the results."

As she is traveling, she gets plenty of opportunities to tell others and circulate the Literature.

Eternity alone will tell what a precious opportunity the little Zion Button afforded the wearer.

We pray God's continued blessing upon you, dear Overseer, in your responsible and important work, and also upon our beloved General Overseer and family, with all Zion's interests throughout the world.

Faithfully yours in Jesus' Name,

ELIZABETH A. WILHIDE,

Deaconess in Christian Catholic Church in Zion.

Bay City, Michigan.

Tabernacle, 306 Thirty-ninth street.
Deaconess-in-charge, Miss Christine Johnson, 1515 McKinley avenue.
Services—Sunday, 2 and 2:30 p. m.; Wednesday, 7:30 p. m.

Deacon F. A. Steffler, who is in charge of the work in East Tawas, Michigan, sends in the following report of his visit to Bay City.

We rejoice in the blessing which God gave, and are glad to note that several obeyed the Lord in Baptism.

EAST TAWAS, MICHIGAN, July 6, 1903.

DEAR ELDER:—I enclose herewith a report of the Praise and Testimony meeting at which I had the great joy of presiding, last Lord's Day, at Bay City, Michigan.

It is such a source of happiness and spiritual uplift to work with a people who are thoroughly consecrated to God, and who, unreservedly give time, talents and money—anything, in order to further the interest of the Kingdom of God and Zion.

To note the quiet, honest, firm, and untiring manner in which Deaconess Johnson carries on the work is sufficient in itself to inspire confidence in the work, and supply strength in weakness.

We can speak none the less favorably of other workers there who, we firmly believe, are true and honest Christians; who devoutly believe the General Overseer to be God's Prophet in these last times, and who have an unwavering loyalty to him.

I had the pleasure of being in company with some of these people in their Restoration work last Sunday evening, and in answer to our combined prayers we had the assurance that God heard and answered and healed.

We regret that we cannot be with the Bay City Gathering more frequently, yet we shall hope to visit them occasionally and to be blessed together with them.

The baptismal service was one long to be remembered by all who participated.

The day was cloudless and warm, as Zion days always are, and the junior picnic which the Deaconess and her helpers had planned as a part of the program was in excellent keeping with the rest of the exercises.

We who were present, and especially the two candidates for baptism, will long remember Zion at Wenona Beach, Bay City, Michigan.

The following are testimonies given at the meeting held Sunday afternoon, June 28th:

Miss Eva Cowthard testified to the healing of about thirty tumors, some of which, by breaking back of her eyes, had made her stone blind.

In answer to prayer God restored her sight.

Deaconess Christine Johnson praised God for Zion, and for our General Overseer, and said that the longer she lived the better she loved Zion.

She testified to the saving and healing power of God, having been restored to health, when on the verge of nervous prostration, having been delivered from the bondage of spectacles, and having had straightened the crooked passage of her right ear, which caused the secretion of wax to muffle the drum and cause deafness.

Mr. Evans testified to deliverance from the tobacco habit when almost insane from the use of it.

Mrs. Langrill testified to the saving, healing and keeping power of God.

Mrs. Allen praised God for healing when sick and nervous from over-work. She also testified to God's goodness and care during straitened circumstances.

Mrs. Childs praised God for strengthening a naturally weak will and for healing her of severe stomach trouble.

Mrs. Platto testified to God's saving and healing power. She had been healed of several boils recently.

Deacon Fred A. Steffler, of East Tawas Branch, testified to God's goodness to him in many marked instances, but especially did he testify to the instant healing of a cow, of bloat caused by rapidly eating a very rank growth of young and tender rye.

The instant the trouble was noticed, prayer was offered to God by Deacon and Mrs. Steffler, and in about ten minutes thereafter the cow that was so terribly bloated and in such dreadful agony was reduced to normal shape and condition.

He praised God for His goodness even to dumb animals.

Sincerely yours in the Master's service,

FRED A. STEFFLER.

London, England.

Headquarters, 81 Euston Road, London, N. W., England.
Evangelist-in-charge, Rev. H. E. Cantel.

It is written in the Word of God:

The prayer of faith shall save him that is sick.

Although the headquarters of the Christian Catholic Church in Zion are in Zion City, the prayer of Elijah the Restorer is answered not only for the people in Zion City, but for the people throughout the World.

The prayer of faith is heard by the omnipresent God, who is not a God afar off but is nigh at hand, longing to deliver His children from sickness and disease.

He will do this when the Divine conditions are met.

Deaconess Lucy Hurran writes of the work in London.

God is blessing the work in that great city.

Our readers will note that this report contains several marked deliverances in answer to prayer.

6 OAKLEY ROAD,
CANONBURY, LONDON, ENGLAND.

MY DEAR OVERSEER:—Peace to thee.

We in London thank and praise God for the ministry of the General Overseer, which is being honored and used of God to the salvation, healing and keeping of thousands.

On Whit Monday Zion Restorationists here went to Plumstead and spent the afternoon in doing Restoration work in Greenwich and Woolwich, distributing thousands of messages and invitations to the evening meeting.

At this meeting a sister testified to the fact that she had been healed of an ulcerated leg after suffering for two years.

She was wheeled to the Plumstead cottage-meeting in a perambulator and there promised to obey God.

Evangelist Cantel prayed with her after the meeting and in a short time, commencing that night, she was perfectly healed.

We thank God that through His Messenger, the glorious news has been brought to us that God does indeed supply all our needs.

I have been present at several maternity cases, in London and the provinces, every one of which was a marvelous deliverance.

Every month many witnesses are present to testify to God's healing power and to the blessing they have received in Zion.

Every Lord's Day afternoon we have our weekly "Sword Drill," in the form of a very interesting and helpful Bible class.

We earnestly pray that God may still more abundantly bless and use Zion in every part of the earth, till all shall come to a full knowledge of His truth, and until His Will shall indeed be done on earth even as it is in Heaven.

Praying God's richest blessing upon you and your wide scope of work for Him in Zion, I am,

Yours faithfully in the bonds of Zion,

LUCY HURRAN.

Europe.

Headquarters, Bahnhofstrasse 76, Zürich, Switzerland.
Elder-in-charge, Rev. C. Hodler.

The following brief report is sent in by Evangelist Sophia Hertrich:

ZÜRICH, SWITZERLAND, July 15, 1903.

DEAR ELDER:—Deaconess Baliff is very strong in her faith, and many are being blessed through her work.

Recently she visited a sick old man who earnestly prayed the publican's prayer with penitent tears.

He was healed, and others are coming to our meetings, because of the great change they see in this man, who used to be very profane.

They see that this religion does not consist in a mere profession, but that it has the power to transform the lives of those that truly repent of their sins.

Even the self-righteous recognize that there is power in Zion.

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Such institutions as Manedorf, where in times past many were led to God and received wonderful healings, have manifestly lost their power even to bring people to repentance, in their fight against Zion.

A young man who was there many weeks seeking Divine Healing, came home not only no better in health but with no sign of improvement in his spiritual life.

Then, in spite of all the warnings he had received against Zion, he began to come and listen to the teaching.

His health began to improve so that the neighbors noticed it and made remarks about it, but he did not get the healing.

He seemed to get worse again.

I told the father in the presence of the son, that there was something wrong with him, because he still had fear in his heart, and then he confessed to having defrauded his employer, and made restoration.

Elder Hodler saw his employer, who expressed great esteem for this kind of work.

There has been much of this done as the result of Zion's teaching, and through these things some of the high officials of this city are getting a better conception of what Zion is doing.

The people are longing for the General Overseer's coming, and even the enemies say they are coming to hear him.

One of our workers has just returned from visiting the sick, and she tells me how one who was in great pain with a bad open sore, had been praying the Lord to send some one from Zion, because the neighbors said she must have a doctor to remove the proud flesh from the sore before it could be healed.

She had been in two of our meetings, and she was determined to trust God alone, and after prayers she was relieved from all pain.

Love to all, SOPHIA J. HERTRICH.

Yokohama, Japan.

Conductor—Mr. D. Tokida, 1407 Nakamura.

It is written in the Word of God:

The Nations shall come to thy light,
And Kings to the brightness of thy rising.

This is the Word of God concerning Zion.

This prophecy is being fulfilled, and the Gentiles are coming to the light of the Glorious Gospel as it is proclaimed in the Christian Catholic Church in Zion.

Although we have no ordained officer in Yokohama, we have a native worker whom God is blessing in proclaiming the truths of Salvation, Healing, and Holy Living to the Japanese of that great city.

Mr. Tokida, who is the Conductor of the Zion Gathering there, sends us the following report:

1407 NAKAMURA, YOKOHAMA, JAPAN,
May 1, 1903.

DEAR ELDER:—Your letter of April 3, and the short note of April 8, reached me at the same time, the day before yesterday.

It always gives us joy to hear directly from the Headquarters.

We never experienced such a close fellowship with Headquarters and leader in the denominational church as we do now in Zion.

May God keep us ever faithful and in closer fellowship to the General Overseer in his work.

I wish to tell you that although I have been a pastor about five years in the Methodist Protestant church, I found, when I came to teach the teachings of Zion, that I had been a baby in Christian knowledge as well as in Christian experience.

I have only begun the genuine growth into Christian life in Zion, and it is ever growing.

I am very thankful that I have found out Zion in this distant country while many cannot see her in America.

I will tell you about Zion in Japan, as briefly yet thoroughly as possible.

Zion was planted in Japan through LEAVES OF HEALING.

A few among the Scandinavian Alliance missionaries were captured by the Little White Dove at first.

The result was the coming into Zion of Evangelist Burkland.

A few Japanese were led to accept Zion teaching, and there were six or seven Japanese who were baptized by Triune Immersion by Elder Viking when he stopped in Japan on the way to China.

They became wandering sheep.

After Miss Burkland went to Zion, there was no one to teach and to lead them.

Among them, however, some remain faithful up to this day.

Meanwhile the Little White Dove was doing her gentle work among the missionaries and native members of the Methodist Protestant church in Yokohama.

At last Rev. T. A. Cairns, Mr. Saito (now a student in Zion college), Mr. Kayeyama and myself and families were captured and joined Zion.

We were fortunate to have Mr. Cairns with us for more than one year.

He helped us to get teachings of Zion, and led us to lay the foundation of Zion in Japan.

I should say that it seemed to me that God led to us those in Yokohama, to be the nucleus of Zion in Japan, for we went to Tokio to hunt those who were led into Zion through Miss Burkland, and brought four of them into our fellowship.

The Little White Dove was busy in another part of Japan, meantime, and Miss Cummings, Miss Brown and Miss Takagi, in Chofu, were reached.

Miss Cummings at last left the Baptist church, went to Zion, and Miss Takagi came to Yokohama to be with us.

She is one of the most active members of Zion in Japan.

Miss Brown is in Krobe now.

There were a few more who were brought into Zion through the effort of Mr. Cairns and others.

Thus we began to go forward to climb up to Mount Zion, Elder Cairns leading us all.

By his efforts six tracts were translated and published, which helped those who cannot read LEAVES OF HEALING.

After Elder Cairns was called to Headquarters, I was appointed to be the Conductor of the Gathering, and am doing what I can to strengthen their faith.

My present work is to translate the Bible lessons every week and print them by the mimeograph, an easy printing machine, and to distribute them to members and friends; to translate Zion Restoration Messages, one each week, to read at the Lord's Day services; to conduct meetings which are held three times on the Lord's Day and two times during the week; to visit sick persons and inquirers, and to go out one or two afternoons a week to do Zion Restoration work.

We have a meeting every Lord's Day morning at ten o'clock in Miss Takagi's home.

I am teaching systematically, the Christian doctrines in the light of Zion teachings.

Mrs. Saito and Miss Sada Takagi, two sisters, have children's classes at eight o'clock every Lord's Day morning at Mrs. Saito's home.

Our regular Lord's Day service is at two o'clock in the afternoon.

People bring their requests for prayer to the meeting and we pray for each other.

I read them the Restoration Message and they enjoy it very much.

They all say that they cannot hear such a sermon in any other place.

Sometimes we have the students of the Baptist Theological Seminary in our audience, and they say the same.

Baptist missionaries are trying to misrepresent Zion to them.

We have testimony meetings once a month.

We are glad to know that God is keeping us all.

We have another meeting Lord's Day evening.

I read them the testimony from LEAVES OF HEALING, and we study the Bible lesson.

We have another Bible study meeting on Wednesday evening, and prayer and testimony meeting on Friday evening.

Mr. Kayeyama and I go out once or twice a week to visit from house to house and sell the tract, "He is Just the Same today."

With the help of another brother we have sold more than a thousand copies since last November, when we began the work.

We visited thousands of homes and distributed many Messages.

Two young men were saved and brought into Zion through Seventy work.

I believe if an aggressive work were commenced in the city, many would come to seek the truth.

There are many false religions in Japan which claim the healing through prayer to their idols.

We are, at the present, sneered at as one of them, but people will come to see the difference when Japan learns more of Zion's teaching, and LEAVES OF HEALING is published in Japan.

May God hasten the time.

The work in the penitentiary becomes more and more hopeful.

Sisters go there every other Lord's Day.

The man for whom the General Overseer prayed is getting better.

I am fighting the battle with him.

In such a case we feel the need of an ordained officer who can pray and lay on hands in the Name of the Lord. Thus we go on.

We had been preparing for the coming of messengers from Zion hitherto but now as their coming is delayed, we feel that we must do something ourselves.

It seems to me that the house-to-house visiting with the message will be the best way that we can take for the present.

To make it more effective, I feel the need of Zion literature. Most all Zion members are willing to work.

I wish to express my hearty gratitude to the General Overseer for sending the money to print the tracts.

I have ordered 1,500 of "He is Just the Same Today," and 800 of "Do You Know God's Way of Healing."

I am glad that now I have enough ammunition for some time.

Send my love and respects to General Overseer.

Yours faithful in the Christ, D. TOKIDA.

JESUS SAID: "Elijah indeed Cometh, and Shall Restore All Things." . . . The Holy Spirit said, through Peter: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send 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."

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Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

He that is steadfast in righteousness
Shall attain unto life:
And he that pursueth evil
Doeth it to his own death.

RIGHTEOUSNESS is right doing. The Word of God says:

"Sin is the transgression of the law."

All unrighteousness is sin.

Unrighteousness, therefore, is the transgression of God's law, and conversely, righteousness is perfect obedience to the law of God.

God's law is the foundation of His government, and since the Kingdom of God is righteousness, peace and joy in the Holy Spirit, it necessarily follows that obedience to the law of God—the obedience which is by faith—tendeth unto life.

It is the will of God that all of His creatures should be happy and, therefore, the object of His laws is to promote the happiness of His creatures.

Had man always remained in obedience to God, he would have lived forever; but since he disobeyed the commandment, death passed upon him.

Sickness, disease and death are the result of disobedience, but through obedience to the Word of God, man ceases to disobey God and comes into harmony with the principles of His government.

Those who pursued evil now work the works of righteousness and inherit Eternal life.

Those who were living in sin are now rejoicing in salvation.

Those who were sick and diseased are now well and strong.

Those whose spiritual life was weakened are now rejoicing in the fulness of salvation which is by the power of the Holy Spirit.

We subjoin a few testimonies of those who have been saved and healed through the power of God.

Healed of Poisoning.

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 with the other testimonies that are published from week to week in LEAVES OF HEALING, with praises to God, our Heavenly Father, who is able to save, keep, and heal us for the sake of His Son, our Lord and Savior, and by the power of His Spirit.

On Saturday, December 27, 1902, I ate some canned string-beans for dinner that I found later had been poisoned from the tin of the can,

That evening, when I went to bed about nine o'clock, I felt as well as usual, but about four o'clock in the morning I awoke from my sleep.

I was lying on my back, and my limbs were almost as stiff as bars of iron; my body was stiff, and I felt cold.

I could not think for a few moments what had happened to me.

I tried to turn over, and finally, with great difficulty, succeeded.

Then the thought came to me that I had been poisoned, and must do something immediately, because I could not live much longer in this condition.

The Lord had healed me several times.

I twisted and struggled, and managed to get up.

I prayed, and got relief after a little.

I became warm, went to bed and fell asleep.

I awoke about six o'clock and felt relieved of all pain, and could move my limbs freely, but there seemed to be poison in my blood which made it very hot.

I rose and prayed and felt better, but shortly after I got up my head began to ache, and that afternoon I went over to San Francisco to 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 with the rest of the brethren, and thought I would have the Elder lay hands on me and pray, after the benediction.

But after the benediction I felt a great deal better and instead of going near the Elder I went home, and when I got home my headache increased a little.

I went to bed about nine o'clock and fell asleep, but awoke again with a high fever.

My blood seemed to boil in my veins and burn the flesh around them.

I rolled and tossed all night

I would fall asleep for a few moments and awake to toss and roll awhile and then fall asleep, this occurring again and again.

The night seemed a week long.

I prayed several times but received no relief, as there was something in the way.

The next morning I rose at the usual hour and went to work, but felt miserable.

About ten o'clock I had to go home, as I felt too sick to work any longer.

When I reached home I determined to find out why I did not receive the healing in answer to my prayer.

I prayed earnestly and asked the Lord to show me, and He did.

The trouble was that I did not get the Elder to lay hands on me and pray.

I saw where I had done wrong and repented, and asked the Lord to forgive me

He did, and I was relieved immediately.

I lay down and slept about two hours, and when I awoke I was perfectly healed. I did not feel sick in any way.

That night I rested well and the next day did a hard day's work, and Wednesday or New Year's Eve., I attended the All-Night Meeting and gave my testimony.

I received many blessings, and have been kept well ever since.

I praise and thank God for Zion and the General Overseer for Zion's teachings of the Full Gospel of Salvation, Healing and Holy Living in these Last Days.

Again I praise the Lord for the blessings I have received since I have been bringing my tithes into the Lord's Storehouse, and since I have been baptized by Triune Immersion.

I praise God for several previous healings in answer to prayer.

My prayer is that God may bless you Till He Come.

Your brother in the Christ, JOHN P. ECKMAN.

Healed of Bowel Trouble.

And when this cometh to pass, (behold, it cometh,) then shall they know that a prophet hath been among them.—*Ezekiel 33:33.*

SALT CAY, TURK'S ISLAND,
February 14, 1903.

DEAR GENERAL OVERSEER:—I feel led by the Spirit to give my testimony.

I have been healed of different afflictions several times.

My little nephew was very sick with bowel trouble caused by teething.

Those in attendance thought he was dying

He is one year and nine months old.

I earnestly asked God to satisfy me that you are Elijah the Restorer, by healing my little boy, on the 1st of January.

He has been rapidly recovering ever since

God has answered my prayers, and I believe that you are Elijah the Restorer.

The child's mother also believes this.

RACHEL E. PRETTO.

Saved and Healed Through the General Overseer's Early Ministry.

The people that walked in darkness have seen a great Light: they that dwelt in the land of the shadow of death, upon them hath the Light shined.—*Isaiah 9:2.*

262 THIRTEENTH STREET,
SAN FRANCISCO, February 28, 1903.

DEAR GENERAL OVERSEER:—I am glad to be among God's witnesses, and to speak of His loving kindness and goodness to me.

I was brought up in the Roman Catholic church

In the year 1887, my health began to fail. I became very weak and had many doctors. One doctor said, "You must change climate."

I went to San Diego and became weaker.

Then I got dysentery and at last ulcers in the rectum.

I had several physicians in San Diego, but they were of no value.

I tried Christian Science and paid two dollars for a treatment, but was not helped.

At that time I was reading in the San Diego *Evening Paper* of some wonderful healings that were received through Dr. Dowie's prayers, but I did not believe them, for I was prejudiced.

A few months later, through a Christian lady, I was brought into the Divine Healing Association, and I sent in a request for prayers.

Prayer was offered that night, and the next morning the ulcers left, and I was perfectly healed.

I thank God for my deliverance.

After one week I went to San Francisco again.

The coming Sunday, I went to confession in the St. Boniface German Catholic Church, and to be sure to make a good confession, I spent more than a day looking over my past life.

I knew God had healed me, therefore, I intended to go to confession and to communion

Sunday morning came. I went into the confession box and told the priest all my sins.

My intention also was to ask the priest what kind of man Dr. Dowie was

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When I finished telling him of my sins, my mouth was shut up.

The priest waited about a minute and then said: "Is there anything else in your heart that you would like to say?"

I could not speak.

God's Spirit closed my mouth, though I did not know it then.

Then the priest said: "I cannot give you the absolution for you are not sorry enough for your sins. Come again next Sunday."

I left that confession-box, and oh, what peace and joy came into my heart; such peace and joy as I never had felt before, and my whole body became filled with new life.

Oh, how ignorant I was, and through it all God brought me out victorious.

Five days later Dr. Dowie came to San Francisco, from his northern trip, and through his teaching, I was set free from Romanism.

I had no more use for doctors and medicines.

When Elder Taylor came to this city, I obeyed God in Baptism and became a member of the Christian Catholic Church in Zion.

I have been doing Seventy work in the saloons.

When Zion Restoration Host was formed, I signed that Vow, and went more fully into the house-to-house work.

For the last twenty years I had a sore on my big toe, the pain sometimes being very great. It was inflamed and swollen most of the time.

I had some cotton between the toes to keep it clean, as proud flesh was continually growing around the sore.

One evening after New Year's, I asked God, for Jesus' sake, to heal my toe, so that I would be able to do better work for Him, in going up and down those high stairs in Restoration work.

I believed that God would hear and answer my prayer.

In five days my toe was perfectly healed, and now I am happy and able to do better work for my Lord.

My prayer is daily, that God will bless Zion, and bless and protect our General Overseer, Till Jesus Comes.

Yours in the Christ, JACOB WITTICH

Lady Healed of Paralysis.

For the law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death.—*Romans 8:2.*

MARINETTE, WISCONSIN, April 16, 1903.

DEAR GENERAL OVERSEER:—I desire to testify to the following answers to prayer:

The very time you prayed for Mrs. Linquist, of Marinette, she received a great blessing.

Mrs. ——, of Ingalls, Michigan, was enabled to move her toes and her feet when we prayed for her, and I hear is steadily improving. She was paralyzed.

She has given up her pipe, and I believe that she, with her husband and children, will be brought into Zion soon.

Faithfully yours in Jesus' Name,

A. W. MCCLURKIN,

Elder in the Christian Catholic Church in Zion.

Blessed in Obeying God in Tithing.

O give thanks unto Jehovah, call upon His Name;
Make known His doings among the peoples.—*Psalm 105:1, 2.*

ZION CITY, ILLINOIS, March 5, 1903.

BELOVED GENERAL OVERSEER:—Peace to thee.

I write to tell you how very much God has blessed us since we have been paying our tithes.

My sister and I used to think we could not possibly give the tenth of her salary and then have what we really needed.

But, praise His Name! since we have been taught the Full Gospel and have come into Zion, and have been paying our tithes, God has blessed us greatly in spirit, soul and body, and we are happier than ever before.

We praise God for our dear General Overseer and for the privilege of living in the beautiful City of Zion, and for Zion teaching.

May God build a wall of defense around you and your dear little family, that nothing can harm you.

Yours in the Christ, LULU M. JONES.

Healed of Stomach Trouble and Grip.

O Jehovah my God, I cried unto Thee, and Thou hast healed me.—*Psalm 30:2.*

TECUMSEH, NEBRASKA, March 7, 1903.

DEAR GENERAL OVERSEER:—I desire to add my testimony to the hundreds of others, to God's goodness and mercy to us the past week.

My whole family was taken very suddenly with grip or something like it, having high fever and aching from head to foot.

I sent a request for you to pray for our speedy recovery.

God graciously heard and answered and quickly delivered us all from this affliction. We are all able to attend to our work again.

I am glad that I have learned through reading LEAVES OF HEALING and studying the Word of God that Jesus is the Healer, Cleanser and Keeper of His people.

On the 25th of January I was suffering with stomach trouble, an old trouble of three years' standing.

On that day I suffered more than ever before with it

I had to keep my bed all day.

I suffered terribly until I was completely exhausted.

I sat up long enough to write a request to you to pray for me that I might be healed of this trouble, and on Monday night, at three o'clock, I was relieved of all pain and soreness.

This is now March 7th, and I have had no return of that terrible disease, although I have eaten anything I wished, which is something I could not do before.

I am thankful to God for all He has done for me, and I thank you for your prayers.

My heart goes up to God for you and your dear family and all Zion everywhere.

May God spare you many years in this good work, is my prayer.

Your sister in the Christ,

(MRS.) IDA WILSON.

Child Healed of Severe Cold and Bloated Stomach when Dying.

And all the multitude sought to touch Him: for power came forth from Him, and healed them all.—*Luke 6:19.*

541 SHILOH BOULEVARD,
ZION CITY, ILLINOIS, March 30, 1903.

BELOVED GENERAL OVERSEER:—It is with much gratitude to God and to you that we write these few lines; for we believe that it is through your thorough ministry that we owe the life of our two-year-old baby girl, May Wiedman.

On Friday last, she, in company with her four-year-old sister, went into the pantry to play, while the mother was not watching.

The window in the pantry was wide open.

In the afternoon at 4 o'clock the child cried for some fruit and my wife gave her four pieces of dried apricots to eat.

This, in connection with the cold contracted, gave our baby a night of anguish and serious pain.

She was unable to sleep, and vomited all night, with much distress.

The next morning, Saturday, she was worse.

She was beginning to breathe very hard; and her breathing was greatly hindered by a membrane in her throat and chest, which rattled loudly at each breath, so that her breathing was easily heard thirty feet away.

Something had to be done to obtain speedy relief; for she was rapidly passing from bad to worse, and was near having convulsions.

We sent for an Elder at 6:30 a. m., who gave us much comfort; but relief came very slowly, and the little one could get no sleep.

So we took a further step and sent a request for prayer to you at 7 a. m., and immediately after you prayed our little one, who was by this time completely worn out, fell fast asleep.

Upon awaking, we could note the immediate change for the better, which had taken effect in answer to your fervent prayer to God.

She was enabled to throw up all the fermented fruit Saturday morning, praise God; and after that, relief came in peaceful sleep.

On Saturday night she slept easily all night.

Sunday she was upon her feet, although somewhat weak for a short time.

She ate heartily of milk and crackers, and felt perfectly well.

We give God all the glory, praise and honor for such a speedy and thorough recovery.

Kindly accept our gratitude and thanks.

Assuring you of our further determination to serve and obey God in Zion in all things, I am,

Yours faithfully in the Christ,

GEORGE WIEDMAN.

Speedily Delivered of Cold.

He regarded their distress when He heard their cry.—*Psalm 106:44.*

ZION CITY, ILLINOIS, April 15, 1903.

DEAR GENERAL OVERSEER:—The request for prayer sent to you last Wednesday evening was answered, as I was wonderfully healed of a severe sore throat and bad cold, for which I give God the glory, and thank you for your prayer.

Yours in the Christ, H. C. CARR.

Healed of Severe Cough.

In all their afflictions He was afflicted,
And the angel of His presence saved them:
In His love and in His pity He redeemed them.—*Isaiah 63:9.*

1998 WEST MADISON STREET,
CHICAGO, ILLINOIS, April 28, 1903.

BELOVED GENERAL OVERSEER:—I thank you very kindly for your prayers in behalf of myself.

I felt wonderfully strengthened when I read your letter.

My cough, which seemed so much like a consumptive's, has entirely left me, praise God! I am able to go about my work in the home again, without the least difficulty.

I give God all the glory and I thank you very kindly for your prayers.

May God forever bless you and yours, and all true Zion everywhere. For Jesus' sake.

Your sister in the Christ,

(MRS.) AUGUSTA HOPF.

Healed of Injury Caused by a Fall.

O Thou that hearest prayer.
Unto Thee shall all flesh come.—*Psalm 65:2.*

7320 BENNETT STREET,
PITTSBURG, PENNSYLVANIA, April 30, 1903.

DEAR GENERAL OVERSEER:—I think it my duty to write and tell you of a wonderful healing I had.

Saturday morning, April 25th, before eight o'clock, I fell down-stairs.

My back was hurt at the bottom of my spine, and my right hip and arm were bruised.

When I awoke Sunday morning both arms were stiff and sore.

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The right side of my face was so sore I could not open my mouth, but after mamma and sister prayed for me, I could open my mouth and drink.

Monday morning, when I awoke, my face was almost well, and my arms were entirely well by Monday noon.

I praise God for keeping me from serious injury.

I was twelve years old April 22d.

I was baptized in Cleveland, Ohio, by Elder Bouck, when I was nine years old.

Your daughter in Zion,

ELSIE MAY WRIGHT.

Prayer for Employment Answered.

In all thy ways acknowledge Him,
And He shall direct thy paths.—*Proverbs 3:6.*

MONTREAL, QUEBEC, April 10, 1903.

DEAR GENERAL OVERSEER:—Some time ago I asked you to pray for Mr. Berryman, that he might get work, and within a week from that time, he did get work.

He is out on a survey for an electric company in Ontario.

Praise the Lord for a pastor whose prayers are answered.

I thank you for your prayers. God bless you and your dear wife and son.

I tell every one I know how your prayers are answered.

I also tell them of my healing of blood poisoning when you prayed for me.

They ask, "Did you see him?" I say, "No, he prayed in Chicago."

They think it is wonderful.

My child had grip, and my husband and I asked you to pray that the grip might be banished from our house.

It left us and, praise God, all were healed.

I do not know how to express my gratitude for all the blessings I have received since I became a member of the Christian Catholic Church in Zion.

Your sister in the Christ,

ROSETTA G. BERRYMAN.

Family Expelled from Apostate Denomination for the Christ's Sake.

Your brethren that hate you, that cast you out for My Name's sake have said, Let Jehovah be glorified that we may see your joy; but they shall be ashamed.—*Isaiah 66:5.*

NUREMBERG, POMERANIA, GERMANY,
June 26, 1903.

DEAR GENERAL OVERSEER:—For a long time I have felt that I ought to write to you to tell you how God has blessed us through BLÄTTER DER HEILUNG, and now that my husband and myself are members of the Christian Catholic Church in Zion, I will wait no longer.

About a year ago some one in America sent us BLÄTTER DER HEILUNG.

When I opened the paper and saw the name "Dowie," I said to my husband, "We will not read these papers, because we have read too many bad things about this man in our church paper."

The paper is called "Witness of Truth," and, as good Baptists, we thought that nothing but the truth was printed in it.

But my husband said: "It is not wrong to read it, because the Bible tells us to prove all things and keep that which is good."

It was not long until I believed every word that was said, and God poured out a great blessing upon me, especially when I read your sermons.

When I read your exposition on the passage in Isaiah 53, "The chastisement of our peace was upon Him; and with His stripes we are healed," I fell on my knees and thanked God.

Then I also saw that you refer the sick and suffering ones to Matthew 28:20, and Hebrew 13:8, and I had to say to myself: "This is just what you have been looking for these many years."

Years ago God healed me of a severe cough, when I claimed these two promises, and my own prayers were answered at that time.

God blessed our married life with a pair of twins—a boy and a girl.

While the girl was well and strong, the boy was sick most of the time.

We had him under medical treatment for a whole year, and at the end of that time he was near death's door.

Again I went to God in prayer, and cried to Him to have mercy upon me.

The child fell asleep while I was praying. That was the beginning of his recovery.

We started to distribute the papers among our Baptist friends.

Our minister heard of it very soon and came to warn us of this false teaching. He used abusive language.

When Evangelist Hertrich and Elder Hodler came and we entertained them at our home, we were expelled from the Baptist church for the crime of entertaining false teachers.

The Evangelist and Elder were made a great blessing to us, and we are being asked again and again by the friends of Zion how long it will be before some one will be sent here again.

The restoration work done by Evangelist Brieger-Hodler is still bearing fruit, and many are hungering for the Full Gospel.

A short time ago our little boy and my husband were taken very ill; but God answered our prayers and both were quickly healed.

The wife of one of our employees was very sick with quick consumption, and the doctors told her husband that she would die.

I overheard from my window how some of his Baptist friends comforted him by telling him that nothing could be done against the Will of God.

I called out of the window and said "No, never is it the Will of God to take away your wife from your family of small children; it is the Devil's work."

The man listened to me, and right there I prayed for his wife.

A few days later I took a copy of LEAVES OF HEALING and went to see her, fully trusting in the promises of God.

The poor woman had a high fever and could only answer by nodding her head.

It looked as if Death had already put his seal upon her.

It was a very sad sight to see her husband with the four little ones, crying at her bedside.

God wonderfully helped me to make plain to them His way of healing, and especially to call their attention to His promises.

I fervently prayed God to heal her to His honor and glory.

She did not receive instantaneous blessing, but God healed her and she is now perfectly well.

We can hardly wait until we receive BLÄTTER DER HEILUNG; but we can never keep a copy, because the people come and get them before we have hardly read them.

May God greatly bless you to the salvation of a sinful world.

With much love to you, dear General Overseer, and Overseer Jane Dowie, I am

Your sister in the Christ,

(MRS.) EMILIE KRAHN.

Man Healed When Given up to Die.—Son Healed of Broken Arm.

Have mercy upon me, O Jehovah; for I am withered away; O Jehovah, heal me; for my bones are vexed.—*Psalm 6:2.*

ROSS, INDIANA, May 20, 1903.

DEAR GENERAL OVERSEER:—I thank God that I am able to write these lines, and thank Him for His goodness to us as I look back to the time when I was sick and could not work, although I had a large family to support.

The doctors gave me up to die and said that I could not live.

It is now over five years since God healed me.

He has kept all this time; and now I can do any kind of work, and am able to care for my little ones.

It is a pleasure to me now to take LEAVES OF HEALING and walk ten miles and give them to the people in every house.

In the country where I live, I go to the people and they cannot deny the truth.

Last fall, at school, my little son fell off a fence and broke his arm.

We prayed to God, for he has said, "No good thing will He withhold from them that walk uprightly."

I then sent a dispatch to Dr. Dowie, asking him to pray for my son.

They had called a doctor, but we refused his treatment and trusted God for the healing.

The Methodists censured me for sending to Dr. Dowie for prayer.

They also said it would be awful for me in the judgment because I was giving out LEAVES OF HEALING on Sunday.

God, through His own dear Son Jesus, the Christ, healed my son.

The pain soon ceased, and in three weeks he was able to use his arm again.

We give God all the glory, and are grateful for the teaching of Zion.

May God help me and mine to be faithful till He Come.

One Thursday evening at our prayer-meeting, we prayed for one of our neighbors who was sick; and again prayed for him during our family prayers, later in the evening.

The next morning before we had had breakfast this man knocked at our door and came in, saying that he was healed.

We thank God for it.

These are only some of the things that God has done for us.

FRED ROBERTSON.

Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Printing and Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and 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,
Zion City, Illinois, U. S. A.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God Reigneth!—*Isaiah 52:7.*

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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World :: :: ::

MID-WEEK BIBLE CLASS LESSON, NOVEMBER 4th or 5th.

Righteousness is Life.

1. *There is no death in righteousness.*—Proverbs 11:27-31.
Righteousness gives health.
Righteousness brings back health.
Righteousness keeps one healthful.
2. *Righteousness cannot produce disease.*—James 3:13-18.
Disease comes from worry.
Disease comes from neglect.
Disease comes from exposure.
3. *Righteousness never impairs health.*—Proverbs 4:20-22.
The Word of God is life-giving.
The commands of God have rewards.
God's Word is health-giving.
4. *Righteousness cannot shorten life.*—Proverbs 4:4-12.
Keeping God's Word restrains one from evil.
"Hear and Live," is God's Call.
Obey the truth and live forever.
5. *Righteousness does not cause the shoulders to stoop.*—Psalm 92:10-15.
God made man upright.
The face is to be lifted up.
The righteous grow like a palm tree.
6. *Righteousness will never impair the appetite.*—Psalm 107:8-18.
Sin takes out of one the desire to eat.
Transgressors lose the power to eat.
Iniquity makes one want to die.
7. *Righteousness will put off the day of one's death.*—Ecclesiastes 8:6-11.
One who keeps God's Word lives forever.
The Spirit can live only in a clean dwelling.
The wicked die early.
8. *Righteousness delivereth at all times.*—Ezekiel 18:19-23.
God does not want any one to die.
He says, "Why will ye die?"
Do right and live.

The Lord Our God is a Righteousness-demanding God.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 8th.

Sin is Death.

1. *It is like a ravenous beast.*—Genesis 4:3-8.
It lies at the door of life.
It must be kept out of the heart.
It will destroy one's own flesh and blood.
2. *It will devour all who go in its ways.*—1 Peter 5:6-11.
The Devil gets a care-worn person.
The person who neglects is overcome.
One must not trifle with sin.
3. *It is a canker to eat out one's life.*—James 5:1-5.
Rich men have plenty of trouble.
The greed for riches creates evil.
They die before their time.
4. *It is murderous in its aims.*—Romans 7:7-12.
Sin will destroy by its excesses.
Sin will destroy those who touch it.
Sin makes one a rebel at life's laws.
5. *Sinful pleasure is death*—1 Timothy 5:3-13.
Living to please self pleases the Devil.
Things which perish are not to be touched.
Aimless fooling gives the Devil his chance.
6. *Sinful appetite is death.*—Proverbs 23:1-8.
Dainty dishes are the Devil's own.
Plain food is what God makes.
Men are inventing digestion destroyers.
7. *Sinful mindedness is death.*—Romans 8:5-12.
The flesh lives for things which perish.
God wants all to live after the Spirit.
The highest aims and purposes are best.

God's Holy People are a Sin-hating 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.

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 this 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 the 8th chapter 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 Scriptures 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 8:5-13; 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 will be 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, Zion City, Illinois, and at any Zion Tabernacle. 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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OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Fifty Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Fifty Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City).....	4403		
Total Baptized at Headquarters.....			9777
Baptized in places outside of Headquarters by the General Overseer.		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6375	
Total Baptized outside of Headquarters.....			7016
Total Baptized in six years and six months.....			16,793
Baptized since September 14, 1903:			
Baptized in Zion City by Overseer Speicher.....	28		
Baptized in Zion City by Elder Dinius.....	30		
Baptized in Zion City by Elder Clibborn.....	82		
Baptized in Zion City by Elder Hoffman.....	4	144	
Baptized in Chicago by Overseer Mason.....		3	
Baptized in Chicago by Elder Farr.....		7	
Baptized in Chicago by Elder Hall.....		7	
Baptized in Chicago by Deacon Christie.....		2	
Baptized in Canada by Elder Brooks.....		2	
Baptized in Canada by Elder Simmons.....		2	
Baptized in California by Elder Taylor.....		4	
Baptized in England by Evangelist Cantel.....		12	
Baptized in Indiana by Elder Osborne		8	
Baptized in Illinois by Elder Royall.....		4	
Baptized in Iowa by Elder Royall.....		1	
Baptized in Kansas by Deacon Robinson.....		5	
Baptized in Kansas by Elder Reed		5	
Baptized in Massachusetts by Overseer Piper.....		12	
Baptized in Michigan by Elder Cairns.....		2	
Baptized in Mississippi by Deacon Gay		5	
Baptized in Ohio by Deacon Yerger.....		8	
Bapiized in Ohio by Elder Bouck		2	
Baptized in Pennsylvania by Elder Hammond.....		3	
Baptized in Texas by Evangelist Samuel		9	
Baptized in Washington by Elder Ernst.		3	
Baptized in Wisconsin by Elder McClurkin.....		7	113 257
Total Baptized since March 14, 1897			17,050

The following named four believers were baptized at Shiloh Tabernacle, Zion City, Thursday evening, October 15, 1903, by Elder C. R. Hoffman:

Gage, Richard ..... Flesher, North Dakota
Richards, Mrs. Nellie..... Platte, South Dakota
Wagener, Hope..... 2608 Gilboa avenue, Zion City, Illinois
Wagener, Raphael..... 2608 Gilboa avenue, Zion City, Illinois

The following-named believer was baptized in the Shiawassee river, Westhaven, Michigan, Wednesday, October 7, 1903, by Elder T. Alexander Cairns:

Caldwell, Mrs. Catharine.....Henderson, Michigan

The following-named two believers were baptized at San Antonio, Texas, Monday, October 5, 1903, by Evangelist Emma Samuel:

Quinn, Mrs. Mary A.....211 Oak street, San Antonio, Texas
Rodgers, Charles Ewing.....322 Crosby street, San Antonio, Texas

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, October 11, 1903, by Elder R. N. Bouck:

Angle, Mrs. Mary.....182 Dana street, Cleveland, Ohio
Lachenske, Ida.....Lorain, Ohio

The following-named four believers were baptized at Aurora, Illinois, Saturday, October 10, 1903, by Elder F. M. Royall:

Fauth, Mrs. Mildred.....165 Spruce street, Aurora, Illinois
Holland, Mary.....312 Iowa avenue, Aurora, Illinois
Holland, Maud.....165 Spruce street, Aurora, Illinois
Holland, Winnie.....165 Spruce street, Aurora, Illinois

The following-named believer was baptized at the South Side Zion Tabernacle, Chicago, Lord's Day, October 11, 1903, by Elder G. E. Farr:

Kilroy, Mrs Sarah.....Genoa, Illinois

The following named two believers were baptized at Zion Tabernacle, Vancouver, British Columbia, Lord's Day, September 20, 1903, by Elder R. M. Simmons:

Belguise, Louis Alexander..... Vancouver, British Columbia
Paine. Paul Chew.....68 Hastings, West Vancouver, British Columbia

The following-named three believers were baptized at Wichita, Kansas, Lord's Day, October 11, 1903, by Elder David A. Reed:

Colwell, Mary Louisa.....257 North St. Francis street, Wichita, Kansas
Ratliff, Mrs. Amanda.....1650 South Topeka street, Wichita, Kansas
Ratliff, Clair.....1650 South Topeka street, Wichita, Kansas

The following-named three believers were baptized at Philadelphia, Pennsylvania, Lord's Day, September 20, 1903, by Elder G. Hammond:

Blackman, Mrs. Louisa O.,
1415 North Twelfth street, Philadelphia, Pennsylvania
Knapp, Josephine...888 N. Forty-second street, Philadelphia, Pennsylvania
Knapp, Louise.....888 N. Forty-second street, Philadelphia, Pennsylvania

The following-named seven believers were baptized at Eau Claire, Wisconsin, Friday, September 25, 1903, by Elder A. W. McClurkin:

Clark, Mrs Eliza J.....717 Doty avenue, Eau Claire, Wisconsin
Gray, Charles.....Eau Claire, Wisconsin
Gray, Mrs Charlotte Marie.....Fall Creek, R. D. No. 2, Wisconsin
Gray, Willium H.....Fall Creek, R. D. No. 2, Wisconsin
Gray, William B.....Fall Creek, R. D. No. 2, Wisconsin
Salter, Mrs Ina.....Chippewa Falls, Wisconsin
Tobey, Mrs. Letitia.....State street, Eau Claire, Wisconsin

The following-named seven believers were baptized at Paris, Texas, ou Thursday, October 8, 1903, by Evangelist Emma Samuel:

Bettison, Mrs. Alice.....Paris, Texas
Dean, Minnie Maud.....Paris, Texas
Hancock, Mrs. Jane.....Paris, Texas
Hinkle, Mrs. Minnie .....South Church street, Paris, Texas
McReynolds, James Harry .....808 Clarksville street, Paris, Texas
Wells, Mrs. Lizzie .....Paris, Texas
Williams, Mrs Florence Augusta.....Paris, Texas

The following-named twelve believers were baptized at the Caledonian road Baths, N , London, England, Lord's Day, September 27, 1903, by Evangelist H. E. Cantel:

Akehurst, Miss Dora ...28 Spray street, Woolwich, S E , London, England
Beetlestone, Richard .....153 Gwydir street, Cambridge, England
Beetlestone, Mrs. Annie.....153 Gwydir street, Cambridge, England
Bodimead, Miss Martha Brunetta,
10 Springfield Gardens, Kilburn, N. W., London, England
Bryant, Charles,
4 Portnall road, Harrow road, Paddington, W., London, England
Foulcer, Miss Jessie.....33 Wilson road, East Ham, Essex, England
Humphrey, Reginald William,
Mount Villa, Cliff road, Leigh-on-sea, Essex, England
Levett, Miss Ester Eliza,
19 Hartley road, West Croydon, Surrey, England
Morris, Henry John .....67 Dale road, Canning Town, Essex, England
Murphy, John.....4 Castle street, W. C., London, England
Sampson, Miss Sophie .....Fitznells, Ewell, Surrey, England
Smith, W. D....Plynlimmon, Salisbury road, Harrow, Middlesex, England

CONSECRATION OF CHILDREN.

The following-named two children were consecrated at Philadelphia, Pennsylvania, Saturday, October 10, 1903, by Elder Gideon Hammand:

Dickinson, Frank.....1249 Alder street, Philadelphia, Pennsylvania
Sachsenmaier, Louisa E....Kenneth Square, Chester county, Pennsylvania

The following-named two children were consecrated at Bay City, Michigan, Monday, October 5, 1903, by Elder T. Alexander Cairns:

Allen, Ethan Allen. .....306 Thirty-ninth street, Bay City, Michigan
Childs, Ola Arminda.....203 Twenty-sixth street, Bay City, Michigan

The following-named six children were consecrated at Wichita, Kansas, Lord's Day, October 11, 1903, by Elder David A. Reed:

Freeman, Fred.....120 North Mosley street, Wichita, Kansas
Fuller, Roy Harold.....Wichita, Kansas
Fuller, Floyd Vernon.....Wichita, Kansas
Fuller, Opal Grace.....Wichita, Kansas
Jones, Ruth.....Wichita, Kansas
Jones, Esther.....Wichita, Kansas

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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, commencing tomorrow, October 18 and continuing to November 1, 1903, inclusive. He is accompanied by Zion White Robed Choir of over Five Hundred Voices, Zion City Brass Band, Hundreds of Officers of the Church, and over Three Thousand members of Zion Restoration Host.

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